



# BET EMET MINISTRIES

Hebrew For "The House Of Truth"

Pastor Craig Lyons Ms.D., D.D., M.Div.

## THE COVENANT OF NOAH & THE LAWS OF NOAH AND THEIR RELATIONSHIP TO THE CHRISTIAN CHURCH

### BEFORE WE START....HONEST QUESTIONS THAT NEED HONEST ANSWERS

- As a child of God, and most likely a Christian or a follower of Jesus/Yeshua, wouldn't it be exciting to learn the "keys" that make the Bible a simple book where hidden knowledge leaps off the pages of your Bible as you read?
- Wouldn't you love to know the "hidden story" that often lies just beneath the context of what your reading that remains hidden from you as a Gentile Christian due to your lack of prior knowledge in such subjects as Biblical culture, Biblical linguistics and language, Biblical history, archeology, etc?
- Wouldn't you like to grow in this knowledge whereby you come to a point in your life and walk with God whereby you no longer are driven by conflicting and competing denominational and non-denominational whims but come to see the hidden **PATTERN OF WORSHIP** that lies just beneath the words of your Old and New Testaments that God commanded of non-Jews like you and me?
- Wouldn't you like to grow in this knowledge whereby you come to a point in your life and walk with God whereby you come to see for yourself that this **PATTERN OF WORSHIP** has existed since Adam and all throughout recorded history until the Roman conquest of Israel whereby this pattern was for the most part extinguished and consequently few know of this today without the aid of diligent study?
- Wouldn't you love to come to this knowledge whereby you, maybe for the first time in your life, come to see that God has always had a will and plan for the non-Jewish believer and it was never Gentile Christianity as we know it today; in fact God's plan and this **PATTERN OF WORSHIP** can be shown to diametrically opposed to so much of what our current 2000 plus Gentile Christian denominations are teaching in the name of "Jesus?"
- Wouldn't you like to grow in this Divine knowledge and Revelation whereby you come to a point in your life and walk with God whereby you, now equipped with this knowledge, can begin to repent and make changes in your religious belief system whereby your love for God is grounded in obedience to God's Eternal Will instead of the traditions of men who halted the Jews so much that they changed this **"PATTERN OF WORSHIP?"**

This is what Bet Emet Ministries and this website, as well as our others, offer the interested reader and **"Godfearer."** This may be a new term for you but one which you will quickly come to see is the best description for the non-Jewish believer. **As introduced above there are many fallacies that find their home in Gentile Christianity today; almost no greater error can be found other than that concerning Christianity's view of the role of Covenant and the Torah/Law/Commandments of God and the role they**

play in the faith of the non-Jewish Christian let alone the role they play in his individual Covenant with God!

*What would you do as a Christian or a follower of Jesus/Yeshua if you found out, beyond any doubt, that Gentile Christianity has led you astray from the true teachings of men like Yeshua/Jesus, James, Peter, John, etc., and whereby you also come to see for yourself that what was taught in the fulfillment of the Great Commission to the Gentile world over the first 3-4 centuries by Israel was drastically altered and changed by Rome in the 4th century [changed as recorded in the Roman New Testament] whereby today, upon diligent study, you come to realize that you have been led to follow a replacement religion and a false "gospel" and accept a "false salvation?"*

Well hopefully upon coming to the knowledge of these facts then you will be led by God to reconsider your religious belief system as a follower of Jesus and as a Christian and make necessary changes within it whereby there would be no longer any personal doubt that you are a true follower of Jesus/Yeshua and adopt personally for yourself Jesus'/Yeshua's religious belief system in all doctrinal areas as once was the case (in the earliest centuries after Jesus' death). *This is what I will prove to you beyond any doubt in this website if you have the courage to continue your study into this topic.*

*In reality I am inviting you to come to the knowledge of and Return To The Real Faith Of Jesus for the first time in your life.*

The presentation of such evidence follows.

## INTRODUCTORY SUMMARY OF THE FOLLOWING WEBSITE: COMING TO A CORRECT UNDERSTANDING OF THE JEWISH SCRIPTURES AND THE PATH OF THE RIGHTEOUS GENTILE AS CONTAINED IN THEM

This is intended as a short overview of what to expect if you continue your study with us in this website. First of all we must begin at the beginning with the Revelation of God as found in the Torah [Teaching, i.e. Pentateuch] which was commanded to ALL nations. That's right; I said ALL AND NOT JUST THE JEWISH PEOPLE!

Two errors concerning the Holy Scriptures have seriously hampered the widespread acceptance of fundamental Biblical teachings as they concern the non-Jewish believer:

- First it has been assumed that later writings [histories, prophecies and moral guidance as found in the Writings and the Prophets] form a unity with the Pentateuch (5 Books of Moses), and that they are coequal ingredients of Scripture. Understand up from that these 3 divisions of the Jewish Bible are NOT coequal and that there are different levels of inspiration and authority of Scripture within the Jewish Scriptures themselves. To believer that "all" the Jewish writings have the same authority is a misleading conception held by far too many Christians today.
- Secondly, the Five Books of Moses, complete with all their laws, commandments, doctrines, and dogmas, as commanded to the ancestors of the Jews, have been put out in all languages as if they had universal application for all mankind [Gentiles]...and these laws given to the Jews ARE NOT AND NEVER WERE INTENDED FOR UNIVERSAL APPLICATION! Some Laws within these 5 Books of Moses were given to the non-Jews (66) and later these were basically reiterated to the Jewish people plus others were also given only to the Jewish people (613). So in reality we find the Jewish Covenant and Laws are generally built upon these prior Gentile Laws and Covenants. You might say they God elaborated upon them to the Jewish nation. The reason for this is simple; some Covenants were made only with non-Jews and some later Covenants were made ONLY with the Jewish peoples. These latter Covenants with the Jewish people contained more responsibilities yet more privileges as well.

*Please take time to understand what was just said above before progressing with your study of this website.*

This website is devoted to correcting these two errors and revealing to the Christian "the faith once given to the saints" in the wake of Jesus' death as seen not only from Biblical evidence [correctly interpreted] but historical and archeological evidences that exist

today which reveal how, in the beginning centuries at least, the non-Jewish believer in both God and Israel's Messiah practiced a Torah-based faith which is so unlike today in the wake of what Rome has done to the faith of Jesus. It would be early in the 4th century before Rome would effectively alter and change the faith of Jesus for the Gentile world and few if any "Christians" are aware of this tragic series of events that robbed them of the real faith of Jesus; that is until they die and find out face to face with God! The time for change and repentance is now while we are alive.

## WE MUST BEGIN AT THE BEGINNING...TO FIND THE TRUTH

This will be news to most Christians. But the Pentateuch is the **only** Book of the Scriptures that claims to be both the direct word of God and a definite Guide to the way of life. Its center piece, the Ten Commandments (better understood as categories), is given in the form of a Revelation, not to an individual, but to many scores of thousands, to an entire people directly. Biblical Tradition stresses that the Divine Voice uttered the Ten Commandments in all the seventy languages of mankind, that the sound of the Voice reached to the farthest parts of the world, and that the original stone tablets themselves preceded the creation of Man.

**Answer for yourself:** Did you understand what was just said? Why 70 languages?

The "Torah" spoken by God at Sinai was given to all the world (Gentiles) and not just the Jewish people (a mixed multitude resided at Mt. Sinai which consisted of Jews and non-Jews and they both were offered the Torah besides the 70 Gentile nations of the world that existed in that day). In these and many other ways, loyal disciples of the Hebrew Bible have demonstrated their realization of a definite Universal Revelation or Universal Bible which belongs to all the children of man (both Jew and non-Jew). All the later writings [after the 5 books of Moses] claim to be inspired by God; at the same time, they admit to being the work of an individual or of a group, the bearers of divine inspiration. This means that there is a big difference in authority between the first 5 Books of Moses and the rest of the Jewish Scriptures let alone the New Testament! Stop and let that sink in!!!

*Thus, these other Jewish Scriptures [Prophets and Writings] may be described as Testaments, in the proper sense of the term. The Pentateuch/Torah/5 Books of Moses stands alone as the teachings of the Deity-The Bible, The Book.*

It was a mistake to offer the compound mixture of Holy Writ [Law, Prophets, Writings and New Testament in one volume] as if it were one whole, for that way confusion was created as to the various authority of these different writings. Most of the later Jewish Scriptures, though sacred and inspired, were from the very outset intended to be only of historical, moral or literary value. The anti-Semitic New Testament is a subject of it's own entirely and in reality should have never been included with the Jewish Bible per se but used ONLY as a secondary historical source to only verify and testify as to the fulfillment of what had gone before as implemented in the Gentile world.

The purpose of this website is to stress this Universal Revelation and Universal Bible that can be shown to have much in common with most Gentile religions in the world today; and to demonstrate how the foundations and the goal of **all** faiths and of any lasting civilization must be sought in the universal sections of the Pentateuch: *for within the Pentateuch we find the Universal Teaching Of The Covenant of Noah with it's 7 Laws Of Noah for the non-Jewish nations of the world. This means that these Universal Laws of Noah form the very foundation of the Mosaic Law and are reiterated by Moses before further revelation is given to Israel in the Sinai desert. This also means that these Five Books alone, which contain the Covenant and Laws of Noah, are engraved in the imperative mood of the direct speech of God (the Noahide Covenant).*

## THE COVENANT OF NOAH VS THE COVENANT OF MOSES....HOW HAVE WE MISSED THIS FOR SO LONG?

Futhermore, it was a mistake to offer the whole of the Five Books to mankind at large [Gentiles], as if all the happenings to Israel of old and the laws given to them and their descendants were ever intended by the Bible to have universal application! The text itself repeatedly stresses "Speak unto the children of Israel." Yet Gentile Bible devotees and propagators have unwittingly disobeyed the Bible and have extended the application of purely Israelite observances and histories to all the peoples of the earth, as if no nation would become Godly unless it adhered also to obligations specifically Jewish. But this is not true as you will come to see for yourself if you study through this website.

## THE TRAGIC CONSEQUENCES OF SUCH BLINDNESS IN APPLYING JEWISH LAWS UPON NON-JEWS WHEN GOD NEVER SAID TO...THE NON-JEW COMES TO REJECT IT ALL

The mistaken application of Laws given "only" to the Jewish people for the Gentile nations of the world by those who misunderstood or misinterpreted the Jewish Scriptures created the Gentile's attempt to "abrogate" and "nullify" the Law in it's entirety; not only the Laws given to the Jews but all laws (Covenant stipulations) in their entirety [even those Laws given specifically to the Gentile nations long before the beginning of the Jewish people].

*The reader needs to understand that some of this misunderstanding on the Gentile's part was due to his unfamiliarity with things Jewish and this same malady blinds him today as well; yet some of it can be found throughout Christian history to arise from the root of antisemitism and antisemitic hatred of the Jew and his faith by Gentiles and later Rome and their ecclestical leaders. Sadly we have inherited their venom today in many of our "Christian doctrines" which find their origins in places other than God.*

Our unfamiliarity with the Jewish Scriptures literally cripples us when we try to read and study the Christian faith for such Cultural, Linguistical, and Biblical ignorance on our part guarantees we miss the mark when trying to find the truth. Because of this the Christian church today stands in almost total ignorance of the 7 Laws of Noah, the Covenant of Noah, Acts 15 and the Jerusalem church's decision to enforce them upon the Gentile followers of Jesus. The early church understood the "path of the righteous Gentile" to which most Christians today have never heard or read. The Noahide Covenant, also called the Bnai Noach or B'nai Noach movement, is unknown for the most part in the Gentile Church today. I hear over and over again "I want the truth" but when it stares most people in the face they cannot discern it. This condition is correctable only one way: **diligent study!** The Bible itself is explicit as to which of its parts refer to mankind generally, and which sections apply exclusively to its immediate recipients, namely the children of Jacob (the Jewish people) and it is up to you to know and discern the difference! Indeed the first preachers of Christianity to the nations referred to this truth when they explained that the Law is holy and good for those born in it, and that "the whole of the Law [613 Laws and Commandments] was **not** meant for the Gentiles but only certain parts of it."

Answer for yourself: Do you, as a Gentile Christian, know which parts of this Holy Bible refer to you and which do not? I hope to be able to educate the reader whereby he not only learns these differences but comes to a place in his religious life that he becomes so equipped with such knowledge and understanding that no-one will ever be able to lie to him again about God and his Christian faith without him spotting immediately the lie from the truth. **For that to happen we must begin to acquaint ourselves with some facts from Biblical history long hidden and overlooked by Gentile Christianity; yet just a little study as you will quickly come to see, will reveal that these "truths" have remained hidden even on the pages of your New Testaments for almost 2000 years.....that is until you come to some knowledge that will begin to help you spot these "truths" for the first time in your life.**

## THE LAWS OF NOAH WERE GIVEN TO ALL GENTILE NATIONS LONG BEFORE THE EXISTENCE OF THE JEWISH PEOPLE

The Hebraic tradition attached to the Hebrew Bible has taught throughout its history the existence of a Biblical code of **"Seven Laws" for all the children of Noah and the sons of Noah. They are the prohibitions of:**

- Idolatry
- Blasphemy
- Murder
- Robbery...theft
- Sexual Immorality...various types
- Maimed animals or consumption of portions of meat severed from living animals
- The requirement of justice through courts of law

*I must say as an ordained Pastor who has studied these topics for years that the traditional Christian breaks many of these above Laws and Commandments because Gentile Christianity not only fails to understand the Torah intended for the Gentile but teaches doctrines and dogmas which cause the devotee to violate and break many of the above 7 Laws and*



## **Commandments of God which were given to all non-Jewish believers in the Noachide Covenant.**

It is my hope that this website will expose such errors as taught by Gentile Christianity and lead the honest seeker of God to a more obedient life-style before the God he loves.

Each of these above basic laws is derived from one or more texts in the Bible-texts which themselves indicate that they are intended for universal application...for both non-Jew and Jew. In addition, there are other Biblical requirements, possibly derivatives of these basic seven, which, again from the text itself, appear to be intended for the culture of all mankind. Biblical Tradition frequently refers to such supplementary Scriptural obligations of the nations. The Talmud (Bavli, Hullin, 92) states: "There are thirty Biblical Commandments which the nations of the world took upon themselves." These Seven Laws of Noah along with these supplementary Scriptural obligations of the nations (in reality Seven Categories of Laws and Commandments) make up God's Universal Bible as translated throughout this website. For some thousands of years, Hebraic scholars have been writing scholarly studies on this selected Universal Code of Biblical Laws and the 7 Laws of Noah and the Covenant of Noah for the non-Jew, as commanded to all the descendants of Noah. But these writings and teachings have remained unknown to the people most concerned; in particular the Christian community with its reticence concerning the Law of God. The presentation of this information and material in this website which was given by God **TO ALL NATIONS** is a belated attempt to rectify the omission. It is time for the Gentile Christian to learn of his Hebrew Roots and Jewish Roots of the Christian Faith whereby he returns to the true faith of Jesus by observing the Covenant of Noah and practicing adherence to Isaiah 56 as we will see in a moment. Conversion to Judaism is not what I am saying; rather a return to a form of Messianic Christianity whereby the non-Jew returns to the Covenant given him by God and not the ones created by Rome that produced the replacement religion we have today called Western Christianity!

Since this work is an attempt to present the practical requirements of the Bible, its translation from the original Hebrew is also of a practical nature. Literary beauty has been given second place, and archaic forms were made to step aside before words that are now current coin.

It must be stressed further that unto every descendant of Jacob, the whole Torah (Pentateuch) with its "613 laws" has been presented for implementation into the fabric of a Jewish life. That is his peculiar heritage. Biblical tradition stresses that full observance of the Teaching of the Seven Laws by the "gentile" is spiritually equal to the Torah of six hundred and thirteen Commandments given to the Jew!!!!

God's Universal Revelation and Universal Bible is called "The Teaching for the Sons of Noah" and the Universal Laws are called "The Seven Commandments for the Children of Noah". Through their acceptance mankind may deliver itself from the Destruction that threatens every immoral age and, like Noah, the God-fearing few may build up civilization out of the ruins of a world devastated by Godliness. According to Biblical Tradition, the "Seven Law Man" of any race, nation or church is a righteous man, he is a Ger Toshav-a convert to civilization. Don't confuse this with being a convert to Judaism or being a proselyte; what I am speaking about is adherence by the Non-Jew to the Covenant given him by God and not the ones that replaced it by Rome's initiative.

The intention has been to indicate how the universal laws of the Bible have still to be mastered and applied before mankind can claim real progress towards civilization. Some few personalities, both in the past and in modern times, have tried to rise and to raise others into the high spheres of saintliness without the Law. But for practical purposes, the restraints and commands (Laws) of the Bible are indispensable to the establishment of basic decency and goodness in society at large. It is also true that universal Biblical teachings have, in many respects, been accepted in the current civilization of mankind. But, again, the purpose of this work is to encourage further progress towards true civilization and manifestation of the Kingdom of Heaven upon this world.

## **LET US CONTINUE OUR STUDY INTO THE BIBLICAL PATTERN FOR THE NON-JEW'S INCLUSION INTO THE ISRAEL OF GOD**

### **DO YOU WANT TO LEARN MORE ABOUT THE TRUTH CONCERNING THE HEBREW ROOTS OF CHRISTIANITY?**

*Recover The Faith Once Given To The Saints Which Has Been Perverted By Gentile Christianity....Return To "The" Faith Once Given To The Saints...The Real Faith Of Yeshua Which Went Into All The World In The Great Commission And Which Was Stamped Out By Constantine And Rome In The Early 4th Century.*



**Bet Emet Libraries...Get The Facts...Learn The Difference Between Religious Rhetoric And The Truth About What Happened To Christianity....Catch Up On Bet Emet Newsletters...Return To The**

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**OTHER [WEBSITES #1](#) & [WEBSITES #2](#) TO HELP IN YOUR STUDY AND RECOVERY OF LOST TRUTH**

*Recover "The Faith Once Given To The Saints" Which Has Been Perverted By Gentile Christianity And Their "Literal" and "Historical" Interpretation of the Sacred Texts*

**If you so desire Bet Emet Ministries offers a comprehensive CD of all of our Websites. with a "study plan" to assure your proper Spiritual progress in such in-depth studies...just click on this link for the details.**

In our CD of all out websites contained on one disk we provide a "study plan" for the student and give [detailed instructions as how to study these websites "in order"](#) to facilitate one's study. Please inquire for the CD for such through study will take you some time if you ever hope of cracking the "Jesus Puzzle" and coming to the answer of the question: "Who do men say I am?".

*call us...we would love to help you with your studies...Shalom...and Baruch Hashem*

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964328**



**[Bennoah1@verizon.net](mailto:Bennoah1@verizon.net)**



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## THE THE LAWS OF NOAH AND THEIR RELATIONSHIP TO THE CHRISTIAN CHURCH

*The Bible, both the Old and New Testaments, contain a "Pattern of Worship" and has a plan for the non-Jewish believer - and it is not what Gentile Christianity teaches. Though unlike many other religions, Judaism does not demand that all people convert to the Jewish religion. Maimonides explains that any human being (Gentile) who faithfully upholds his Covenant with God (Covenant of Noah) and observes the "7 Laws of Noah" earns a proper place in heaven. The Torah of Moses (which itself contains and reiterates the Laws of Noah) is "the" truth for all humanity, whether Jewish or not. According to Biblical Judaism and the Rabbis, and the religion of the historical Jesus, Gentile Christianity as a "replacement religion for God's Covenant given to all mankind" is the wrong direction for a non-Jew.*

**THE BIBLE IS A BOOK OF COVENANTS-DETERMINING WHICH COVENANT THE GENTILE CHRISTIAN IS UNDER...WARNING!!! IT IS NOT WHAT YOU THINK!**

*Scripture clearly testifies to the significance of the divine covenants. God has entered repeatedly into covenant relationships with mankind in His dealings with His creation. The successive covenants made by God span the entirety of the Old Testament period and find their ultimate in the "RENEWAL" of these Covenants when broken by mankind in what Jeremiah calls "the New Covenant." Before we can go into in-depth study about the non-Jewish believer in God and his responsibilities before God we must begin at the beginning and learn the truth about not only what Covenant you have been given by God but the truth about this "New Covenant" spoken of both in the Old and New Testaments.*

- [As A Christian Do You Have A "New" Or A "Renewed" Covenant?](#)
- [Has God Renewed Existing Covenants...Or...Has God Replaced Them With A Totally "New" Covenant As Christianity Teaches?](#)
- [Is The Torah & Old Testament Replaced By A New Covenant & A New Testament?](#)
- [Jeremiah 31:30-33...Has The Gentile Church Taught It Correctly?](#)
- [Has Jeremiah's New Covenant Started Yet Or Is Christianity Mistaken?](#)
- [Has The New Covenant Replaced The Old Covenant Yet? Will It Ever?](#)
- [Are Christians Under The New Covenant Yet?](#)
- [What Is It: A Second Covenant Or A Second Priesthood? The Falsification Of The Book Of Hebrews](#)
- [Have We Misunderstood The Law And The Torah?](#)
- [The Ten Commandments...Or Should I Say "Categories"?](#)

- [Does The Christian Know Which Covenant He Is Under #1](#)
- [Does The Christian Know Which Covenant He Is Under #2](#)
- [Does The Christian Know Which Covenant He Is Under #3](#)
- [Does The Christian Know Which Covenant He Is Under #4](#)
- [Does The Christian Know Which Covenant He Is Under #5](#)
- [Does The Christian Know Which Covenant He Is Under #6](#)
- [Does The Christian Know Which Covenant He Is Under #7](#)
- [Does The Christian Know Which Covenant He Is Under #8](#)

[Are You A "True" Christian?](#)

[The Laws Of Noah Recognized By The United States Government](#)

## **THERE EXISTS IN THE JEWISH SCRIPTURES A "PATTERN" OF WORSHIP GIVEN TO BOTH THE JEW AND NON-JEW**

[But I Never Knew That There Was A Pattern For Worship That God Gave To Both The Jewish And Non-Jewish Believers](#)

## **THE PATTERN OF WORSHIP FOR THE NON-JEW AS DISCUSSED AND SEEN FROM VARIOUS SOURCES**

- [Torah Ethics For The Non-Jew In Genesis](#)
- [The Laws Of Noah And Israel As God's Teaching Priest Who Is To Teach Them To The Gentile World](#)
- [The Covenant Of Everlasting Life - The Covenant Of The Rainbow](#)
- [The Loss Of Knowledge Of The Laws Of Noah And It's Resurgence](#)
- [Becoming Familiar With The B'nei Noah Movement](#)
- [The Path Of The Righteous Gentile](#)
- [The Noahide Laws](#)
- [Genesis 2:16-17 & The Exegesis Of The Laws Of Noah](#)
- [Old Testament Examples Of The Laws Of Noah](#)
  - [The Jewish Encyclopedia....On The Laws Of Noah](#)
- [By Practicing Righteousness...Can A Gentile Make Himself Acceptable To God? Take Cornelius For Example...](#)
- [The Seven Laws Of Noah...As Seen By Rabbi Maimonides....With Commentary](#)
- [The Seven Laws Of Noah...Listed...According To Maimonides](#)
- [Maimonides \(RaMBaM\), And The Mishnah Torah & The Laws Of Noah](#)
- [The Seven Noahide Laws....A Quick Jewish Overview](#)
- [The Seven Universal Laws....The Rabbis Comment](#)
- [The Laws Of Noah...Were They The Foundation Of The Ten Commandments?](#)
- [Aime Palliere And His Quest To Return To The Faith Once Given The Saints](#)
  - [Aime Palliere And His Treatise On The Laws Of Noah](#)
- [Rabbi Elijah Benamozegh On The Universality Of God's Law For Both Jews And Non-Jews \(Noachides\)](#)
- [Understanding The Religion Of Jesus: The Two Aspects Of God's Universal Law: Mosaism And Noachism](#)
- [E. P. Sanders...His Thoughts.....The Non-Jewish Believer, His Covenants, And His Relationship With God](#)
- [Samuel Sandmel.....His Thoughts...The Non-Jewish Believer, His Covenants, And His Relationship with God](#)
- [Hans Joachim Schoeps....A Religious Professor's Thoughts On The Covenant And Laws Of Noah](#)
- [B'nei Noah And The Messiah](#)
- [Examining The Pattern Of Worship As It Was Described By Justin Martyr In His Dialogue With Trypho The Jew...160 C.E.](#)
- [Why The Laws Of Noah Were Not Taught Since The Second Temple Period](#)

## **UNDERSTANDING THE JESUS MOVEMENT AND IT'S IMPLICATION FOR THE NON-JEWISH BELIEVER (THE COVENANT OF NOAH AND THE LAWS OF NOAH)**

- [Rabbi Hillel & The Gentile's Inclusion Into The Faith Of Jesus](#)
- [Rabbi Hillel & The Gentile's Salvation](#)
- [Rabbi Jesus & His Teachings On The Gentile's Salvation](#)

## **CHOOSING THOSE THINGS THAT PLEASE GOD...ISAIAH 56 AND IT'S IMPLICATIONS FOR THE NON-JEWISH BELIEVER**

[Isaiah 56....Going Beyond The Laws Of Noah By Choosing Those Things That Please God...But Are We?](#)



## **OLD TESTAMENT EXAMPLES OF NON-JEWS FULFILLING THE PRINCIPLE OF ISA. 56**

It is necessary to familiarize ourselves with various terms used in the Jewish Scriptures when referring to non-Jews: they were called "aliens" and "strangers." These terms are very important as it can be shown that intended all along that these "non-Jewish monotheistic" believers keep and observe the same appointed times and festivals as did the Jewish people. Let us look at some examples.

- [Early Gentile Believes Observed The Torah In The Old Testament](#)
- [Early Gentile Believers Observed Similar Laws As They Participated In The Sacrificial System](#)
- [Early Gentile Believers Celebrated And Observed The Festival Of Passover In The Old Testament](#)
- [Early Gentile Believers Celebrated And Observed The Festival Of Shavuot \(Pentecost\) In The Old Testament](#)
- [Early Gentile Believers Celebrated And Observed The Day Of Atonement \(Yom Kippur\)](#)
- [Early Gentile Believers Celebrated And Observed The Festival Of Tabernacles In The Old Testament](#)
- [Early Gentile Believers Celebrated And Observed The Sabbath In The Old Testament](#)
- [Abraham's Example: Circumcision Required For Gentile Believers To Participate Fully In The Passover And Festivals Of The LORD](#)

## **THE "SAME" PATTERN OF WORSHIP FOR THE NON-JEW AS SEEN FROM WITHIN THE NEW TESTAMENT**

***NOTICE PLEASE THAT THE SAME PATTERN OF WORSHIP FOR THE NON-JEW THAT IS TAUGHT IN THE OLD TESTAMENT CAN BE FOUND WITHIN THE PAGES OF THE NEW TESTAMENT AS WELL.....WHAT DOES THIS TEACH US?***

***SIMPLY THIS....GOD HAS ALWAYS HAD A PATTERN OF WORSHIP INTENDED FOR BOTH JEW AND NON-JEW ALIKE....SADLY THIS "PATTERN" IS NON-EXISTENT TODAY IN THE CHRISTIAN CHURCH***

- [Acts 15 - What As The Subject Of The First Church Council](#)
- [Acts 15 - The First Church Council And It's Aftermath - Is That Your Christian Experience?](#)
- [Controversy At The Jerusalem Council: Law Or Grace? You Might Be Surprised](#)
- [The Laws Of Noah Are Called "Necessary" For The Non-Jew's Salvation In Acts 15](#)
- [Worshipping God In Spirit And In Truth: The Pattern Of Worship For The Non-Jewish Believer](#)
- [Overview Of The Pattern Of Worship In The First Century Church & Synagogue](#)
- [Recovering God's Pattern Of Worship...Jewish Worship From The New Testament](#)
- [Restoring The Faith Once Given To The Saints](#)
- [Israel's Obligation To The Gentiles...Being A Light To The Nations](#)
- [Maintaining The Unity Of The Faith By Returning To God's Pattern Of Worship](#)
- [What? You Mean The Laws Of Noah Are In My Christian Bible And I Didn't Know It?](#)
- [The Problem Of Judaizing....Or Is Really A Problem Or The Example?](#)
- [Will You Offer God "Strange Fire" This Sunday In Your Church?](#)
- [Is Paul Telling The Colossian Gentile Believes To Keep The Feasts And Festivals Of God?](#)
  - [The Biblical Feast Days Were Ordained At The Creation Of The World And Intended For Both The Jew And The Non-Jew To Observe](#)
  - [Understanding God's Salvation Plan In The Biblical Festivals And Feasts](#)
- [Has Your Pastor Led You In An Havdalah Service Yet?](#)
  - [Concluding The Sabbath With The Havdalah Service....How To Do It!](#)
- [Jesus' Religious Belief System...Did You Know It Changed? Who Did It And When?](#)
- [A Non-Jewish Christian...Fellow Citizen Of Israel With The Jew](#)
- [Spiritual Union Of The Gentiles With Israel---The Dynamics Of Ephesians Chapter 2 Expounded](#)
- [Wild Olive Branches Grafted Into Israel...Do You Look Like Israel?](#)
- [Grafting In Of The Gentile And The Role Of Jesus' Death](#)

## **"GODFEARERS" IN THE NEW TESTAMENT: THE PATTERN FOR GENTILE PARTICIPATION IN THE ISRAEL OF GOD**

- ["Godfearers" In The New Testament: The Pattern For Gentile Participation In The Israel Of God #1](#)
- ["Godfearers" In The New Testament: The Pattern For Gentile Participation In The Israel Of God #2](#)
- ["Godfearers" In The New Testament: The Pattern For Gentile Participation In The Israel Of God #3](#)
- ["Godfearers" In The New Testament: The Pattern For Gentile Participation In The Israel Of God #4](#)
- ["Godfearers" In The New Testament: The Pattern For Gentile Participation In The Israel Of God #5](#)
- ["Godfearers" In The New Testament: The Pattern For Gentile Participation In The Israel Of God #6](#)

# THE INCIDENT AT ANTIOCH...PAUL'S ATTEMPT TO COVER UP HIS VIOLATION OF THE ACTS 15 COUNCIL AND HOW HE WAS LEADING HIS CHURCHES INTO SIN AND IDOLATRY

- [Paul's Rebuke Of Peter....Have We Misunderstood What Really Happened At The Antioch Incident #1](#)
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## INDIVIDUAL EXAMINATION OF THE NOAHIDE COVENANT AND THE NOAHIDE LAWS

### [The Seven Laws Of Noah...A Short Summary](#)

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- [-1 It Is Forbidden To Believe In The Existence Of Any But One God \(Ex. 20:3\)](#)
  - [Monotheism And Idolatry As Taken From The Encyclopedia Judaica](#)
- [-2 You May Not Make Images For Yourself \(Ex. 20:4\)](#)
- [-3 You May Not Make Images For Others To Worship \(Lev. 19:4\)](#)
- [-4 You Shall Not Make Images For Any Other Purpose \(Ex. 20:20\)](#)
- [-5 You Shall Not Bow Down To Images Or Idols \(Ex. 20:5\)](#)
- [-6 You Must Not Worship Idols/Images In Its Own Manner Of Worship Nor Worship God In Such Manners As Well \(Ex. 20:5\)](#)
- [-7 You Shall Not Sacrifice Your Children To Molech \(Lev. 19:31\)](#)
- [-8 You May Not Practice Necromancy \(Lev. 19:31\).](#)
- [-9 You Many Not Resort To "Familiar Spirits" \(Lev. 19:13\).](#)
- [-10 Neither Shall You Take Idolatry Seriously Nor Study Idolatrous Practices \(Lev. 19:4\)](#)
  - [A Detailed Understanding Of Idolatry As Understood By The Rabbis](#)

### **BLASPHEMY**

- [+9: One Must Sanctify God's Name \(Lev. 22:32, 18:21\)](#)
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- [-63 You Must Not Profane The Holy Name \(Lev. 22:32\)](#)
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- [+1 You Must Believe That God Exists \(Ex. 20:2; Ex. 13:3\)](#)
- [+4 One Must Believe In The Fear And Awe Of God \(Deut. 6:13\)](#)
- [+5 One Must Serve God \(Exodus 23:25; Deut. 11:13; 6:13; 13:15\) And Pray To Him \(Deut. 8:5\)](#)
- [+11 One Must Study The Torah And Teach It To Others \(Deut. 6:7, 11:19\).](#)
- [+209 One Must Respect The Wise \(Lev. 19:22\) And Honor Scholars And Revere One's Teacher \(Num. 15:25\)](#)
- [-60 One Must Not Blaspheme The Holy Name \(Lev. 24:16\).](#)
  - [A Detailed Understanding Of Blasphemy As Understood By The Rabbis](#)

### **PROHIBITIONS AGAINST THE USE OF A LIMB OF A LIVING CREATURE**

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- [-247-Do Not Defraud \(Cheat\) \(Lev. 19:13\)](#)
- [-248-It Is Forbidden To Deny Receipt Of A Loan Or A Deposit \(Lev. 19:11\)](#)
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- [-265-Do Not Covet Another Man's Possessions Even If Your Are Willing To Pay For Them \(Ex. 20:17\)](#)
- [-266-Even The Desire Alone Is Forbidden \(Deut. 5:18\)](#)
- [+210 Permit The Worker To Eat Of The Produce With Which He Is Working \(Deut. 23:25\)](#)
- [-267 A Worker Must Not Cut Down Standing Corn During His Work \(Deut. 23:25\)](#)
- [-268 A Worker Must Not Take More Fruit That He Can Eat \(Deut. 23:25\)](#)
- [-243 Kidnapping Is Prohibited \(Ex. 20:13\)\\*](#)
- [-271 It Is Forbidden To Defraud With Weights And Measures \(Lev. 19:35\)](#)
- [-272 It Is Forbidden To Process Inaccurate Weights \(Deut. 25:13\)](#)
- [+208 Your Weights And Measures Must Be Accurate \(Lev. 19:36, Deut. 25:13,15\)](#)
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## **PROHIBITIONS AGAINST ILLICIT INTERCOURSE**

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- [-332 It Is Forbidden To Enter Into An Incestuous Relationship With One's Sister \(Lev. 18:9\)](#)
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- [-348 It Is Forbidden For A Man To Have Sexual Intercourse With Animals \(Lev. 18:23, Ex. 22:19\)](#)
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- [-350 Homosexuality Is Forbidden \(Lev. 18:22\)](#)
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## **ESTABLISHING COURTS OF LAW AND JUSTICE**

- [+176 Judges And Officials Shall Be Appointed In Every Town \(Deut. 16:18, 1:16; Ex. 23:1-8\)](#)
- [+177 They Shall Judge The People Impartially \(Lev. 19:15, Ex. 23:3\)](#)
- [+179 Witnesses Shall Be Examined Thoroughly \(Deut. 13:15\)](#)
- [-273 A Judge Must Not Perpetrate Injustice \(Lev. 19:15\)](#)
- [-274 A Judge Must Not Accept Bribes \(Ex. 23:8\)](#)
- [-275 A Judge Must Not Be Partial \(Lev. 19:15\)](#)
- [-276 A Judge Must Not Be Afraid \(Deut. 1:17, 16:19\)](#)
- [-277 A Judge May Not Favor The Poor \(Lev. 19:15, Ex. 23:3\)](#)
- [-278 A Judge May Not Discriminate Against The Wicked \(Ex. 23:6\)](#)
- [-279 A Judge Should Not Pity The Condemned \(Deut. 19:13\)](#)
- [-280 A Judge Must Not Pervert The Judgment Of Strangers Or Orphans \(Deut. 24:17\)](#)
- [-281 It Is Forbidden To Hear One Litigant Without The Other Being Present \(Ex. 23:1\)](#)
- [-284 It Is Forbidden To Appoint As A Judge Someone Who Is Ignorant Of The Law \(Deut. 1:17, 16:19\)](#)
- [-289 Do Not Murder By Giving False Testimony \( Ex. 20:13\)](#)
- [-290 You Must Not Convict On Circumstantial Evidence \(Ex. 23:7\)](#)
- [-294 Punishment Is Not To Be Inflicted For An Act Committed Under Duress \(Deut. 22:26\)](#)
- [+226 Capital Punishment Shall Be By The Sword \(Ex. 21:20\)](#)
- [-292 You Must Not Execute Anybody Without The Proper Trial And Conviction \(Num. 35:12\)](#)
- [+178 Whoever Is Aware Of Evidence Must Come To Court To Testify \(Lev. 5:1\)](#)
- [-285 Do Not Give False Testimony \(Ex. 20:16, 23:1, Deut. 5:20\)](#)

## **THE LAWS OF GOD BEFORE ISRAEL...WHO GIVES US THIS KNOWLEDGE?**

- [The Source From Which Moses Drew The Ten Commandments And The Laws Of Noah](#)

***Recover "The Faith Once Given To The Saints" Which Has Been Perverted By Gentile Christianity And Their "Literal" and "Historical" Interpretation of the Sacred Texts***

**If you so desire Bet Emet Ministries offers a comprehensive CD of all of our Websites. with a "study plan" to assure your proper Spiritual progress in such in-depth studies...just click on this link for the details.**

In our CD of all out websites contained on one disk we provide a "study plan" for the student and give [detailed instructions as how to study these websites "in order"](#) to facilitate one's study. Please inquire for the CD for such through study will take you some time if you ever hope of cracking the "Jesus Puzzle" and coming to the answer of the question: "Who do men say I am?".

**Bet Emet Minstries recommened book list.**

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**



**[Bennoah1@verizon.net](mailto:Bennoah1@verizon.net)**



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# BET EMET MINISTRIES

Hebrew For "The House Of Truth"

Craig M. Lyons Ms.D, D.D., M.Div.

## BET EMET MINISTRIES.....OUR VARIOUS WEBSITES FOR YOUR STUDY

- **Craig M. Lyons M.Div.**
- **Bet Emet Ministries**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**
- **E-Mail: <mailto:bennoah1@verizon.net>**

If one undertakes the study of Bet Emet Ministries' Websites, and understand it is a life's work, then one is prepared to understand what has truly happened to Christianity down through the centuries and how **Divine Spiritual Truths, once expressed through allegory, metaphor, Spiritual myth and simile by the Ancients who first received the Revelations of God, has been suppressed, altered, and tragically lost for the most part today through the "literalization" of such Spiritual revelations given to us by the Ancients.** This is a tragic story to say the least and renders us today as "believers" and "followers of the New Testament Jesus" as basically "idolators" as defined by this same Bible and we never know it because our Bibles inherited from Rome are "forged" in key "theological places" and this assures we inherit "untruth" never aware that we are doing so. That is until you study to see these issues! If you are diligent to study and learn from what is shared on these multiple sites then over time you will come to see and understand how it is possible to follow the "New Testament Jesus" and his teachings and examples in one way which ends with idolatry and blasphemy and in another way which ends in holiness and righteousness. The decision is yours; but such a decision must be based upon knowledge and not "emotion". This is the mystery that is tied up in understanding and interpreting the "Christ Story", or should I say the "Jesus Story" the way it was originally intended to be understood and not the way it was later "radically reinterpreted" by Rome during the 2nd through the 5th centuries. The key to all of this rest in the true identity of "the Christ," "the Logos", and "Christ Jesus". We are all familiar with these terms but we will soon come to see that there is a big difference between what we have been taught about these terms today and what they meant to the original "Chrestians" and "Christians" before Rome's rise to supremacy. Rome's has played a key role in the loss of these Divine truths and in their place the substitution of falsehoods and this will become all the more plain to see very soon. "Surely that is not possible I hear you say" but I only wish it weren't so. For your study and thought these websites were developed and revised over the years as Bet Emet Ministries' have progressed and deepened in its studies and more parts of the "theological puzzle" of Christianity became apparent to myself and others associated with Bet Emet.



**These websites by Bet Emet Ministries are intended to be "a step by step" process in your pilgrimage of learning the truth regarding "the Christ".** It has been rightly said: *"It is all about the texts"* and rightly so. We therefore begin by looking at the surface of the texts and their examination as to accuracy of translation which involves any possible purposeful mistranslation, misquotation, and lifting of such verses out of context in order to change the intended meaning desired by the original writers. We trace such changes when found from their inception all the way from their corruption when they were mistranslated moving from the Hebrew to the Greek and follow then through the Latin and later English Old Testament quotes as well as New Testament quotes. Only in this way can we be assured that what we have inherited in our Bibles is "God's Truth" and "God's Word". Then moving deeper as the websites progress we look often at the hidden and esoteric meanings that lie beneath these same texts and their later alterations as well. In other words we begin our websites with a "literal-historical" interpretation of "the Christ" and "Jesus Christ" and after having covered these many comparisons of Judaism vs Christianity do we then move deeper to look at the "Mystical Christ" and finally to the "Mythical Jesus Christ". If you followed all of this then you see that we will look at "the Christ" from three vantage points; beginning with the inherited "literal historical Jesus" we will take and examine all texts and explain them "literally" as we have been taught to "believe" since growing up since childhood in the Christian faith that we inherited. In so doing it is my intent to show separate for you the "Jewish Messiah and Judaism's Spiritual Truths" from a "non-Jewish Messiah and untruths" given us by Rome. There are two different "Messiahs" exemplified for us in the Rome's New Testament; a "Jewish Messiah" and a later "Roman Messiah" and only one can be true. Here is where the authenticity and reliability of the Scriptural Texts is of utmost importance because the reliability of the texts must determine for us which "Christ/Messiah" is the real one in the New Testament. This is why Bet Emet spends so much time in comparing the Hebrew to the later "purposeful alterations" for such alteration of the Hebrew Scriptures has a direct and disastrous implication for the truthfulness of the depiction of the New Testament Jesus as he has been represented to us in our New Testament. As you see these Hebrew passages, "line upon line and precept upon precept" being corrupted one after another as apply to a "Jesus Christ" of Rome's making this should stir your mind as to what then really stands behind this "supposed historical and literal person" who has been passed off to mankind as the "fulfillment of the Hebrew Scriptures" in spite of the Jewish people's denials now for 2,000 years. **As your studies progress it is my hope that you will come to see the depiction of this "Jesus" in the New Testament in a deeper light; not as some "supposed historical-literal person" due to the forgery of the Hebrew Scriptures as well as pure Scriptural invention but the "personification of Divine truth" that was entrusted to the Jewish nation for the person who was ever to be born in the Gentile world. As these websites progress I am confident that you will come to see just whom this "Divine Christ within" really is and how this concept of the "Indwelling Christ in all humanity" has tragically be changed and altered by Rome and given a "literal-historical life" of its own which was limited to but one person who only exists through the forgery of the Hebrew Scriptures and pure inventionism.** It is a real shame that the only Jew to ever come to you and me was this New Testament Rabbi and model for humanity came dressed up like Constantine and bearing literalized sunworship concepts which simply are not true in their "literal sense" since they bring the stain idolatry with them. This is another "big key"; literalized Sunworship is wrong. But when the Sun is seen allegorically for the "visible representation" of the "invisible God" and "Soul" then the reader will come to see that the Creator put this Orb in the Sky to teach us of the progressive growth of "Spirit/Soul" in the bosom of man. When understanding this "key" then the Sun is the example given man for the growth and Spiritual progression of his Soul as the Sun moves through the Sky and the Zodiac. This knowledge well come in time as your studies advance but know that Matthew, chapter 1 through Matthew chapter 28, follows this "Path of the Sun" through the Sky perfectly. We should expect our "Jesus Story" to do the same and it does! Of course it would because Paul states in Rom 1:20: *"For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse:"*.

Over time as your studies advance you will come to see the Higher Divine Truths and how the ancients expressed then in Spiritual Allegories, myths, legends, metaphors and did not express them as we mistakenly think today as "literal" or "historical" stories. They understood what we have forgotten: God is not a man and God exists in a Metaphysical realm and they had to turn to and utilize pictures and symbols to capture such

High Spiritual Truths which we have lost the "keys" to understand today thereby taking them all "literally" not knowing how grievously we err. Their Divine Truths were expressed as Spiritual allegories and they were intended for all and easily remembered over some deep theological treatise. Simply said there exists an "unbroken chord" between this ancient Spiritual Wisdom from the beginning of mankind that remains unbroken down through time until the 2nd century with the rise Romanism and the beginning creation of the Roman Bible. During the next 3 centuries Rome will expend all effort and money possible to "radically reinterpret" the ancient Spiritual Wisdom of mankind and in so doing alter almost all, if not all, the Spiritual concepts cherished by mankind since the beginning of time. **The study of the Roman forgery of the earlier Sacred Wisdom and the Hebrew Scriptures, themselves the legacy of the Great ancient Egyptian Religion, is the beginning of our awakening to this great loss of Spiritual veracity to humankind.**

In closing it is my intent as a yet ordained Pastor who desired to serve the Creator and help His children do the same that once this information came to light over the years of my studies I realized that someone has to share and tell others of this deception in order that our worship of the Creator be in "Spirit and in Truth. **We can say we worship in "Spirit and in Truth" all day long but that does not mean we are doing it.** Bet Emet, Hebrew for "House Of Truth", has done as best it can to present these truths to other "truth seekers" in hopes that your love for and worship of God be likewise.

**Now lets discuss the study. The order of our study is very important.** If you start from the beginning and work your way through these websites as if you are reading the "best of many books" (which you are) then you will end your study with few unanswered questions and you will have arrived as the truth you sought and have a very clear picture of whom God is and what He requires of you as the non-Jewish believer in Christianity today. But above all your journey ends with the awakening of yourself to your True Identity and the Divinity that resides in you. You will discover beyond any doubt that the "Jesus Story" is YOUR STORY. That you are the "indwelling Christ/Sophia" in "matter" by which God is progressively evolving Himself and you are His Temple for his own progressive Self-awareness of Himself. You and God are truly "co-laborers". This is the very goal and purpose of your incarnation.

Sure the trip is hard, long, and time consuming and filled with both tears and joy as you deal with what has happened at the hands of men who served themselves rather than God. But the goal must be kept squarely before you in order for you to come to the Truth once known about God by these Ancients who framed many of the very same religious doctrines that sadly have come down to us altered and redefined today which sadly cover the pages of our Bibles of which we are not aware. You will come to see that there is a very big difference from the Jewish Bible and the corrupted Gentile Christian Bible we inherited from Rome and this corruption has blinded you to your true Self and Infinite Being. This is Rome's doing! All of this is dealt with on our websites and you will get to it in time if you are diligent in your study.

Let us end with one passage from the Hebrew Scriptures:

***14 Then the LORD said unto me: 'The prophets prophesy lies in My name; I sent them not, neither have I commanded them, neither spoke I unto them; they prophesy unto you a lying vision, and divination, and a thing of nought, and the deceit of their own heart.'***

It is time that we do diligent study in order to overcome these "lies" which we have inherited from Rome during the 2nd through the 5th century and beyond and it is equally time that repent of such errors of "belief" that as well are in our life. It is time we search out and return to the faith of our Fathers who carry the Ancients traditions and truths with them. Today we find that best expressed in my opinion in Judaism because not only are they the "children" and legacy of Ancient Egypt but carry the hope for the whole of the Western hemisphere that they might yet, as Paul said in Eph 5:14: ***"Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light"*** as well in Col 1:27: ***"To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:"***.

Few know of these truths because of lack of study but the beginning study has been done for you. **It is time you accept the mantle of study which in first century Israel taught was "the highest form of worship".**

*Lev 20:77 Sanctify yourselves therefore, and be ye holy; for I am the LORD your God (the Jewish Tanakh)*

Now let us look more deeply into the websites that follow and read their descriptions.

### Recommended Book List

*Recover "The Faith Once Given To The Saints" Which Has Been Perverted By Gentile Christianity And Their "Literal" and "Historical" Interpretation of the Sacred Texts...Click On The Link Below.*

## **WEBSITES #2 TO HELP IN YOUR STUDY AND RECOVERY OF LOST TRUTH**

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- **Bet Emet Ministries**
- **Rev. Craig Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**
- **E-Mail: [bennoah1@verizon.net](mailto:bennoah1@verizon.net)**



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# BET EMET MINISTRIES

Hebrew For "The House Of Truth"

Craig M. Lyons Ms.D, D.D., M.Div.

**BET EMET MINISTRIES.....OUR VARIOUS WEBSITES FOR YOUR STUDY THAT WILL BRING YOU TO "THE TRUTH" ABOUT "THE CHRIST"**

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- **Bet Emet Ministries**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**
- <mailto:bennoah1@verizon.net>

## INTERPRETING THE "JESUS STORY" THROUGH THE 4 WAYS OF RABBINICAL TEACHING

The Websites and our spiritual pilgrimage follow but I must say that what I uncovered when getting to the bottom of the origin of the "Jesus Story" is that **the "New Testament Jesus" can be understood in many different ways** and in so doing yet communicate Divine Truth to the reader. I have discovered through my 20 years of study that we basically have 3 different ways to understand "the Christ" and the "Jesus Story" as I and others see it. Let it be understood up front that our "Jesus Story" is not "new"; it exits from the beginning of recorded time as found in a host of other nations and other "religions" where this personified central character, often termed "the Krst" or "the Christ", is found to be identified by a host of other names in these different religious expressions. This fact alone should make us aware that something lies behind our "Jesus Story" other than a supposed "literal" and "historical" person. We at Bet Emet Ministries have covered all 3 different understandings and presentations of this "Krst" or "Christ" which is termed "Jesus Christ" in our Christianity and the presentation of our research is distributed throughout the totality of our websites. Taken in order our Websites take the student through these 3 different understanding of "the Christ" in systematic order where we progress from our supposed inherited "literal-historical" approach to the understanding of "the Christ" to the ancient "Mystical", "Mythological" and finally the "Metaphysical" understanding of "the Christ" as taught by the ancients down through recorded history until the 2nd century and the rise of Roman Orthodoxy. Here is what we find when we do the exhaustive studies into this area:

- **Historically**...(Divine Spiritual allegory and myth taught through the medium of a personified and presumed historical person; although not accurate to the existence of a historical person yet very important in that it serves as an example to be emulated and followed by all mankind).
- **Mythically**...(personification of the Sun (the Sun being only the visible representation of the Cosmic Divine Conscious & Intelligent Energy and Divine Mind of the Creator) and its path through the Zodiac and the 4 seasons of the year; the equinoxes and solstices which again personify the growth and Spiritual maturation of the Soul and Divine Mind in "matter" and humanity)
- **Mystically**...(expressing a hidden teaching, a secret doctrine, given under strict and exacting conditions to approved candidates by the Masters of Wisdom regarding the descent of the Logos and Divine Mind of God into matter, ie., again mankind). Paul speaks of this:

*Col 1:27 27 To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory: (KJV)*

**Answer for yourself:** Are all three methods of presenting "the Krst", "the Christ", or as we know of it as "Jesus Christ" equally accurate to truth? No they are not and our Websites will provide the evidence you need as a "truth-seeker" to not only see this for yourself beyond any doubt but make adjustments in your religious belief system when needed based upon the facts and evidence our Websites provide. Our focus needs to be on correctly interpreting "the Krst" and "the Christ"; both the Mystical and Mythical Christ and then being equipped with this understanding we can then and only then adequately deal with and understand what lies behind the erroneously interpreted "Historicity of the Christ" as seen in our inherited "Jesus Story" which is portrayed and interpreted to us as a supposed person of historical being, the Christ with flesh which is limited to but one person.

It goes without saying that we all begin to read and study the Bible from a "literal" perspective assuming that it is the vehicle for "literal truth" about Jesus Christ, never realizing that these ancient stories were written and were intended to be understood by the writers of this ancient Spiritual Mysteries only as Spiritual Allegories by the original writers and never to be understood as if a "literal" story. That is why we find upon study our "Jesus Story" repeated in identical form from beginning to end all the way back to pre-dynastic Egypt over 13,000 years ago. This "Christ Story" was never intended to be understood as if "limited" to but one person but to the whole of the human race. God had descended into "matte" and humanity had become the Temple of the Holy Spirit and Divine Mind of the whole Cosmos. It is this hidden mystery, that the Divine Mind incarnated into all "matter" and finds Self-expression in all manifestations of "matter", especially humanity, that is lost in our current understanding of "the Jesus Story" we have inherited today.

Bet Emet Ministries began several years ago to present websites dealing with Christianity which at first adopted this **"Literal Interpretation" of Jesus in the "Jesus Story"** since the "literal" approach toward Jesus in the New Testament is taught today by almost all of Christianity as they assume that Jesus Christ was a historical person. **We all grow up in the Western Hemisphere assuming that the "Jesus Story" is a historical reality; that is until we do serious study of our faith which is required to get to the bottom of this "Jesus Story" and the religious synthesis within it. Only when my studies into the truth behind our New Testament progress to where I uncovered the First Gnostic New Testament which was later corrupted by Rome with its Second New Testament did I see when studying Gnostic Christianity that "the Krst" and "the Christ" (the Divine Mind of the Creator in all "matter") did I come to clearly see the Mystical Christ and Mythological Christ for what it truly represented. Many of our websites, especially the early ones from years ago, begin by approaching the "Jesus Story" from this inherited historical -grammatical method of interpretation because this is how we grow up and first get acquainted with the "Jesus Story".** Only by submitting this "historical Christ" under the microscope of intense scrutiny can we be certain that the inherent problems in this interpretation of "the Christ" and the "Jesus Story" is a falsehood and then look elsewhere for its true meaning and find the "Mystical", "Mythological" and "Metaphysical" truths behind all the "Christ Stories" which remained intact for thousands of years until the 2nd century where we find Rome "radically reinterpreting" the whole of the "Christ Stories" and "limiting" this Christ to but one person the access to which only comes through the doors of the Roman



**Church. Oh, how convenient for world domination and the manipulation of humanity through fear and ignorance. These "truths" I felt were necessary to get to the readers, students, and "truth-seekers" in order to reveal the greater Spiritual Truths that lay within Biblical and Mystical Judaism that are not taught by mainline Gentile Christianity today. As a pastor I realized that it takes time for a "seed to grow" and if I strike out and were to say "everything you believe about Jesus is wrong" I would lose any hope of reaching people with the fruits of my studies. We must understand our Jesus correctly; that is what all incarnational life is meant to accomplish whereby one "awakens" to his True Self; that he is the expression of Divinity and Divine Mind as a human being. We sing "in him we live, move and have our being"; more correctly it is in "us" that God moves, lives, and has His being and it is this agency of the indwelling Christ, not limited to but one, but in all that needs to be restored to humanity so that man can become ONE again with God and all world religions turn their swords into plowshares because we are all ONE. So we begin with the study of the Jewish Roots of Christianity by following the the Rabbinical Methods of teaching and I applied them to Bet Emet's presentation of the "Jesus Story" which we find evolves over the totality of our Websites. There are 4 levels of Rabbinical teaching. Let us learn them now as we return "to the Faith once given the Saints".**

## **PASHAT**

The first level of understanding is PASHAT (simple interpretation). The Pashat is the "literal" meaning. It is similar to what Protestant hermeneutics calls "Grammatical Historical Exegesis" and also similar to what Protestant Hermeneutics calls "The Literal Principle." The PASHAT is the plain, simple meaning of the text; understanding scripture in its natural, normal sense using the customary meanings of the words being used, in accordance with the primary exegetical rule in the Talmud that no passage loses its PASHAT (b.Shab. 63a; b.Yeb. 24a). While there is figurative language (like Ps. 36:7) symbolism (like Rom. 5:14); allegory (like Gal. 4:19-31) and hidden meanings (like Rev. 13:18; 1Cor. 2:7) in the Scriptures, the first thing to look for is the literal meaning or PASHAT. This is how and why I developed the first websites and in so doing try to reveal the beauty of Biblical Judaism to the Christian student desiring the truth of his Jewish Roots. For it is in Biblical Judaism do we find our links with ancient Egypt in their purest form thus preserving better than any nation these Ancient understandings of God, Divine Mind, and the Cosmos and man's responsibilities to the Creator. These following websites approaches "the Christ" as an assumed "historical person" yet never telling the reader that behind this motif of a "historical Jesus" lies the greatest deception known to mankind. We will see this deception emerge as we try to verify what our Roman Bibles say on its pages when compared with the Hebrew Scriptures from which it taken. Only by seeing the host of problems that emerge doing such comparisons of Christian dogmas and doctrines with the Jewish dogmas and doctrines as well as the Hebrew Scriptures from which our Bibles inaccurately quotes and purposefully mistranslates does the door "crack open" as to the many problems and falsehoods that lie behind a "literal" and "historical" interpretation of our inherited "Jesus Story". This needs be said for until we see these problems and falsehoods then moving to a deeper understanding and a more true understanding of "the Christ" and our "Jesus Story" has no purpose since being taught since childhood that our Bibles and Christian faith is "infallible, inerrant, and inspired". I will let the evidences which I bring the reader to determine if such an approach to Christianity is warranted and can be proven in light of modern scholarship.

- **RETURNING TO THE BIBLICAL FAITH OF JESUS/YESHUA BY EXAMINING CLOSELY OUR BIBLES**
- <http://www.christianjewishbible.netfirms.com>
- (We begin our study by looking at our New Testaments since it is within this New Testament given us by Rome that we have the core of the problems concerning this Jewish Messiah portrayed as Jesus. Here we encounter, maybe for the first time for many readers, a host of unlimited examples of textual and Scriptural falsifications in our Christian Bibles when compared with the prior Hebrew Scriptures which lie in stealth in both the Greek and later English mistranslation of our Christian Old and New Testaments. Hundreds of examples exist where the facts and Scriptural truths that exist in the Jewish Masoretic Old Testament texts are shown to be purposefully changed in the Greek translation of the Jewish Scriptures by the Essenes and later incorporated into almost all Christian Old Testaments. Not to be outdone, Rome later emerges and continues the Scriptural falsification on a much larger scale by changing and altering

the Hebrew Scriptures and eventually adapting its "literalized" solar-mythology" in their final production...the Second New Testament. Here we encounter the change of these ancient Divine Spiritual Mystical, Mythological, and Metaphysical Concepts as they become altered almost beyond recognition and reinterpreted and attached to the life of the "supposed literal and historical" New Testament Jesus. In order to see how "Mystical Divine Truths" of a "Metaphysical Realm" become "literalized", "historicized" and "limited" to but one supposed person of history one has to trace the adulteration of the Scriptural Texts and the forgery of the Hebrew Scriptures. So it is necessary that we become very familiar with the document called the New Testament which has incorporated such a religious agenda and the creation of a "replacement religion" over these last 1,800 years). This is our "introduction" to the "Jesus Problem" which can be laid basically at the feet of Rome and their "antisemitism".

- **RETURNING TO THE JEWISH ROOTS OF CHRISTIANITY...THE FAITH OF JESUS/YESHUA**
- <http://returntofaithofjesus.netfirms.com>
- (The examination of the Jewish and Hebrew Roots of the Christian Faith as taken from a **literal perspective**. In so doing we expose many of the errors in doctrine and practice of today's Gentile Christianity with special emphasis upon the non-Jewish believer and his Divine place within the Israel of God instead of enmeshed in "replacement religion" as exists today in Gentile Christianity. We pay no attention in this site to the many problems concerning the Historical Jesus and approach the study from the normal assumption that the historical Jesus is true since that is how most of us grew up believing in the first place. In later sites we look at this problem in greater detail but to stress the greatness of Divine Truth as found yet in Judaism today as well as over the last 2,000 years we compare basically "Roman Christianity and its dogmas with the dogmas of Judaism and all the while keep our eyes on the alteration of the Hebrew Scriptures which changed the ancient Divine Spiritual Wisdom as found in ancient Egypt and their later children the Jewish nation).
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- **THE COVENANT OF NOAH & THE LAWS OF NOAH AND THEIR RELATIONSHIP TO THE CHRISTIAN CHURCH**
- <http://covenantofnoah.netfirms.com>
- (**Now we look in depth to the non-Jewish believer and how he fits into true Biblical Faith without conversion to Judaism.** This is very important information and necessary for every Christian to read and study in detail. This is a very revealing study of the Covenants of God with special emphasis upon the Covenants concerning the non-Jew which are called today the Covenant of Noah comprising the 66 commandments of Noah. Included in this site are Old Testament references to this covenant as well and revealing exposition of this same covenant in the New Testament as taught to the non-Jews in fulfillment of the Great Commission before Rome would change everything in the 2nd through the 5th century. It is here we begin to see the "pattern"; the "Pattern of Worship" which we find is the same for the Jew and non-Jew and how denominational Christianity has missed the mark throughout history due to it's antisemitic background and antisemitic dogmas and Scriptural forgeries inherited by Rome).
- **THE BIBLICAL "PATTERN" OF WORSHIP & THE GENTILE GOD-FEARER IN THE FIRST CENTURY SYNAGOGUE-"CHURCH"**
- <http://jewishrootscx.netfirms.com/>
- (Having learned all of this knowledge from the above websites and fully convinced that repentance is needed in our "Christian religious belief system" then the question that should be asked is this one as I see it: ***"If I, as a non-Jew, who had not converted to Judaism, had lived in the first century in Israel and had come into contact with the Messianic Movement within Israel as we find it in Acts 15 for example, then what would I have been taught about how a non-Jew is to "worship" the Creator"? Is there a "Pattern of Worship" of God that I need to know about?*** Other questions come to mind: What was I to do having learned these truths about the early Gentile inclusion into the Israel of God? How was I to worship in contrast as to how I learned from Roman Christianity? How can I bring this understanding into my life today? How can I worship the Creator in "Spirit and in Truth" in light of what I have learned in the above websites that has shown me that I have been badly taught and so badly misguided by my spiritual leaders in Christianity today? What lies behind these "Jewish and

cultural" expression of Worship of God as seen in the Biblical Festivals as well as the Equinoxes and Solstices? Is there a "Comic Pattern" of worship that is reflected in the Jewish Nation and their Jewish and cultural worship of God? Is there something bigger out there that I fail to see being limited by only the "Jewish expression" of the worship of God? Do I begin with a through study of Judaism and advance to a deeper understanding of the God of the Cosmos? **Is the Macrocosm reflected in the Microcosm of Jewish worship?** Yes, yes, yes! But all of that must come later. We must get our feet on the ground of Scriptural integrity and learn these "basic principles" and the truth about our New Testament and our corrupted "Jesus Story" before we move into much "deeper waters" and the hidden Divine Truths behind our "Jesus Story". If you want those answers then these forthcoming websites are for you. Now having mastered the above sites we move on to these "deeper Spiritual waters" that Rome never intended you know!

- **AN UNBIASED LOOK INTO THE HISTORY OF THE NEW TESTAMENT...AND THE ROLE OF THE HOLY SPIRIT IN ITS CANONIZATION?**
- <http://historyofformationofnewtestament.netfirms.com>
- (Now we must understand how we actually got this New Testament in the first place with all of its purposeful mistranslation, misquotations, and Scriptural inventions. This study is as best as possible an unbiased and intense study into the New Testament, its origins, its canonization, the disagreements of the early Church Fathers as seen for hundreds of years in the many conflicts and disagreements concerning it; its falsification and purposeful mistranslation of the Jewish Masoretic text, the role of the Essenes in the falsification of the Jewish Old Testament and its impact of the later developing Roman New Testament, and the determination of the role of the Holy Spirit in the production of the New Testament...**if any**)

## REMEZ

The next level of understanding of the Scriptures taught by the Rabbis is called in Hebrew REMEZ (hinting at a prior truth or a hidden truth that goes beyond the current text). Peculiarities and contradictions in the Biblical texts are treated and presented to the reader as hinting at a deeper Divine and Spiritual truth than that conveyed by its PASHAT. The fun of discovering our Jewish Roots, Sabbaths, and Biblical Festivals is over and is in reality only the "introduction" to the deeper Mystical and Metaphysical teachings to come. Now it is time for serious investigation of our inherited faith. **Our Websites get more challenging as I begin using the principle of Remez to hint that there are problems with the "Jesus Story" beyond the Pashat "interpretation" and begin to question many of the teachings of Christianity and their presentation of Jesus as the Jewish Messiah.** We still approach these issues as if "historical" but as your studies progress you begin to slowly get the picture that there is severe problems with what Christianity teaches about "the historical Jesus Christ" and its presentation of Jesus as the Jewish Messiah. It bears saying again that we approach this information yet as if "historical" but as our websites progress we will soon move to the "Mythical" and the "Mystical" presentations of "the" Jesus Christ. You might say we are in the process of cracking the egg shell regarding the "Jesus Story".

- **THE JEWISH CONCEPT OF "THE" MESSIAH....WHY CAN'T THE JEWS AND THE CHRISTIANS AGREE?**
  - <http://jewishmessiah.netfirms.com/>
  - (**Now we enter the beauty of Judaism and the truths they taught about their own Messiah and once knowing this then it is easy to contrast them with what we have been taught as Christians that come from our forged Christian Bibles.** Ever wonder why the Jews and Gentile Christianity cannot agree on the Jewish Messiah? At last the unbiased truth concerning the Jewish Messiah and with it many explanations as to how the Christian theology concerning the Messiah deviates so drastically from the Jewish Messianic concepts as well as emphasis on the corruption of the Gentile's religious texts (OT and NT) which culminates in the creation of a Messiah which was never prophesied by the Jewish prophets.....the answers for the Gentile Christian are not always comforting but if you want the truth it is here for the interested and unbiased student and true

seeker of truth. This is a selective summary of what went before on the other sites where I pull together pertinent information concerning one topic and one topic only: THE MESSIAH. If your desire is to study what the Jewish Scriptures taught about the Jewish Messiah before they were altered and changed as they were purposefully mistranslated into the Greek and later carried over in their corrupted forms into the Christian's Old Testament and New Testament texts, then this material is for you. Along with this site is the examination of text after text not only in it's Hebraic original form but as it was altered and changed thereby causing New Testament believers to ignorantly accept and cherish beliefs about Yeshua/Jesus which not only are incorrect but which render them idolators before God).

- **A TRUTHFUL ANALYSIS OF MESSIANIC PROPHECIES IN THE HEBREW BIBLE AS CONTRASTED WITH THE CHRISTIAN TRANSLATIONS...DID JESUS FULFILL THEM?**
  - <http://messianicprophecy.netfirms.com>
  - (A very detailed examination of the Hebrew Scriptures and how they were later altered when translated into the Greek, Latin, and English versions of Christian Bibles. We trace the corruption of the Jewish Scriptures from the Hebrew in which they were originally written and show how these Jewish Scriptures were later purposefully mistranslated, misquoted, misapplied, and even invented in order to alter the human messiah into a "cosmic Godman" by the Essenes of Alexandria, Egypt. Later these very same altered passages will become forced "fulfillments" when applied to Jesus in later Latin and English versions taken from the Greek forgeries of the Jewish Scriptures. We show repeatedly how the Greek translations were forged in order to include the Essene concept of their "angel messiah" and "cosmic Godman" and later how this concept would be further adulterated when applied to Jesus some two hundred years later through the further forgery of other Hebrew Scriptures by the Roman Gentile Church. In other words we show beyond any doubt how the Holy Word of God has been corrupted today. No wonder the Jewish people don't believe in the Christian Jesus; their Jewish Scriptures read completely different than those of the Christian Church in "key" messianic places)
- **DANIEL 9:17-27: THE SEVENTY WEEKS OF YEARS AS TAKEN FROM THE HEBREW SCRIPTURES**
  - <http://seventyweeksdaniel.netfirms.com>
  - (We now look at a very problematic piece of prophecy. Of all the Old Testament scriptures translated and quoted (or purposely mistranslated or misquoted) by Christian evangelicals in hopes of finding validation to most of their Gentile Christian doctrines, Daniel 9:17-27 and Isaiah 53 are perhaps the two most popular. In both cases, Christianity relies on a claim that the only reasonable interpretation of those scriptures is theirs. But is this true? Have our Christian Bibles been forged to force fulfillments as applied to Jesus when the true Hebrew Scriptures read differently than our Christian Bibles? Well...it is time to see the truth for yourself concerning Daniel's 70 weeks and then you decide who is right....Judaism or Christianity)
- **THE ESSENE CHRISTIAN FAITH AND ITS LEGACY OF SUN WORSHIP**
  - <http://essenecx.netfirms.com>
  - (As stated earlier Divine Spiritual allegory and Spiritual Myths of the ancients have been "literalized by Rome" and presented to us in our Christian Bibles as if a "literal" and "historical" truth that fits into a time-line of Rome's making. We saw when we looked at the manipulation and adulteration of the Hebrew Scriptures let alone the testimony of Judaism for these last 2,000 years that the "Jesus" of the New Testament is not their "Jewish Messiah". We begin to see this Christian deception through a comprehensive and challenging investigation into the true origins of the Essene-Christian faith as we begin in ancient Egypt and it's worship of God. In so doing we spend some time understanding Egyptian Religion where astral-theology and solar-worship was **personified** into "savior Godmen" such as Osiris which is the first and the **"pattern" of all personification of Divine Spiritual concepts that followed.** We trace such personified solar beliefs through successive Gentile nations and make note of similarities as well as differences, until we come to the Essene/Qumran cult, who, in rejection of normative Biblical Judaism because of their inability to assume the Priesthood following the Maccabee war, evolved away from Biblical Judaism and adopted these astral-theological religious ideas which had more in common with Egypt, Persian,



Zoroastrianism, Buddhism, Pythagoreanism, etc., than with Judaism. The Essene mistake is the same one Rome will make later; they will "literalize" these Metaphysical Spiritual concepts and "historicize" them and apply them to the Jewish "human" messiah in the likeness of King David (historically really the Pharaoh Tuthmose III) until we end up with a "corrupted Judaism" which is more commonly known today as Messianic "literalized" Christianity. It is the same perversion of purely Metaphysical Spiritual Concepts. What we find is that the Essenes "literalized" these prior Divine Allegories concerning Divine Truth of the incarnation of Divine Mind in "matter" and humanity as expressed by the Ancients down through time through the medium of Spiritual myths and symbols. It is in the hands of these apostate Essenes where these Divine concepts were "literalized" and were purposefully included in a falsified translation of the Jewish Old Testament called the Greek Septuagint (LXX). In this Greek perversion of the Hebrew Scriptures the human "anointed of God" becomes a Superman! In so doing these ancient Spiritual and Divine Mystical, Mythological and Metaphysical Concepts lose their original and intended meaning and these "radically reinterpreted" doctrines become parts of the Greek Old Testament for the Greek speaking world and for all later Christians and the Christian Church; thus providing the substrate for all later quotes of the New Testament. The bottom line being that personified Sun-worship which is the ultimate Spiritual and Divine Truth for all created manifestation was applied to the life of the hoped for and expected Jewish messiah as recorded in the New Testament and it is we, not knowing that these existing ancient Divine Spiritual Mysteries and concepts, which were only to be taken allegorically and symbolically, have been misled to see in them a "literal" and supposed "historical" understanding when these ancient Divine Spiritual Wisdoms were never originally intended to be taught as such. In so doing we spend a lot of time with these altered texts in order to see how this was done and how extensive this misrepresentation of the Ancient Spiritual Wisdom is exemplified in our current Roman Bibles).

- **PAUL...THE TRUE FOLLOWER OF JESUS...OR...SUBVERTER OF THE FAITH OF JESUS AND FOUNDER OF A NEW RELIGION?**

- <http://paulproblem.netfirms.com>

- (Now we move to the Paul Problem. Let it be said that I am hard on Paul since the "real Paul" has been presented to us on the pages of this New Testament in a particular way and reinforced by 2000 years of Church Tradition. I must say that I deal with Paul "literally" as this is the way he has again been presented to us on the pages of the New Testament and in so doing I spare no ink in pointing out the problems this presents regarding a Jewish interpretation of "the Christ". Understand that this is a very challenging website which exposes the very depth of the deception behind the New Testament's presentation of the Apostle Paul. This website reveals the truth behind the purposeful manipulation of history and facts to cover up the truth about the Gnostic Paul who was supposedly understood by all in the first century to be an enemy of the Jerusalem church and remained so his whole life. I expose what the true religious belief system of Paul really is and show you how, in spite of the incongruities of the Paul Problem in the New Testament, is a synthesis of Gnosticism, Mystery Religions, and Judaism. That is not bad when we see that in so doing we are only restoring the Ancient Divine Spiritual Wisdom which had remained intact within humanity for over 10,000 years and only with the rise of Rome fell prey to their "radical reinterpretation" and "literalization" of the Ancient Spiritual Wisdom. Along with this I reveal this Romanized Paul and later pro-Pauline writers purposeful misuse of the Jewish Scriptures in their presentation to the non-Jewish world of a new replacement religion and how they made it seem as if this supposed "literalized" Jesus was the cause for it. This is strong stuff and not for the faint-hearted. We will look at Paul in a different light when he is later put into his Gnostic setting which is historically accurate then we can say "kind things" about Paul then so hold on; we need to find the "real Paul" and we don't have it yet since Rome forged all but 7 of his authentic epistles which he wrote and put his name on them. So we have to be hard on this Romanized Paul since Christians believe that he taught all the things that carry his name. Let me assure you he did NOT! We will see as we study that the blame for this deception is again laid on the lying pens of Rome so we deal on this site as "if" this Romanized Paul was responsible for these writings since we are taught he wrote them all by Church



**tradition)**

• **THE PAGANIZATION OF THE FAITH OF YESHUA ...AND THE BIRTH OF "GENTILE CHRISTIANITY"**

- <http://paganizingfaithofyeshua.netfirms.com>
- (We move on now to look at more "literalization" of Sun-Worship as it was applied to the Jesus of the New Testament by the writers of the this New Testament. This is a very, very challenging study and expose of how "literalized Sun-Worship and how "literalization" of the Ancient Divine Spiritual Wisdom today is masqueraded as "orthodoxy" in Christianity. The subject matter is diverse and will require adequate reading on your part but well worth the price as you learn of the origin of the Divine Allegories and Sun Myths which were later personified by the Indo-Germanic nations and later written into the translation of the Greek translation of the Jewish Scriptures by the Essenes of Alexandria, Egypt. These accounts would be later embellished by the Gentile Church as they applied them to the life of the Jewish Messiah as represented through this Jesus as they build it off the falsifications of the Greek Old Testament as altered by the Essenes of Alexandria, Egypt. This site exposes the false theology connected with Jesus which lines almost every page in the New Testament in one way or another. It is here we see that our "Jesus Story", taught to us as if a "literal" person, is but the repetition of the prior Divine Solar Spiritual Allegories of the nation's Sungods. Our "Jesus" is shown to be a collection of multiple personified identities collected and handed down through recorded history; such a collection of solar identifies is in truth a "nobody" when viewed again as if a "literal" and "historical" person. Not possessing this knowledge we read our New Testaments never aware that our "Jesus" is in truth not a "historical person" but behind this Spiritual Allegory is the highest Spiritual revelation that is possible to mankind. We just never knew it thanks to the Essenes and Rome's dishonesty with the Hebrew Scriptures. A through understanding of this site, as well as the others of Bet Emet Ministry, exposes beyond any doubt the lies and idolatry that has been foisted upon unsuspecting Gentiles who are yet today pawns of this theological deception and antisemitism of Rome)

**This approach, teaching God's higher Divine truths through the vehicle of a godly example, the "assumed historical Jesus of the New Testament", works well up to a point because in doing so we are presented with a "Godly" example of a life to be emulated as found in the Jesus of the New Testament (for the most part).** A life patterned after the Jesus of the "Jesus Story" will hopefully issue forth in one bearing the fruit of morality and ethics and a life lived in the Fruit of the Spirit. This is the reason why Israel does not evangelize today because Christianity has accomplished for them their task as God's Priesthood; for better or worse when looking at the Dark Ages and the impact of this "replacement religion". As a pastor I wish they could have accomplished this without the masked idolatry connected with the "Jesus Story". The non-Jew has learned of the God of Israel and has learned how to live in peace and harmony through the teachings of Christianity. Sadly in all of this the main character, the Jewish Messiah, has been so badly misrepresented in the character of Jesus who, for example, is made to cleanse all foods and abolish the kosher laws in Mark 7:14. This is rather strange for a Jew who is obligated to observe Kosher. Hopefully you see the problems of what I speak and they only begin here. Again through our websites the student is made aware of the problems inherent in many places in this New Testament's depiction of the New Testament Jesus and "the Christ within". Yet, in such a presentation this Jesus is the non-Jew's "pattern" for he, real or not, is the only Jew to ever witnessed to us and came knocking on the doors of our lives as non-Jews. Sadly the Jewish community is closed to the non-Jew for the most part due to the tragic treatment of their people by the Christian Church these last 2000 years. **As I say often it is sad that when we answered the door of our lives as we heard the "knock" of this New Testament Rabbi named Jesus that we did not possess, at that time, enough knowledge of the truth about "the Christ" and the true "Jewish Messiah" that we could not recognize that this Jew named Jesus, as God's "light to the Gentile world", came dressed like the idolator Constantine teaching a replacement religion.** Lacking this knowledge which Bet Emet's Websites provide the student we fell for the Roman "counterfeit Christ" and "counterfeit Jesus" and no wonder the Jews cannot accept this Roman Jesus as their Messiah. Good for them! But hopefully as your studies mature you begin to see that there are other ways to understand the "Jesus Story" but surely

understanding the "Jesus Story" as a historical truth concerning a literal person who lived 2000 years ago and who embodied the historical Jewish Messiah is not one of them. Now for enlightenment that will take your breath away!

## **DRASH**

Another level of Jewish hermeneutic and understanding the Scriptures is called in Hebrew "drash" meaning "search", this is the **allegorical, typological or homiletical application of the text.** Creativity is used to search the text in relation to the rest of the Scriptures, other literature, or life itself in order to develop an allegorical, typological or homiletical application of the text. This process involves eisegesis (reading of the text) of the text. **Ironically as I found this expression or interpretation of the texts reflected most accurately the type of "belief" of the earliest Christians (called Chrestians who believed only in the Gnostic Metaphysical Christ within) who were not only looking for a historical Jewish messiah to be revealed but at the same time understood that the "logos" or "the Christ/Sophia/Egyptian Karast" lived within all mankind and could never be limited to but one person as Rome will make it appear. This understanding of "the Christ" reflects Paul and his 7 authentic epistles where he teaches the "Christ within". Now we find the true Paul who, like the earliest Chrestinas, taught only the "Christ Within".**

As you might expect a few years later, as time allowed, Bet Emet provided a website dealing with the **Mystical Interpretation of the "Jesus Story" and "the Christ" as we showed that the religious beliefs of the earliest "believers" who were called the first "Christians", long before Rome emerged to dominate the Christian faith, did not accept a historical Jesus at all but rather understood "the Christ" as a Divine Concept as Divine Mind that lives within every man and woman and is not exclusive to just one person as is portrayed today by "literalistic Roman Christianity.** It is in this site that we **restore the earliest Gnostic Christian understanding of the "the Christ"** as it existed for almost 5 centuries before being utterly destroyed and almost totally wiped out by Rome with its replacement religion we have today which I call "Literal Christianity".

- **MARCION AND THE "FIRST" NEW TESTAMENT...WHO WERE THE ORIGINAL CHRISTIANS AND WHAT DID THEY BELIEVE ABOUT "THE CHRIST"....THE STUDY OF Gnosticism**
  - <http://firstnewtestament.netfirms.com/>
  - (Now we put all the pieces together and the whole picture comes into focus. **We now look at the true Paul, a Gnostic which never taught a human Jesus Christ but rather "the Christ within" in his 7 authentic epistles.** We trace in this website how the earliest "Christian" believed in the "Christ within" and not "a Christ without". We see how the ancient religious allegories were understood not only by these ancients who were given them but by the Gnostic Jews and Gentiles in the earliest centuries of the church as well long before Rome will come an "literalize" all of it and give it a fictitious historical time-line in creating a "historical Jesus". In so doing we will see how the earliest New Testament expressing these allegorical Divine truths is butchered by Rome and destroyed and how we end up with the forgery we have today. Never let it be said that archeology and hard study are not our friends. That is why Judaism has always taught that "study" is the highest form of worship!

An unbiased study of History will show you that there is not a shred of legitimate historical evidence anywhere that the "Jesus Story" originated as the biography of a man named Jesus, and quite a lot of evidence that it did not. An unbiased through study of Comparative Religion will reveal to you that the basic plot of the "Jesus Story", from beginning to end, including the motif of a crucified savior, already existed in many other religions thousands of years prior to the alleged time of Jesus and if you continue such dedicated studies into Astronomy and Solar Mythology you will find that beyond any doubt the "Jesus Story" is nothing more than an allegory for what would naturally be the oldest and most important story humans would notice and write down; namely, that of the annual passage of the seasons of the year and the path of the Sun through the celestial sphere and the 12 Houses of the Zodiac during the year. Personification of the Sun through the sky as found in the story of ancient solar and lunar gods follow in chronological procession through the year the exact chronology of the

**"Jesus Story" when personified from Matthew chapter 1 through Matthew chapter 28. This truly is the most amazing study.**

**This website will be a lot different from anything you most likely have ever studied. Growing up in the Western Hemisphere we are traditionally taught a "literalistic" and not an "allegorical" or "symbolic" understanding of Christianity. This "literalistic" interpretation of "Jesus" and "the Christ" is based upon the inherited religious documents we received from Rome which we were taught to accept as infallible and inerrant without every questioning them. However great advances in Biblical Studies and archeology have been made in the last two hundred years and one in particular in the last 50 years has made a startling impact upon Christianity and few know of this. I am referring to the discoveries of the Nag Hammadi Library along with the Essene's Dead Sea Scrolls in the last 50 years which has turned our traditional Roman understanding of Christianity upside down and basically taught us that almost everything we had through we had "known" from Roman Christianity up to now concerning "Jesus" and "the Christ" was wrong. That is simply because when we discover from study of these archeological finds and see for ourselves that the First New Testament written and given to us by the earliest Gnostic Chrestians like Marcion and Paul did not teach a "human Jesus Christ" but rather an allegorical and symbolic "Indwelling Christ Only" as the Logos within each of God's children. This explains why there were no genealogies, birth or infancy narratives, or the 4 traditional Gospels in the earliest Gnostic Gospels and not added to the Roman Second New Testament till after 180 A.D. It is this "allegorical Christ" and "allegorical Joshua-Jesus Christ" ["pattern"] that the earliest New Testament and the authentic Pauline epistles taught but few know this today since Rome's efforts to destroy all of this literature by burning the libraries of the world as well as murdering the Gnostics until few remained to safeguard this Spiritual Metaphysical Revelation which can be traced to the beginning of mankind. In this website I reveal these truths concerning the "allegorical Christ" of the earliest Chrestians. Along with this we tackle the difficult problem of Christian forgeries of later Pauline Epistles and Gospels in their attempt to create a "historical Jesus" and a "historical Christ" in order to mimic their Godman-Emperor. This information goes a long way not only in explaining the lack of credible and unforged evidences for a historical Jesus but shows how a Second New Testament was latter forged in Paul's name, who was long dead, along with the names of long dead Apostles in Rome's attempt to place a historical Jesus of their creation within an appropriate time-line. By comparison of what was written and contained within the First New Testament with what was later written later by Irenaeus and others in Rome's attempt to refute the Gnostic Christ and the Gnostic Joshua-Jesus we can easily now come to terms with this creative theology of Rome which was little more than a synthesis of "literalized" Sun Worship as exposed on our other sites. What should strike you as you study these materials is that the concept of the "Logos" and the "allegorical Christ" goes all the way back to the beginning of mankind where God gave Revelation of Himself and His plan to the Ancient Egyptians who first wrote of the Karast/Christ and provided the "pattern" adopted by all later world religions until the rise of Rome!**

## **SOD**

**The 4th and final level of understanding the Scriptures is called in Hebrew "Sod" meaning "hidden". It is here that I reveal the hidden links to Egypt and Astronomy which they "allegorized" to capture for all time the Divine Concepts that they witnessed written in the sky and Heavens above them. The Sky is God's Bible! When you learn to "interpret" the Sky and the stars then no man can deceive you about Divine Truth any longer! God, writing on the blackboard of the sky and Heavens, expressed to these Ancients sages and Priests eternal Spiritual principles that were later captured in "myths" and "legends" to preserve for all time these Godly truths that would last through all time and yet today survive in spite of the destruction of Egypt by Alexander the Great and later Rome. These Laws of the Cosmos were expressed in allegorical Spiritual myths that were reaffirmed by the same Laws witnessed operating in Nature. Ancient man, understanding that these same Laws operated within himself and his body saw therefore that "he was created in the image of God"; the image he witnessed operating above and around him when noticing the same Laws and Cycles in the Heavens and in Nature operating within his physical body as well. This is truly beautiful when you see it as it brought tears to my eyes to see and comprehend Gods' earliest message to me and you that has not been changed or adulterated by the agendas of men and apostate religions down through history. It is so simple when you see it. That is the way God intended it to be in the beginning but we strain at a nat and swallow a camel today with**

our highly developed and evolved theologies down through Christian history.

It has been a hard and long process for me to accomplish but my task is about through when I complete this **[website on the "Mythical Jesus Christ" as seen in the stars.](#)**

Now it is time to devote this website to the comprehensive understanding of the **"Mythical Christ"**. In so doing we will prove that the "Jesus Story" is actually an allegory for the path of the Sun "personified" as it travels through the 12 Houses of the Zodiac and through the 4 seasons of the years (the Spring Equinox, the Summer Solstice, the Autumn Equinox, and the Winter Solstice). You will come to see that this is the oldest and most important story humans ever knew as it also is full of Divine Truths that are to be understood "allegorically" and not "literally" as we have erroneously been taught today by a literalized Christianity of Rome's making. The Sun was viewed by the ancient Spiritual Masters as the "visible representation" of the "invisible hidden reality" of God. This Sun and its path through the Heavens is repeated over and over again for mankind so that man cannot miss the Truth and Message of God involving the Spiritual evolution of his Soul. It is we today who have not a clue to this Great Bible in the Sky. We owe a great debt to Ancient Egyptians and their great wisdom and their foresight in preserving for the the world this earliest understanding of God and Divine Mind and its incarnation into "matter" and humanity where we trace by looking at the path of the Sun the birth, life, death, rebirth and progressive Spiritual Evolution of man's Soul.

- **THE EGYPTIAN RELIGION AND ITS RELATIONSHIP TO JUDAISM AND CHRISTIANITY**

- <http://www.egyptcx.netfirms.com/>
- We have all heard that "all roads lead to Rome" but in reality all roads lead to Egypt. This is especially true when one studies Christianity and Judaism and finds that these sister-faiths are nothing more than evolutionary developments of the Egyptian Religion. Understand from the beginning that Judaism is a much more faithful picture of this Planet's original understanding of the Divine than Christianity. Judaism comes in a close second. As a Pastor I am amazed where my studies have taken me and the things I have learned over these last twenty years in my pursuit of Jewish Roots of the Christian Faith. Never did I expect to find what I have uncovered and consider myself fortunate to live in an age where archeology and other such disciplines are giving back to mankind what Rome destroyed, covered up, and took from us over the last two thousand years. The study of error is often a little less important than the study of truth. The history of the human mind, in its progress from ignorance towards knowledge should tell us the mistakes into which it has sometimes wandered, as well as its steps in the right path. This is the goal of this website: to re-examine Gentile Christianity as to its earliest roots and determine if what is considered "Christian orthodoxy" today is a faithful representation of the earliest understanding of God by the Ancients since it is they who coined the religious concepts which we are told that we adhere to today in the primarily Christian Western Hemisphere.
- There is much to say about the knowledge contained in this Website but let me be brief. This website will reveal to you how the Ancients understood the message of God and His revelation to them from their critical observations about the Heavens and the sky as well as Nature. The Egyptians Priests and scholars understood that God was revealing His Laws and intentions in the operations of the Divine Laws that governed the Cosmos. These Ancients holy men saw that these same Laws operated within their own bodies as well and that they were "created in the image of God" as what God was doing "above them" and "around them" He also was doing "within them". These Ancients sought out God and His way like no other nation has ever done on the face of the earth and tragically this knowledge was lost to us until only recently with the discoveries of archeology. We must understand that when allegory, metaphor, simile, and myth which expressed both the identity and actions of the Creator as understood by the Ancients in grasping for understanding of God and His workings in the Cosmos, was altered and stripped of its symbolism and rendered for all time as if "literal" by those who will come later through "conquest" and destroy Egypt and their understanding of God, then not only is Divine Truth lost forever but it plunges its recipients into abject idolatry. Such is the plight of the primarily Christian Western Hemisphere as these allegories and metaphors that once expressed Divine Truth were altered by Rome and "literalized" and applied to men's lives; in this case Jesus. If you have been diligent to



study the website referenced just above this one then you saw for yourself this tragic loss of Divine Truth by Rome's "literalization" of such Egyptian Ancient truths concerning the "Logos" and "the Christ".

- **ASTROTHEOLOGY AND THE "JESUS STORY" OF THE NEW TESTAMENT: DOES IT ORIGINATE WITH THE STARS?**

- <http://jesusaastrotheology.netfirms.com/>

- ***This website is presently under construction.*** This will be the last website for Bet Emet Ministries and in so doing we will go where few have gone. In this website we will show beyond any doubt from Astronomical examples of the Sun, Moon, Stars, and Constellations, that the Ancients preserved what they witnessed in the stars and Heavens seen in the cycles, patterns and paths and movements of these Heavenly orbs in "allegories" and in "myths" and "legends" not only concerning physical movements of these Celestial orbs as taken from their observations but expressed within these "solar myths" and "lunar myths" deeper Divine Truths of a Mystical Nature. These hidden deeper Divine Revelations from God to mankind dealing with the Spiritual Nature of mankind and his expected Spiritual maturation were again saved for all time through the agency of Myth which was never to be interpreted "literally" but rather were to function as "allegories" and "symbols" only that were but vehicles for transmission of higher truths from God. From these celestial patterns the Ancients extrapolated the Laws, Ordinances, Commandments, and Covenants of the Creator and gave them to mankind as a "blueprint" for our existence. These myths held the message of God to mankind. Later these myths were told through lives of personified man-gods like Osiris, Dionysus, Attis, Amon, Mithra, and Jesus. Since we include Jesus in the same sentence with other astral myths then this will be a hard study for as you examine the evidence presented you will see without a doubt that an unbiased study of History shows that there is not a shred of legitimate historical evidence anywhere that the "Jesus Story" originated as the biography of a real historical man named Jesus. In fact the evidence, or should I say the lack of it, and the forgery of all that does exist outside this one New Testament, is hard to deny and makes a belief in a historical Jesus almost impossible when knowing from the above studies the hundreds of forgeries in the religious texts of the Christian Bible. Nowhere outside of this one forged book by Rome can we find this "historical Jesus". As if that was not enough an unbiased and through study of Comparative Religion reveals to the reader as seen in the above studies and sites that the basic plot of the "Jesus Story", from beginning to end, including the motif of a crucified savior, already existed in many other religions thousands of years prior to the alleged time of Jesus and if you continue such dedicated studies into Astronomy and Solar Mythology you will find that beyond any doubt the "Jesus Story" is nothing more than an allegory for what would naturally be the oldest and most important story humans would notice and write down, that of the annual passage of the seasons of the year and the path of the Sun through the celestial sphere and the 12 Houses of the Zodiac during the year. What is most startling is when you see for yourself that the personification of the Sun and its path through the sky as found in the story of ancient solar and lunar gods follow in chronological procession through the year the exact chronology of the "Jesus Story" when personified from Matthew chapter 1 through then end of the book. The Synoptic gospels follow the path of the Sun in its travels through the sky from beginning to end. Most may have no idea of what I am saying I can only tell you to hold on and read the articles on this site and you will quickly come to see of what I spoke. Let it be said when you see this and that all the other "Jesus Stories" are but Ancient allegories of the Heavens and the Sun and its path through the Zodiac which was later "literalized" then without a doubt there is no more room for idolatry connected with any Jesus of any kind. Then we can follow in the footsteps of Moses and quit worshipping a false "god-man" and return to worshipping our Creator in Spirit and in Truth. You come to see that the "Jesus Story" is nothing but a retelling of the "Osiris Story" and the "Horus Story". It is from these two Ancient Egyptian stories that all other "saviors" have come.

Orthodox Christians, since they are committed to a belief in the literal truth of the Bible, hold that after the flood men became even more evil than they were before, so that 4,000 years after the creation of the world, god sent his only begotten son to suffer and die for the salvation of the human race. **This ministry of Jesus, the Christ, was supposed to be a unique event in human history but as we show it is anything but that; it**



**is the repetition of everything that came before. This opinion of Jesus' uniqueness is no longer tenable among those who accept reason as the criterion of truth.**

**If you are diligent to study and read these websites then you have it all.** There is little that exists that is not covered in one way or the other or has somehow escaped my attention over these almost 20 years of study. There is nothing I would trade for my years of study and the truths that I have gathered and although it has been challenging to my very core I fully am aware that because of such serious studies my walk with God, the true God, is closer than ever. It is truly well with my soul because **"I KNOW THE TRUTH ABOUT HIM SEPARATED FROM ALL THE FICTION"** that men have written down through history to promote their own religion and political agendas.

- **THE SACRED MYSTERIES....OUR LAST WEBSITE**

- <http://thesacredmysteries.netfirms.com>
- This is what we have been waiting for; the conclusion of all of our websites and the final answer as to just "Whom" is this "Jesus" we have heard about all our lives and how this should affect our lives for the better. Central to the ancient Spiritual Wisdom is the concept of the Divine Spark/Cosmic Fire or seed buried within each person. It was the purpose of the ancient Spiritual Mysteries to bring to life this Divine Spark in the life of every person so that it would illuminate life on this Earth and so aid mankind in its Spiritual evolution of its True Self and True Being which is Divinity "incarnated" into "matter". This Divine Spark embedded within the "animal" body which housed man's Soul and Divine Mind was symbolized by various figures and characterizations at different times down through recorded history and in different nations and places. We find these symbolisms today in the nations as their personified Sungods and Goddesses which are preserved for mankind in the nation's Divine Legends and Spiritual Mythologies. Their names were Horus, Orpheus, Dionysus, Mithra, Krishna, Adonis, Tammuz, Hercules, Ishtar, Isis, Persephone, and even Jesus and so on. They were all labeled by Rome to be "pagan" Christs but these Divine Myths are, when correctly understood and interpreted correctly, are the highest expressions in metaphors and allegories of man's True Divine Self; as Plato has so appropriately said man is a "god in an animal body". The philosophers of the ancient world and even the ancient Egyptians before them knew that these figures were only symbolic of the highest Metaphysical reality within mankind and were never to be understood or taken to be historical men or women; it is we who do not understand this precious ancient Mythology today. Many writers today write of this subject completely devoid of its true understanding and mislead millions in so doing. These Divine Truths in these Spiritual Mysteries are "Spiritually discerned" and eclipse the intellect of many.
- We will see in this website that over 5,000 years ago in ancient Egypt and some 2,000 years ago in the area of the eastern Mediterranean, the Divine Soul or Spark within humanity was called the Christ (from Krst, Karast or Krist, Egyptian for the anointed ("messiah") mummy). What we find when we wade through all of this ancient theology found in ancient Egypt and the Gnosticism and Spiritual Mysteries of the ancient nations is that early Christianity was nothing new at all; in fact it was originally before the rise of Roman "literalism" only the re-statement of the ancient Spiritual Wisdom and Gnosticism of the ancient Spiritual Fathers as far back as ancient Egypt and beyond and not a replacement of this Spiritual Wisdom as Christianity as we know it today has tragically become. We come to see that a "radical reinterpretation" of almost all the ancient Spiritual Wisdom was the legacy of Roman Orthodoxy. Christians of any intelligence during the first two centuries at least did not regard their movement as the bearer of the first light into the heathen darkness, but only the republication of very ancient Spiritual Truth. If you undertake this study with Bet Emet you will find what all do; namely, that the earliest of the Church Fathers and their writings attest to this very fact that "True Christianity" (the religion of "the Christ" within humanity) has been with mankind since the beginning of time. [Augustine's quote to truth will wake the dead!](#) Sadly today Rome as "radically reinterpreted" all the ancient Spiritual Wisdom in order to dominate and control the world through fear and ignorance and in so doing forcing it through the doors of the Roman Church to avoid the supposed "fires of Hell" which don't exist by the way; it worked....we call the legacy of such theological inventionism today the Dark Ages and it lingers in our Churches

Sunday after Sunday and billions and billions of people have walked through their lives following "another Gospel" and "another Christ" never knowing that they never had the Divine Truths that this Creator imparted to humanity in the beginning of its infancy. The truth of this matter is that the indwelling god is himself being brought to birth within the womb of humanity; in you and me. This is our calling, this is your purpose; to aspire to progressive Spiritual Perfection by reaching toward the mark of your high calling in "Christ". We come to see in this website that man is a Spiritual Intelligence, who has taken flesh with the object of gaining experience in the worlds below the Spiritual, in order that he may be able to master and to rule them, and in later ages take his rightful place in the creative and directing Hierarchies of the Universe. Man, being himself, is to come to know the Divinity whose life he shares. Each individual is gestating a Divinity within the depths of his own nature from life to successive life. Yes, Christianity taught reincarnation as do all major world religions and did so until 533 A.D. when a vote of hands struck this Divine Law of Science and Physics from the pages of intended Spiritual Truth but once it was heard shouted in the halls of the Vatican.

- Christianity has fervently exhorted us to look into the empyrean to find the unapproachable God. All the while the infant deity slumbers unheeded within the heart awaiting to "come forth" from the "dead". Yes, resurrection from the dead was something to be experienced on this side of Jordan as the Gnostic Paul so appropriately says: *Eph 5:14 14 Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light. (KJV)* Christianity has largely nullified the force of St. Paul's almost frantic cry to us: *"Know ye not your own selves, how that Jesus Christ is within you?"* In fact we have heard of it all our lives but never recognized its because "being born again" has again had its "true meaning" radically altered once again by the Roman Church.
- In this last of our website we will see that the supreme Creator was at first given various names, such as the First Cause, the Great Spirit, God, the One. Creative energy emanates from the One and manifests in various ways, depending on the plane or level of existence that is involved. The ancients understood that the the gods of primeval religion were the active manifest powers, faculties, organs of God himself that flourish in the Universe and Cosmos. Nature was understood by the Spiritual ancients as God's body, elemental forces the agents and messengers (angels) of his operative economy, Universal and Divine Mind His thinking faculty and the ultimate contribution His Spiritual heart to mankind and all of this was imparted and incarnated into mankind awaiting "awakening from the deadness" of Spiritual apathy and ignorance of his True Being. The ancient system of Spiritual Wisdom thought it not blasphemy to define the organic structure of deity to explain to human grasp the cause and nature of the world. Reverence was not withheld from even the lowest instrumentalization of Godhood and its manifestation in our physical realm. The ancients deemed it not dishonoring to deity to recognize His being in all things. They saw God manifested in nature, and not as abstracted from nature. And they studied nature as the living garment of God's immanence. In so doing many cultures compare the Creator to the Sun. The Sun pours out its life giving rays, as does the Creator. In order to exist, all life absorbs a tiny amount of energy from the Sun. The Creator is our Spiritual Sun and it is the very embodiment of our cells and their nucleus. There have been various solar gods, such as Ra, Apollo, and Christ but they are all nothing more than personifications of the "Internal Sun" that is the core of every cell in our bodies and the very Living Conscious Energy within each cell that makes the Body of Christ or as the ancient Egyptians termed it the "Body of Ra". We come to see that there are many levels or planes of existence or manifestation. There are terrestrial and celestial worlds (as Paul says), noumenal and phenomenal realms, physical and ethereal planes, material and spiritual bodies, heavens, fairy-lands, underworlds, hells, limbos, Isles of the Blessed, Elysian Fields, the meadows of Aarru-Hetep and homes on high. And the beings on these worlds and planes of existence range from high divinity down to man and these beings are shown to be the very "gods" and "goddesses" of which we read in the ancient mythologies of the nations. The ancients understood that God, through the Law of Incubation and Incarnation, has filled all "matter" with Himself with an intended purpose of perpetual Self-awaking and Self-awareness of Himself. In all that exists, even in mankind, God has His being and He lives and moves and has His being in us as He does in all "matter". Through the

Law of Dismemberment God has "fragmented" Himself into infinite Divine Sparks that has "fallen" into "matter" and incarnated Himself into all existences as we see in the Egyptian Ennead, the Egyptian Ogdoad, and Jewish Kabbalah. Here again we see that all the world's religions before the rise of Rome shared the same Spiritual Ideas of God, man and Cosmos. All of life is shown to be perpetually evolving Spiritually until the Universal Mind inherent in all "matter" achieves the "fullness and stature" of the Divine Mind or "Krst/Christ". This is what Paul actually says in Ephesians 4:13 13: ***"Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ:"*** This is why the "only Christ" that exists is the Divine Mind which "fell into matter" to save the Souls of mankind which equally "fell to their deaths" in "matter". This Divine Mind we see in his "fall into matter" was termed by the ancients the "death of Christ" as they recognized this "fall" of Christ to his "death" involved the "crossing of planes" of Celestial existences and termed this the "Crossification" or the "crucifixion of the Krst" or "the crucifixion of the Christ" in order to save the Souls trapped in Amenta/Hades/Hell and material incarnation in "matter". This is the only truth taught about the allegorical "dead of God" or "Krst/Christ" which was taught for thousands of years and existed in such integrity in all of the nation's ancient Spiritual Wisdom and was always taught in all world religions and their Spiritual Myths and Divine Allegories down through time until the rise of Roman Orthodoxy when the "indwelling Christ" and gestating Divine Mind was "externalized" and "separated" from humanity and confined to but one person of Rome's historical invention, the "Jesus" of the New Testament. In this "Jesus" of Rome's devise we can yet find if we possess the ancient "keys" to correctly interpreting the Ancient Spiritual Wisdom which has been so tragically twisted by Rome the compilation and synthesis of all "incarnated Christs" down through ancient religions which is so perfectly personified down through history by the ancient Spiritual Wisdoms of the major world religions; all having in common the same idea that man is a "god in an animal body" slowly evolving himself in his return to his Fathers' House as the Prodigal Son Divine Allegory so appropriately states. Let me finish this with a quote from Paul: ***"Know ye not as to your own selves, that Jesus Christ is in you, unless ye be reprobate?" (2 Cor. 13:5).*** It is here we find the ONLY Christ ever given humanity and mankind will ever know! It is here we must call forth the Christ "from the dead" within us: ***"Come Forth"*** must be our cry as we find the Son, the Divine Mind in us, calling forth the Father from the "dead" within us and all humanity as we see so clearly in the resurrection of Osiris by Horus, his Son, the Egyptian Christ, which is re-told in the "Jesus Story" where the Jewish Christ calls Lazarus forth from the dead; "L-Asar-Us", is Egyptian for Lazarus in Hebrew. Here we see "Asar" is Osiris, the Father God of "the Christ", who is called forth from the death to which is "fell in matter". Here we see Horus calling his Father God Osiris from the dead within in all humanity to where humanity comes to know its True Self as Divinity in "matter". Humanity is to experience the Lazarus story personally. The cry is to come forth for every person as Paul shows us: ***Awake thou that sleepest, and arise from the dead, and Christ shall give thee light. 15 See then that ye walk circumspectly, not as fools, but as wise, (KJV) Shame on you Rome for such a terrible deception that has robbed from mankind these last 1,800 years his true Divinity and purpose of his incarnation!***

So we began our study with the question:

***Matt 16:13 13 When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am? (KJV)***

***Now you have you the "plan-o-gram" to find all the answers! ?The rest is up to you to study to show yourselves approved by verifying what we show you .....then you can be assured that you will not stand ashamed when you meet this Creator face to face when you cross your Nile/Jordan...(the same)***

## IN CLOSING

As stated earlier we begin our study with Bet Emet Websites with a "historical" assumption and present studies to show the beauty of Judaism over the dishonesty in Christian theological dogma and do so by using the depiction of the New Testament Jesus as if "historical" because he provides a vehicle for the teaching of Jewish theology, monotheism, morals, values, ethics, etc. It is not my purpose to reveal the weaknesses behind such a historical presentation of Jesus at this time as it will be developed and proven at a later time as one's studies progress through the Mystical Jesus and the Mythical Jesus as detailed on the above websites.

Of concern for us of course is the "Jesus Story" as depicted in the New Testament and its reliability as understood "literally" since it is being taught as a literal truth today about a historical man who lived 2000 years ago. You will come to see in time as you study that the Ancients as far back as Egypt understood this "Karast/Christ" entirely different from how we have been taught today under the direction of Roman and Protestant Christianity. Here are some big questions for you to ponder in light that most Christians trust in this Jesus Christ for their Eternal Salvation.

- **Answer for yourself:** Who or what is truly behind the name "Jesus Christ"? Can it be proven that the "Jesus Story" is nothing but the personification of the Sun and its passage through the various houses of the Zodiac as it passes through the 4 seasons and the equinoxes and solstices? If so then what do you do now?
- **Answer for yourself:** Are the infancy narratives and later depictions of the life and ministry of Jesus Christ in the New Testament nothing more than solar stories told as allegories which were later "literalized" and subsequently written into Rome's New Testament and depicted as a literalized historical Jesus Christ when in fact they were understood by the Ancients as astrological myths taken from astronomy?
- **Answer for yourself:** Did Rome destroy the Gnostic Christ of the earliest "Christians" which had existed since the beginning of time over the first 5 centuries of the early Church and replace it one of their own making? What are you to do when you see this from your studies on our Websites?
- **Answer for yourself:** If I study the Websites and find that the "Jesus Story" follows chronologically the Gospel of Matthew from chapter one through the end of chapter 28 and see for myself that the "Jesus Story" presented there parallels identically the personification of the Sun in its path through the Zodiac then what should this mean to me regarding my belief in Jesus as the historical Christ and him being the Jewish Messiah?
- **Answer for yourself:** Have we as Christians and followers of the "the Christ" been deceived by Rome and spent a good part of our lives worshipping a man as God as Rome has declared in their New Testament since the Nicean Council (325 A.D.) when in fact we should have been worshipping the one true Creator as the Pharaoh Moses (Akhenaton) instructed when he stood up to the religious establishment of Egypt **when some** were straying from the truth in their worship of the "godman" similarity to what we have done today with Rome's historical Jesus? Are we guilty of idolatry as Christians because we have believed a fable no more real than Snow White and the seven dwarfs?

Well the following studies in the above websites is not for the weak of heart as I will present over and over again infallible proofs that the "Jesus Story" as depicted in the New Testament is but a hoax perpetrated upon us by Rome in their hatred of the Jewish faith and Jewish Gnosticism back in the first century. You will see, in the last websites depicting the Mythical Christ, as we move chronologically from one sign of the Zodiac to the other, from month to month, from season to season, from Spring equinox to Summer solstice, from Autumn equinox to Winter solstice, and repeating again this cycle, along with the study of selected events from the depiction of the life of Jesus in Rome's New Testament, that if you study with us and finish the studies on this website, that the "Jesus Story" as depicted in the New Testament is nothing more than the literalization by Rome of the path of the Sun through the Zodiac along with other solar myths later incorporated into their "Jesus Story" as later literalized by Rome as well. In so doing you will see as I and many others have that we have not been taught the truth about "the Christ within" and how He is so integral to the proper worship of the Invisible God as Egypt and Moses taught. It would seem that Egypt got it right in the beginning but thanks to

Hellenism and Romanism we lost these earliest and correct understanding of Divine Concepts witnessed in God's Heaven and Nature. In a way these were our classroom and where we were to be instructed by the Creator about our life and purpose in God's creation. We are truly blessed today to live in an age where archeology and the information age can bring these truths back to life for you and me.

As a "retired Pastor", and moved by what my studies revealed over the years, I feel moved to share this information and evidence from such studies with those interested in the truth behind the origin for "Jesus Story" which is taught to the world today as a historical reality when in fact it is not. In the websites that are delineated above such evidence is presented to the reader in hopes that the missing puzzle pieces concerning the "Jesus Story" will be plainly evident to him and he can, in the light of such knowledge, no longer be deceived by the astrological allegory of "the Christ" as found in the New Testament which is erroneously taught "literally" today. I make very few promises to our readers but I make this one now: If you do these studies, and read these articles on this website then you will be thoroughly convinced as I was that the "Jesus Story" was never meant to be understood "literally" as it has been taught to you and me. **Thus the worship of Jesus as a historical person or connecting this assumed historical person with God or believing him to be God is the most vulgar idolatry according to Moses and the Ten Commandments and a terrible affront to the Creator and constitutes blasphemy of the Name of God.**

*Currently [Bet Emet Ministries](#) offers a [CD](#) with all our websites contained on it where the above information is available for easy search and study where you can work through this material at your leisure. If you would desire the synthesis of our scholarly studies into these areas concerning the origins for the Christian faith and the truth behind "the Christ" and the Jewish Messiah along with the "Jesus Story" then one is available for a small donation to support the efforts of this ministry. Inquire if you so desire by e-mailing me at the link below. Shalom.*

*We offer a CD of all out websites contained on one disk if you are interested with [detailed instructions as how to study them "in order"...](#)please inquire for the CD for such through study will take you some time if you ever hope of cracking the "Jesus Puzzle"*

- **Bet Emet Ministries**
- **Rev. Craig Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**
- **E-Mail: [bennoah1@verizon.net](mailto:bennoah1@verizon.net)**





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## BET EMET MINISTRIES.....OUR VARIOUS WEBSITES FOR YOUR STUDY

- **Craig M. Lyons M.Div.**
- **Bet Emet Ministries**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**
- **E-Mail: [bennoah1@airmail.net](mailto:bennoah1@airmail.net)**

If one undertakes the study of Bet Emet's Websites, and understand it is a life's work, then one is prepared to understand what has happened to Christianity down through the centuries and how **Divine Truths, once expressed through allegory, metaphor, and simile by the Ancients who first received the Revelations of God, has been suppressed, altered, and tragically lost today through the "literalization" of such revelations given to us by the Ancients.** This is a tragic story to say the least and renders us as "believers" and "followers of the New Testament Jesus" as idolators and we never know it because our Bibles inherited from Rome are "forged" in key "theological places". If you are diligent to study and learn from what is shared on these multiple sites then over time you will understand how it is possible to follow the "New Testament Jesus" in one way which ends with idolatry and in another way which ends in holiness and righteousness. The key to all of this rest in the true identity of "the Christ," "the Logos", and "Christ Jesus". We are all familiar with these terms but we will see hopefully there is a big difference between what we have been taught about them today and what they meant to the original Christians. Rome's has played a key role in the loss of these Divine truths and the substitution of falsehoods as you will come to see. "Surely that is not possible I hear you say" but I only wish it were so. For your study and thought are these websites developed and revised over the years as Bet Emet Ministries' studies have progressed and deepened and more parts of the "theological puzzle" of Christianity became apparent to myself and others associated with Bet Emet.

**These websites are intended to be "a step by step" process in your pilgrimage of learning. We begin by looking at the surface of the texts and then moving deeper as the websites progress we look often at the hidden and esoteric meanings that lie beneath these same texts. In other words we begin our websites with a "literal-historical" interpretation of "the Christ" and "Jesus Christ" and move later to the "Mystical Christ" and finally to the "Mythical Jesus Christ".** As alluded previously we begin by looking at the "literal historical Jesus" and the texts and explain them "literally" as we have been taught since growing up most like since childhood in the Christian faith we inherited. In so doing it is my intent to show you and separate for you a Jewish Messiah and Judaism's truth from a non-Jewish Messiah and untruths given us by Rome. **As your studies progress it is my hope that you will come to see the depiction of this "Jesus" in the New Testament in a deeper light; not as a historical-literal person but the "personification of Divine truth" that was entrusted to the Jewish nation for the Gentile world. As the websites progress you will come to see just whom this "Divine Christ within" really is and how this concept has tragically be changed by Rome and given a literal-historical life of its own.** It is a real shame that the only Jew to ever came to you and me was this New Testament Jesus dressed up like Constantine and bearing

literalized sunworship concepts which simply are not true in their "literal sense" since they bring idolatry with them. Over time you will come to see the Divine Truth within them however when they remain as allegories as they were intended for it is then and only then can they express the Divine truths as originally intended and as understood by the ancients who gave them to mankind in the first place. Rome changes them and never tells us in the book we inherited; the Roman Bible.

In closing it is my intent as a yet ordained Pastor who desired to serve the Creator and help His children do the same that once this information came to light over the years of my studies I realized that someone has to share and tell others of this deception in order that our worship of the Creator be in "Spirit and in Truth. Bet Emet, Hebrew for "House Of Truth", has done as best it can to present these truths in hopes that your love for and worship of God be likewise.

The order of our study is very important. If you start from the beginning and work your way through these websites as if you are reading the "best of many books" (which you are) then you will end your study with few unanswered questions and you will have arrived at the truth you sought and have a very clear picture of whom God is and what He requires of you, the non-Jewish believer in Christianity today. Sure the trip is hard, long, and time consuming and filled with both tears and joy as you deal with what has happened at the hands of men who served themselves rather than God. But the goal must be kept squarely before you....to come to the Truth once known about God by these Ancients who framed many of the very same religious doctrines that sadly have come down to us altered today and sadly cover the pages of our Bibles. You will come to see that there is a very big difference from the Jewish Bible and the corrupted Gentile Christian Bible we inherited from Rome. This is Rome's doing! All of this is dealt with on our websites and you will get to it in time if you are diligent in your study.

Let us end with one passage from the Hebrew Scriptures:

*14 Then the LORD said unto me: 'The prophets prophesy lies in My name; I sent them not, neither have I commanded them, neither spoke I unto them; they prophesy unto you a lying vision, and divination, and a thing of nought, and the deceit of their own heart.'*

It is time that we do diligent study in order to overcome these "lies" which we have inherited from Rome and others and repent of such error if it be in our life. It is time we search out and return to the faith of our Fathers who carry the Ancients traditions and truths with them. Today we find that in Judaism, the legacy of Egypt. Few know this because of lack of study but the beginning study has been done for you. **It is time you accept the mantle of study which in first century Israel was "the highest form of worship".**

*Lev 20:77 Sanctify yourselves therefore, and be ye holy; for I am the LORD your God (the Jewish Tanakh)*

## PRESENTING THE "JESUS STORY" THROUGH THE 4 WAYS OF RABBINICAL TEACHING

The Websites and our spiritual pilgrimage follow but I must say that what I uncovered when getting to the bottom of the origin of the "Jesus Story" is that **the "New Testament Jesus" can be understood in many different ways** and in so doing yet communicate Divine Truth to the reader. I have discovered through my 20 years of study that we basically have 3 different ways to understand "the Christ" and the "Jesus Story" as I and others see it. We at Bet Emet Ministries have covered all 3 different understandings and presentations of "Jesus Christ" through the totality of our websites. Taken in order our Websites take the student through these

### 3 different understanding of "the Christ" in systematic order.

- **Historically**...(myth taught through the medium of a presumed historical person; although not accurate to the existence of a historical person yet important in that it serves as an example to be emulated by all mankind)
- **Mythically**...(personification of the Sun and its path through the Zodiac and the 4 seasons of the year; the equinoxes and solstices)
- **Mystically**...(expressing a hidden teaching, a secret doctrine, given under strict and exacting conditions to approved candidates by the Masters of Wisdom regarding the descent of the Logos into matter, ie., mankind). Paul speaks of this:

*Col 1:27 To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory: (KJV)*

**Answer for yourself:** Are all three methods of presenting Jesus Christ equally accurate to truth? No they are not and our Websites will provide the evidence you need to not only see this for yourself but make adjustments in your religious belief system when needed. Our focus needs to be on correctly interpreting the Mystical and Mythical Christ and then dealing with the erroneously interpreted "Historical Jesus...the Christ with flesh".

It goes without saying that we all begin to read and study the Bible from a "literal" perspective assuming that it is the vehicle for "literal truth" about Jesus Christ, never realizing that often these stories were written to be understood as allegories by the original writers let alone ever realizing that our "Jesus Story" can be found in identical form all the way back to pre-dynastic Egypt over 13,000 years ago. Bet Emet Ministries began several years ago to present websites dealing with Christianity which at first adopted this **"Literal Interpretation" of Jesus in the "Jesus Story"** since the "literal" approach toward Jesus in the New Testament is taught today by almost all of Christianity as they assume that Jesus Christ was a historical person. **We all grow up in the Western Hemisphere assuming that the "Jesus Story" is a historical reality; that is until we do the serious study of our faith required to get to the bottom of the "Jesus Story" and the religious synthesis within it. Only with the study of Gnostic Christianity did I come to clearly see the Mystical Christ. Many of our websites, especially the early ones from years ago, begin by approaching the "Jesus Story" from this historical -grammatical method of interpretation because this is how we grow up and first get acquainted with the "Jesus Story".** This I felt was necessary to get the reader and student started in order to reveal the greater Spiritual Truths that lay within Biblical Judaism that does not come with the added baggage of idolatry which we find in Gentile Christianity. As a pastor I realized that it takes time for a "seed to grow" and if I strike out and were to say "everything you believe about Jesus is wrong" I would lose any hope of reaching people with the fruits of my studies. **So the beginning study of the Jewish Roots of Christianity follows the Rabbinical Methods of teaching and I applied them to Bet Emet's presentation of the "Jesus Story" and the totality of our Websites.** There are 4 levels of Rabbinical teaching.

## **PASHAT**

The first level of understanding is PASHAT (simple). The Pashat is the literal meaning. It is similar to what Protestant hermeneutics calls "Grammatical Historical Exegesis" and also similar to what Protestant Hermeneutics calls "The Literal Principle." The PASHAT is the plain, simple meaning of the text; understanding scripture in its natural, normal sense using the customary meanings of the words being used, in accordance with the primary exegetical rule in the Talmud that no passage loses its PASHAT (b.Shab. 63a; b.Yeb. 24a). While there is figurative language (like Ps. 36:7) symbolism (like Rom. 5:14); allegory (like Gal. 4:19-31) and hidden meanings (like Rev. 13:18; 1Cor. 2:7) in the Scriptures, the first thing to look for is the literal meaning or PASHAT. This is how and why I developed the first websites and in so doing try to reveal the beauty of Biblical Judaism to the Christian student desiring the truth of his Jewish Roots. For it is in Biblical Judaism do we find our links with Egypt in their purest form thus preserving better than any these Ancient

understandings of God and the Cosmos and man's responsibilities to the Creator. **These following websites approaches "the Christ" as an assumed "historical person" yet never telling the reader that behind this motif of a "historical Jesus" lies the greatest deception know to mankind.**

- **RETURNING TO THE JEWISH ROOTS OF CHRISTIANITY...THE FAITH OF JESUS/YESHUA**
  - <http://returntofaithofjesus.netfirms.com>
  - <http://returningtofaithofyeshua.freesevers.com>
  - <http://www.geocities.com/returningtofaithofjesus>
  - (The examination of the Jewish and Hebrew Roots of the Christian Faith as taken from a **literal perspective**. In so doing we expose many of the errors in doctrine and practice of today's Gentile Christianity with special emphasis upon the non-Jewish believer and his Divine place within the Israel of God instead of enmeshed in replacement religion as exists today in Gentile Christianity. We pay no attention in this site to the many problems concerning the Historical Jesus and approach the study from the normal assumption that the historical Jesus is true since that is how most of us grew up believing in the first place...in later sites we look at this problem in greater detail).
- **THE COVENANT OF NOAH & THE LAWS OF NOAH AND THEIR RELATIONSHIP TO THE CHRISTIAN CHURCH**
  - <http://covenantofnoah.netfirms.com>
  - <http://www.geocities.com/covtnoah>
  - (**Now we look in depth to the non-Jewish believer and how he fits into true Biblical Faith.** This is very important information and necessary for every Christian to read and study in detail. This is a very revealing study of the Covenants of God with special emphasis upon the Covenants concerning the non-Jew which are called today the Covenant of Noah comprising the 66 commandments of Noah; included in this site are OT references to this covenant as well and revealing exposition of this same covenant in the NT as taught to the non-Jews in fulfillment of the Great Commission before Rome would change everything in the 4th century; see how the Pattern of Worship was the same for the Jew and non-Jew and how denominational Christianity has missed the mark throughout history due to it's anti-semitic background and dogmas inherited by Rome).
- **THE BIBLICAL "PATTERN" OF WORSHIP & THE GENTILE GOD-FEARER IN THE FIRST CENTURY SYNAGOGUE-"CHURCH"**
  - <http://jewishrootscx.netfirms.com>
  - (Having learned all of this knowledge from the above websites and fully convinced that repentance is needed in my "Christian religious belief system" then the question that should be asked is this one as I see it: ***"If I, as a non-Jew, who had not converted to Judaism, had lived in the first century in Israel and had come into contact with the Messianic Movement within Israel as we find it in Acts 15 for example, then what would I have been taught about how a non-Jew is to "worship" the Creator"? Is there a "Pattern of Worship" of God that I need to know about?*** Other questions come to mind: What was I to do having learned these truths about the early Gentile inclusion into the Israel of God? How was I to worship in contrast as to how I learned from Roman Christianity? How can I bring this understanding into my life today? How can I worship the Creator in "Spirit and in Truth" in light of what I have learned in the above websites that has shown me that I have been badly taught and so badly misguided by my spiritual leaders in Christianity today? If you want those answers then this website is for you. My apologies that it is not finished but under "construction" but better to begin to learn what we can when we can than waste any more time. I trust that in time the website will be finished.

## REMEZ

The next level of understanding is called in Hebrew REMEZ (hinting at a prior truth or a hidden truth that goes beyond the current text). Peculiarities and contradictions in the Biblical texts are treated and presented to the reader as hinting at a deeper truth than that conveyed by its PASHAT. The fun of discovering our Jewish

Roots, Sabbaths, and Biblical Festivals is over and it is time for serious investigation of our inherited faith. **Our Websites get more challenging as I begin using the principle of Remez to hint that there are problems with the "Jesus Story" and begin to question many of the teachings of Christianity and their presentation of Jesus as the Jewish Messiah.** We still approach these issues as if "historical" but as your studies progress you begin to slowly get the picture that there is severe problems with what Christianity teaches about "the Christ" and its presentation of Jesus as the Jewish Messiah. It bears saying again that we approach this information yet as if "historical" but as our websites progress we will soon move to the "Mythical" and the "Mystical" presentations of Jesus Christ. You might say we are in the process of cracking the egg shell regarding the "Jesus Story".

- **RETURNING TO THE BIBLICAL FAITH OF JESUS/YESHUA BY EXAMINING CLOSELY OUR BIBLES**
  - <http://www.faithofyeshua.faithweb.com>
  - <http://geocities.com/thefaithofjesus>
  - (We move on and begin to look at our New Testaments since it is within them that we have the core of the problems concerning this Jewish Messiah portrayed as Jesus. Here we encounter examples of such textual and scriptural falsifications in our Christian Bibles, both Old and New Testaments as mentioned in the previous sites.. hundreds of examples where the facts and truths that once existed in the Jewish Masoretic Old Testament texts were purposefully changed in the Greek translation of the Jewish Scriptures by the Essenes and later incorporated into almost all Christian Old Testaments and the implication of such purposeful alterations by not only the Jews of Alexandria (the Essenes), but the later changing and altering of this solar-mythology by the Gentile Church in their final production.. the New Testament. Here we encounter the change of these Divine Concepts as they become altered and reinterpreted and attached to the life of the New Testament Jesus. So it is necessary that we become very familiar with the document called the New Testament which has incorporated such religious agendas over time)
- **AN UNBIASED LOOK INTO THE HISTORY OF THE NEW TESTAMENT...AND THE ROLE OF THE HOLY SPIRIT IN ITS CANONIZATION?**
  - <http://historyofformationofnewtestament.netfirms.com>
  - <http://geocities.com/faithofyeshua>
  - (Now we must understand how we actually got this New Testament in the first place. This study is as best as possible an unbiased and intense study into the New Testament, its origins, its canonization, the disagreements of the early Church Fathers as seen for hundreds of years in the conflicts and disagreements concerning it, its falsification and purposeful mistranslation of the Jewish Masoretic text, the role of the Essenes in the falsification of the Jewish Old Testament and its impact of the later developing New Testament, and the determination of the role of the Holy Spirit in the production of the New Testament...if any)
- **PAUL...THE TRUE FOLLOWER OF JESUS...OR...SUBVERTER OF THE FAITH OF JESUS AND FOUNDER OF A NEW RELIGION?**
  - <http://paulproblem.netfirms.com>
  - <http://paulproblem.faithweb.com>
  - <http://geocities.com/paulproblem>
  - (Now we move to the Paul Problem. Let it be said that I am hard on Paul since he has been presented to us on the pages of this New Testament in a particular way and reinforced by 2000 years of Church Tradition. I must say that I deal with Paul "literally" as this is the way he has again been presented to us on the pages of the New Testament and in so doing I spare no ink in pointing out the problems this presents regarding a Jewish interpretation of "the Christ". Understand that this is a very challenging website which exposes the deception behind the New Testament's presentation of the Apostle Paul...it reveals the truth behind the purposeful manipulation of history and facts to cover up the truth about Paul who was understood by all in the first century to be an enemy of the Jerusalem church and remained so his whole life...I expose what the true religious belief system of Paul really is and show you how it is a synthesis of Gnosticism, Mystery Religions, and



Judaism...along with this I reveal his and later pro-Pauline writers purposeful misuse of the Jewish Scriptures by Pauline writers in their presentation to the non-Jewish world of a new religion and how they made it seem as if Jesus was the cause for it...this is strong stuff and not for the faint-hearted. We will look at Paul in a different light when he is later put into his Gnostic setting which is historically accurate then then we can say "kind things" about Paul then...so hold on...we need to find the "real Paul" and we don't have it yet since Rome forged all but 7 authentic epistles which he wrote and put his name on them...so we have to be hard on Paul since Christians believe that he taught all the things that carry his name. We will see as we study that he did not and the blame for this deception is again laid on the lying pens of Rome....so we deal on this site as "if" Paul was responsible for these writings since we are taught he wrote them all by tradition)

- THE JEWISH CONCEPT OF "THE" MESSIAH....WHY CAN'T THE JEWS AND THE CHRISTIANS AGREE?
  - <http://jewishmessiah.netfirms.com>
  - <http://www.geocities.com/bennoah1messiah>
  - (Now we enter the beauty of Judaism and the truths they taught about their own Messiah and once knowing this then it is easy to contrast them with what we have been taught as Christians that come from our forged Christian Bibles. Ever wonder why the Jews and Gentile Christianity cannot agree on the Jewish Messiah? At last the unbiased truth concerning the Jewish Messiah and with it many explanations as to how the Christian theology concerning the Messiah deviates so drastically from the Jewish Messianic concepts as well as emphasis on the corruption of the Gentile's religious texts (OT and NT) which culminates in the creation of a Messiah which was never prophesied by the Jewish prophets.....the answers for the Gentile Christian are not always comforting but if you want the truth it is here for the interested and unbiased student and true seeker of truth. This is a selective summary of what went before on the other sites where I pull together pertinent information concerning one topic and one topic only: THE MESSIAH. If your desire is to study what the Jewish Scriptures taught about the Jewish Messiah before they were altered and changed as they were purposefully mistranslated into the Greek and later carried over in their corrupted forms into the Christian's Old Testament and New Testament texts, then this material is for you. Along with this site is the examination of text after text not only in it's Hebraic original form but as it was altered and changed thereby causing New Testament believers to ignorantly accept and cherish beliefs about Yeshua/Jesus which not only are incorrect but which render them idolators before God).
- A TRUTHFUL ANALYSIS OF MESSIANIC PROPHECIES IN THE HEBREW BIBLE AS CONTRASTED WITH THE CHRISTIAN TRANSLATIONS...DID JESUS FULFILL THEM?
  - <http://messianicprophecy.netfirms.com>
  - <http://www.geocities.com/bennoah1>
  - (A very detailed examination of the Hebrew Scriptures and how they were later altered when translated into the Greek, Latin, and English versions of Christian Bibles. We trace the corruption of the Jewish Scriptures from the Hebrew in which they were originally written and show how these Jewish Scriptures were later purposefully mistranslated, misquoted, misapplied, and even invented in order to alter the human messiah into a "cosmic Godman" by the Essenes of Alexandria, Egypt. Later these very same altered passages will become forced "fulfillments" when applied to Jesus in later Latin and English versions taken from the Greek forgeries of the Jewish Scriptures. We show repeatedly how the Greek translations were forged in order to include the Essene concept of their "angel messiah" and "cosmic Godman" and later how this concept would be further adulterated when applied to Jesus some two hundred years later through the further forgery of other Hebrew Scriptures by the Roman Gentile Church. In other words we show beyond any doubt how the Holy Word of God has been corrupted today. No wonder the Jewish people don't believe in the Christian Jesus; their Jewish Scriptures read completely different than those of the Christian Church in "key" messianic places)
- DANIEL 9:17-27: THE SEVENTY WEEKS OF YEARS AS TAKEN FROM THE HEBREW

## SCRIPTURES

- <http://seventyweeksdaniel.netfirms.com>
- <http://geocities.com/bennoah3>
- <http://daniel70wks.faithweb.com>
- (We now look at a very problematic piece of prophecy. Of all the Old Testament scriptures translated and quoted (or purposely mistranslated or misquoted) by Christian evangelicals in hopes of finding validation to most of their Gentile Christian doctrines, Daniel 9:17-27 and Isaiah 53 are perhaps the two most popular. In both cases, Christianity relies on a claim that the only reasonable interpretation of those scriptures is theirs. But is this true? Have our Christian Bibles been forged to force fulfillments as applied to Jesus when the true Hebrew Scriptures read differently than our Christian Bibles? Well...it is time to see the truth for yourself concerning Daniel's 70 weeks and then you decide who is right....Judaism or Christianity)

## • THE ESSENE CHRISTIAN FAITH AND ITS LEGACY OF SUN WORSHIP

- <http://essenechristianfaith.netfirms.com>
- <http://essene.freewebsites.com/>
- <http://geocities.com/essenecx>
- (As stated earlier Divine allegory of the ancients has been "literalized by Rome" and presented to us in our Christian Bibles. We begin to see this through a comprehensive and challenging investigation into the true origins of the Essene-Christian faith as we begin in Egypt and it's worship of God. In so doing we spend some time understanding Egyptian Sun-worship where astral-theology and solar-worship was **personified** into "savior Godmen"...Osiris being both the first and the **"pattern" of all that followed**; tracing such solar beliefs through successive Gentile nations and making note of similarities as well as differences, until we come to the Essene/Qumran cult, who, in rejection of Biblical Judaism because of their inability to assume the Priesthood following the Maccabee war, evolved away from Biblical Judaism and adopted these astral-theological religious ideas which had more in common with Egypt, Persian, Zoroastrianism, Buddhism, Pythagoreanism, etc., than with Judaism, until we end up with a "corrupted Judaism" which is more commonly known today as Christianity. **What we find is that the Essenes "literalized" these prior Divine Allegories concerning Divine Truths expressed by the Ancients through the medium of myths and symbols.** It is in the hands of these apostate Essenes where these Divine concepts were "literalized" and were purposefully included in a falsified translation of the Jewish Old Testament called the Greek Septuagint. In so doing these Divine Concepts lose their original meaning and these reinterpreted doctrines become parts of the Greek Old Testament for the Greek speaking world and for all later Christians and the Christian Church; thus providing the substrate for all later quotes of the New Testament. The bottom line being that personified Sun-worship was applied to the life of the Jewish Messiah as recorded in the New Testament and it is we, not knowing that these concepts were only to be taken allegorically, have been misled to see in them a "literal" understanding when they never were originally intended to be taught as such. In so doing we spend a lot of time with the texts in order to see how this was done and how extensive this misrepresentation is in our Bibles).

## • THE PAGANIZATION OF THE FAITH OF YESHUA ...AND THE BIRTH OF "GENTILE CHRISTIANITY"

- <http://paganizingfaithofyeshua.netfirms.com>
- <http://www.paganizingfaithofyeshua.freewebsites.com>
- (We move on now to look at more "literalization" of Sun-Worship as it was applied to the Jesus of the New Testament by the writers of the this New Testament. This is a very, very challenging study and expose of how Sun-Worship today as masqueraded as "orthodoxy" in Christianity...the subject is diverse and will require adequate reading on your part but well worth the price as you learn of the origin of the Sun Myths which were later personified by the Indo-Germanic nations and later written into the translation of the Greek translation of the Jewish Scriptures by the Essenes of Alexandria, Egypt. These accounts would be later embellished by the Gentile Church as they applied them to the life of the Jewish Messiah as represented through this Jesus as they build it off the falsifications of the Greek Old Testament as altered by the Essenes of Alexandria, Egypt; this site

exposes the false theology connected with Jesus which lines almost every page in the New Testament in one way or another...a through understanding of this site, as well as the others of Bet Emet Ministry, exposes beyond any doubt the lies and idolatry that has been foisted upon unsuspecting Gentiles who are yet today pawns of this theological deception and antisemitism of Rome)

This approach, teaching God's higher Divine truths through the vehicle of a godly example, the "assumed historical Jesus of the New Testament", works well up to a point because in doing so we are presented with a "Godly" example of a life to be emulated as found in the Jesus of the New Testament (for the most part). A life patterned after the Jesus of the "Jesus Story" will hopefully issue forth in one bearing the fruit of morality and ethics and one lived in the Fruit of the Spirit. This is the reason why Israel does not evangelize today because Christianity has accomplished for them their task as God's Priesthood. As a pastor I wish they could have accomplished this without the masked idolatry connected with the "Jesus Story". The non-Jew has learned of the God of Israel and has learned how to live in peace and harmony through the teachings of Christianity. Sadly in all of this the main character, the Jewish Messiah, has been so badly misrepresented in the character of Jesus who, for example, is made to cleanse all foods and abolish the kosher laws in Mark 7:14. This is rather strange for a Jew who is obligated to observe Kosher. Hopefully you see the problems of what I speak. Again through our websites the student is made aware of the problems inherent in places in this New Testament's depiction of the New Testament Jesus. Yet, in such a presentation then Jesus is the non-Jew's "pattern" for he, real or not, is the only Jew to ever witnessed to us and came knocking on the doors of our lives as non-Jews. Sadly the Jewish community is closed to the non-Jew for the most part due to the tragic treatment of their people by the Christian Church these last 2000 yrs. As I say often it is sad that when we answered the door of our lives as we heard the "knock" of this New Testament Rabbi named Jesus that we did not possess, at that time, enough knowledge of the truth about "the Christ" and the true "Jewish Messiah" that we could not recognize that this Jew named Jesus, as God's "light to the Gentile world", came dressed like the idolator Constantine teaching a replacement religion. Lacking this knowledge which Bet Emet's Websites provide the student unsuspectingly we bought into the Roman counterfeit and no wonder the Jews cannot accept this Roman Jesus as their Messiah. Good for them! But hopefully as your studies mature you begin to see that there are other ways to understand the "Jesus Story" but surely understanding the "Jesus Story" as a historical truth concerning a literal person who lived 2000 years ago and who embodied the historical Jewish Messiah is not one of them.

## DRASH

Another level of Jewish hermeneutic and understanding the Scriptures is called in Hebrew "drash" meaning "search", this is the allegorical, typological or homiletical application of the text. Creativity is used to search the text in relation to the rest of the Scriptures, other literature, or life itself in order to develop an allegorical, typological or homiletical application of the text. This process involves eisegesis (reading of the text) of the text. Ironically as I found this expression or interpretation of the texts reflected most accurately the type of "belief" of the earliest Christians who were not only looking for a historical Jewish Messiah to be revealed but at the same time understood that the "logos" or "the Christ/Sophia/Egyptian Karast" lived within all mankind. This understanding of "the Christ" reflects Paul and his 7 authentic epistles where he teaches the "Christ within".

As you might expect a few years later, as time allowed, Bet Emet provided a website dealing with the Mystical Interpretation of the "Jesus Story" and "the Christ" as we showed that the religious beliefs of the earliest "believers" who were called the first "Christians", long before Rome emerged to dominate the Christian faith, did not accept a historical Jesus at all but rather understood "the Christ" as a Divine Concept that lives within every man and woman and is not exclusive to just one person as is portrayed today by "literalistic Roman Christianity. It is in this site that we restore the earliest Gnostic Christian understanding of the "the Christ" as it existed for almost 5 centuries before being utterly destroyed by Rome with its replacement religion we have today which I call "Literal Christianity".

- **MARCION AND THE "FIRST" NEW TESTAMENT...WHO WERE THE ORIGINAL CHRISTIANS AND WHAT DID THEY BELIEVE ABOUT "THE CHRIST"?**

- <http://firstnewtestament.netfirms.com>
- (Now we put all the pieces together and the whole picture comes into focus. **We now look at the true Paul, a Gnostic which never taught a human Jesus Christ but rather "the Christ within" in his 7 authentic epistles.** We trace in this website how the earliest "Christian" believed in the "Christ within" and not "a Christ without". We see how the ancient religious allegories were understood not only by these ancients who were given them but by the Gnostic Jews and Gentiles in the earliest centuries of the church as well long before Rome will come an "literalize" all of it and give it a fictitious historical timeline in creating a "historical Jesus". In so doing we will see how the earliest New Testament expressing these allegorical Divine truths is butchered by Rome and destroyed and how we end up with the forgery we have today. Never let it be said that archeology and hard study are not our friends.

An unbiased study of History will show you that there is not a shred of legitimate historical evidence anywhere that the Jesus Story originated as the biography of a man named Jesus, and quite a lot of evidence that it did not. An unbiased through study of Comparative Religion will reveal to you that the basic plot of the Jesus Story, from beginning to end, including the motif of a crucified savior, already existed in many other religions thousands of years prior to the alleged time of Jesus and if you continue such dedicated studies into Astronomy and Solar Mythology you will find that beyond any doubt the "Jesus Story" is nothing more than an allegory for what would naturally be the oldest and most important story humans would notice and write down, that of the annual passage of the seasons of the year and the path of the Sun through the celestial sphere and the 12 Houses of the Zodiac during the year. Personification of the Sun through the sky as found in the story of ancient solar and lunar gods follow in chronological procession through the year the exact chronology of the "Jesus Story" when personified from Matthew chapter 1 through then end of the book.

This website will be a lot different from anything you most likely have ever studied. Growing up in the Western Hemisphere we are traditionally taught a "literalistic" and not an "allegorical" or "symbolic" understanding of Christianity. This "literalistic" interpretation of "Jesus" and "the Christ" is based upon the inherited religious documents we received from Rome which we were taught to accept as infallible and inerrant without every questioning them. However great advances in Biblical Studies and archeology have been made in the last two hundred years and one in particular in the last 50 years has made a startling impact upon Christianity and few know of this. I am referring to the discoveries of the Nag Hammadi Library along with the Essene's Dead Sea Scrolls in the last 50 years which has turned our traditional Roman understanding of Christianity upside down and basically taught us that almost everything we had through we had "known" from Roman Christianity up to now concerning "Jesus" and "the Christ" was most likely wrong. That is simply because when we discover from study of these archeological finds and see for ourselves that the First New Testament written and given to us by the earliest Gnostic Christians like Marcion and Paul did not teach a "human Jesus Christ" but rather an allegorical and symbolic "Christ" as the Logos within each of God's children. This explains why there were no genealogies, birth or infancy narratives, or the 4 traditional Gospels in the earliest Gnostic Gospels. It is this "allegorical Christ" and "allegorical Joshua-Jesus Christ" [pattern] that the earliest New Testament and the authentic Pauline epistles taught but few know this today since Rome's efforts to destroy all of this literature as well as murder the Gnostics until few remained to safeguard this Revelation which can be traced to the beginning of mankind. In this website I reveal these truths concerning the "allegorical Christ" of the earliest Christians. Along with this we tackle the difficult problem of Christian forgeries of later Pauline Epistles and Gospels in their attempt to create a "historical Jesus" and a "historical Christ" in order to mimic their Godman-Emperor. This information goes a long way not only in explaining the lack of credible and unforged evidences of a historical Jesus but show how a Second New Testament was latter forged in Paul's name, who was long dead, along with the names of long dead Apostles in Rome's attempt to **place a historical Jesus within an appropriate timeline.** By comparison of what was written and contained within the First New Testament with what was later written later by Irenaeus and others in Rome's attempt to refute the Gnostic Christ and the Gnostic Joshua-Jesus we can easily now come to terms with this creative theology of Rome which was little more than a synthesis of "literalized" Sun Worship as exposed on our other sites. What should strike you as you study these materials is that the concept of the "Logos" and the "allegorical Christ" goes all



**the way back to the beginning of mankind where God gave Revelation of Himself and His plan to the Ancient Egyptians who first wrote of the Karast/Christ.**

## **SOD**

The 4th and final level of understanding the Scriptures is called in Hebrew "Sod" meaning "hidden". **It is here that I reveal the hidden links to Egypt and Astronomy which they "allegorized" to capture for all time the Divine Concepts that they witnessed written in the sky and Heavens above them.** God, writing on the blackboard of the sky and Heavens, expressed to these Ancients sages and Priest eternal principles that were later captured in "myths" and "legends" to preserve for all time these Godly truths that would last through all time and yet today survive in spite of the destruction of Egypt by Alexander the Great and later Rome. These Laws of the Cosmos were expressed in allegorical myths that were reaffirmed by the same Laws witnessed operating in Nature. Ancient man, understanding that these same Laws operated within himself and his body saw therefore that "he was created in the image of God "; the image he witnessed operating above and around him when noticing the same Laws and Cycles in the Heavens and in Nature operating within his physical body as well. This is truly beautiful when you see it as it brought tears to my eyes to see and comprehend Gods' earliest message to me and you that has not been changed or adulterated by the agendas of men down through history. It is so simple when you see it. That is the way God intended it to be in the beginning but we strain at a gnat and swallow a camel today with our highly developed and evolved theologies down through Christian history.

It has been a hard and long process for me to accomplish but my task is about through when I complete this **last website on the "Mythical Jesus Christ" as seen in the stars.**

Now it is time to devote this website to the comprehensive understanding of the **"Mythical Christ"**. In so doing we will prove that the "Jesus Story" is actually an allegory for the path of the Sun "personified" as it travels through the 12 Houses of the Zodiac and through the 4 seasons of the years (the Spring Equinox, the Summer Solstice, the Autumn Equinox, and the Winter Solstice). You will come to see that this is the oldest and most important story humans ever knew as it also is full of Divine Truths that are to be understood "allegorically" and not "literally" as we have erroneously been taught today by a literalized Christianity of Rome's making. We owe a great debt to Ancient Egyptians and their great wisdom and their foresight in preserving for the the world this earliest understanding of God.

### **• THE EGYPTIAN RELIGION AND ITS RELATIONSHIP TO JUDAISM AND CHRISTIANITY**

- <http://www.egyptcx.netfirms.com>
- We have all heard that "all roads lead to Rome" but in reality all roads lead to Egypt. This is especially true when one studies Christianity and Judaism and finds that these sister-faiths are nothing more than evolutionary developments of the Egyptian Religion. Understand from the beginning that Judaism is a much more faithful picture of this Planet's original understanding of the Divine than Christianity. Judaism comes in a close second. As a Pastor I am amazed where my studies have taken me and the things I have learned over these last twenty years in my pursuit of Jewish Roots of the Christian Faith. Never did I expect to find what I have uncovered and consider myself fortunate to live in an age where archeology and other such disciplines are giving back to mankind what Rome destroyed, covered up, and took from us over the last two thousand years. The study of error is often a little less important than the study of truth. The history of the human mind, in its progress from ignorance towards knowledge should tell us the mistakes into which it has sometimes wandered, as well as its steps in the right path. This is the goal of this website: to re-examine Gentile Christianity as to its earliest roots and determine if what is considered "Christian orthodoxy" today is a faithful representation of the earliest understanding of God by the Ancients since it is they who coined the religious concepts which we are told that we adhere to today in the primarily Christian Western Hemisphere.
- There is much to say about the knowledge contained in this Website but let me be brief. This website will reveal to you how the Ancients understood the message of God and His revelation to



them from their critical observations about the Heavens and the sky as well as Nature. The Egyptians Priests and scholars understood that God was revealing His Laws and intentions in the operations of the Divine Laws that governed the Cosmos. These Ancients holy men saw that these same Laws operated within their own bodies as well and that they were "created in the image of God" as what God was doing "above them" and "around them" He also was doing "within them". These Ancients sought out God and His way like no other nation has ever done on the face of the earth and tragically this knowledge was lost to us until only recently with the discoveries of archeology. We must understand that when allegory, metaphor, simile, and myth which expressed both the identity and actions of the Creator as understood by the Ancients in grasping for understanding of God and His workings in the Cosmos, was altered and stripped of its symbolism and rendered for all time as if "literal" by those who will come later through "conquest" and destroy Egypt and their understanding of God, then not only is Divine Truth lost forever but it plunges its recipients into abject idolatry. Such is the plight of the primarily Christian Western Hemisphere as these allegories and metaphors that once expressed Divine Truth were altered by Rome and "literalized" and applied to men's lives; in this case Jesus. If you have been diligent to study the website referenced just above this one then you saw for yourself this tragic loss of Divine Truth by Rome's "literalization" of such Egyptian Ancient truths concerning the "Logos" and "the Christ".

- **ASTROTHEROLOGY AND THE "JESUS STORY" OF THE NEW TESTAMENT: DOES IT ORIGINATE WITH THE STARS?**

- <http://jesusaastrotheology.netfirms.com>

- ***This website is presently under construction.*** This will be the last website for Bet Emet Ministries and in so doing we will go where few have gone. In this website we will show beyond any doubt from Astronomical examples of the Sun, Moon, Stars, and Constellations, that the Ancients preserved what they witnessed in the stars and Heavens seen in the cycles, patterns and paths and movements of these Heavenly orbs in "allegories" and in "myths" and "legends" not only concerning physical movements of these Celestial orbs as taken from their observations but expressed within these "solar myths" and "lunar myths" deeper Divine Truths of a Mystical Nature. These hidden deeper Divine Revelations from God to mankind dealing with the Spiritual Nature of mankind and his expected Spiritual maturation were again saved for all time through the agency of Myth which was never to be interpreted "literally" but rather were to function as "allegories" and "symbols" only that were but vehicles for transmission of higher truths from God. From these celestial patterns the Ancients extrapolated the Laws, Ordinances, Commandments, and Covenants of the Creator and gave them to mankind as a "blueprint" for our existence. These myths held the message of God to mankind. Later these myths were told through lives of personified man-gods like Osiris, Dionysus, Attis, Amon, Mithra, and Jesus. Since we include Jesus in the same sentence with other astral myths then this will be a hard study for as you examine the evidence presented you will see without a doubt that an unbiased study of History shows that there is not a shred of legitimate historical evidence anywhere that the "Jesus Story" originated as the biography of a real historical man named Jesus. In fact the evidence, or should I say the lack of it, and the forgery of all that does exist outside this one New Testament, is hard to deny and makes a belief in a historical Jesus almost impossible when knowing from the above studies the hundreds of forgeries in the religious texts of the Christian Bible. Nowhere outside of this one forged book by Rome can we find this "historical Jesus". As if that was not enough an unbiased and through study of Comparative Religion reveals to the reader as seen in the above studies and sites that the basic plot of the "Jesus Story", from beginning to end, including the motif of a crucified savior, already existed in many other religions thousands of years prior to the alleged time of Jesus and if you continue such dedicated studies into Astronomy and Solar Mythology you will find that beyond any doubt the "Jesus Story" is nothing more than an allegory for what would naturally be the oldest and most important story humans would notice and write down, that of the annual passage of the seasons of the year and the path of the Sun through the celestial sphere and the 12 Houses of the Zodiac during the year. What is most startling is when you see for yourself that the personification of the Sun and its path through the sky as found in the story of ancient solar and lunar gods follow in chronological procession through the

year the exact chronology of the "Jesus Story" when personified from Matthew chapter 1 through then end of the book. The Synoptic gospels follow the path of the Sun in its travels through the sky from beginning to end. Most may have no idea of what I am saying I can only tell you to hold on and read the articles on this site and you will quickly come to see of what I spoke. Let it be said when you see this and that all the other "Jesus Stories" are but Ancient allegories of the Heavens and the Sun and its path through the Zodiac which was later "literalized" then without a doubt there is no more room for idolatry connected with any Jesus of any kind. Then we can follow in the footsteps of Moses and quit worshipping a false "god-man" and return to worshipping our Creator in Spirit and in Truth. You come to see that the "Jesus Story" is nothing but a retelling of the "Osiris Story" and the "Horus Story". It is from these two Ancient Egyptian stories that all other "saviors" have come.

Orthodox Christians, since they are committed to a belief in the literal truth of the Bible, hold that after the flood men became even more evil than they were before, so that 4,000 years after the creation of the world, god sent his only begotten son to suffer and die for the salvation of the human race. **This ministry of Jesus, the Christ, was supposed to be a unique event in human history but as we show it is anything but that. This opinion is no longer tenable among those who accept reason as the criterion of truth.**

**If you are diligent to study and read these websites then you have it all.** There is little that exists that is not covered in one way or the other or has somehow escaped my attention over these almost 20 years of study. There is nothing I would trade for my years of study and the truths that I have gathered and although it has been challenging to my very core I fully am aware that because of such serious studies my walk with God, the true God, is closer than ever. It is truly well with my soul because **"I KNOW THE TRUTH ABOUT HIM SEPARATED FROM ALL THE FICTION"** that men have written down through history to promote their own religion and political agendas.

So we began our study with the question:

***Matt 16:13 13 When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am? (KJV)***

***Now you have you answers! ?The rest is up to you to study to show yourselves approved..needing not be ashamed when you meet this Creator face to face when you cross your Nile/Jordan...(the same)***

## IN CLOSING

As stated earlier we begin our study with Bet Emet Websites with a "historical" assumption and present studies to show the beauty of Judaism over the dishonesty in Christian theological dogma and do so by using the depiction of the New Testament Jesus as if "historical" because he provides a vehicle for the teaching of Jewish theology, monotheism, morals, values, ethics, etc. It is not my purpose to reveal the weaknesses behind such a historical presentation of Jesus at this time as it will be developed and proven at a later time as one's studies progress through the Mystical Jesus and the Mythical Jesus as detailed on the above websites.

Of concern for us of course is the "Jesus Story" as depicted in the New Testament and its reliability as understood "literally" since it is being taught as a literal truth today about a historical man who lived 2000 years ago. You will come to see in time as you study that the Ancients as far back as Egypt understood this "Karast/Christ" entirely different from how we have been taught today under the direction of Roman and Protestant Christianity. Here are some big questions for you to ponder in light that most Christians trust in this Jesus Christ for their Eternal Salvation.

- **Answer for yourself:** Who or what is truly behind the name "Jesus Christ"? Can it be proven that the "Jesus Story" is nothing but the personification of the Sun and its passage through the various houses of the Zodiac as it passes through the 4 seasons and the equinoxes and solstices? If so then what do you do

now?

- **Answer for yourself:** Are the infancy narratives and later depictions of the life and ministry of Jesus Christ in the New Testament nothing more than solar stories told as allegories which were later "literalized" and subsequently written into Rome's New Testament and depicted as a literalized historical Jesus Christ when in fact they were understood by the Ancients as astrological myths taken from astronomy?
- **Answer for yourself:** Did Rome destroy the Gnostic Christ of the earliest "Christians" which had existed since the beginning of time over the first 5 centuries of the early Church and replace it one of their own making? What are you to do when you see this from your studies on our Websites?
- **Answer for yourself:** If I study the Websites and find that the "Jesus Story" follows chronologically the Gospel of Matthew from chapter one through the end of chapter 28 and see for myself that the "Jesus Story" presented there parallels identically the personification of the Sun in its path through the Zodiac then what should this mean to me regarding my belief in Jesus as the historical Christ and him being the Jewish Messiah?
- **Answer for yourself:** Have we as Christians and followers of the "the Christ" been deceived by Rome and spent a good part of our lives worshipping a man as God as Rome has declared in their New Testament since the Nicean Council (325 A.D.) when in fact we should have been worshipping the one true Creator as the Pharaoh Moses (Akhenaton) instructed when he stood up to the religious establishment of Egypt **when some** were straying from the truth in their worship of the "godman" similarity to what we have done today with Rome's historical Jesus? Are we guilty of idolatry as Christians because we have believed a fable no more real than Snow White and the seven dwarfs?

Well the following studies in the above websites is not for the weak of heart as I will present over and over again infallible proofs that the "Jesus Story" as depicted in the New Testament is but a hoax perpetrated upon us by Rome in their hatred of the Jewish faith and Jewish Gnosticism back in the first century. You will see, in the last website depicting the Mythical Christ, as we move chronologically from one sign of the Zodiac to the other, from month to month, from season to season, from Spring equinox to Summer solstice, from Autumn equinox to Winter solstice, and repeating again this cycle, along with the study of selected events from the depiction of the life of Jesus in Rome's New Testament, that if you study with us and finish the studies on this website, that the "Jesus Story" as depicted in the New Testament is nothing more than the literalization by Rome of the path of the Sun through the Zodiac along with other solar myths later incorporated into their "Jesus Story" as later literalized by Rome as well. In so doing you will see as I and many others have that we have not been taught the truth about "the Christ within" and how He is so integral to the proper worship of the Invisible God as Egypt and Moses taught. It would seem that Egypt got it right in the beginning but thanks to Hellenism and Romanism we lost these earliest and correct understanding of Divine Concepts witnessed in God's Heaven and Nature. In a way these were our classroom and where we were to be instructed by the Creator about our life and purpose in God's creation. We are truly blessed today to live in an age where archeology and the information age can bring these truths back to life for you and me.

As a "retired Pastor", and moved by what my studies revealed over the years, I feel moved to share this information and evidence from such studies with those interested in the truth behind the origin for "Jesus Story" which is taught to the world today as a historical reality when in fact it is not. In the websites that are delineated above such evidence is presented to the reader in hopes that the missing puzzle pieces concerning the "Jesus Story" will be plainly evident to him and he can, in the light of such knowledge, no longer be deceived by the astrological allegory of "the Christ" as found in the New Testament which is erroneously taught "literally" today. I make very few promises to our readers but I make this one now: If you do these studies, and read these articles on this website then you will be thoroughly convinced as I was that the "Jesus Story" was never meant to be understood "literally" as it has been taught to you and me. **Thus the worship of Jesus as a historical person or connecting this assumed historical person with God or believing him to be God is the most vulgar idolatry according to Moses and the Ten Commandments and a terrible affront to the Creator and constitutes blasphemy of the Name of God.**

[Bennoah1@airmail.net](mailto:Bennoah1@airmail.net)





## Greetings

In response to your request for the CD from Bet Emet Ministries, a CD that contains all of our published studies, sixteen websites, total, sites on very important areas of thematic studies that provide the "key" to proper interpretation of Christianity as it exists today, then we ask that you consider a small donation to our ministry that allows us to continue to procure necessary materials to further our studies in these important areas that archaeology and Egyptology today are bringing to our attention. I ask that you consider a minimum donation made out to Craig Lyons of \$50.00 for literally my life's work...twenty years of scholarly study into the true origins of the Christian faith, the origin of the Bible and the true people who wrote these religious and Spiritual documents that came to be included in the Bible. As you will see, the origin for our Bible stories do not rest with the Hebrews or Jews, but with the Ancient Egyptians originally. Along with the CD is included a very important 10 pages of detailed instructions as to how to approach these studies and study them "in order." There is a certain and proper path, or order if you so wish to call it, in which these studies need be followed, studied and addressed for their maximum benefit to the student. It is rather like climbing the stairs of ancient knowledge...you cannot get to the 16th step without properly traversing the steps between each other in "order" if you desire to obtain the goal in your pursuit of Spiritual truth. Such a sequential order assures a constant and progressive evolution of thought and understanding. This "order" in the study of these sites is critical if one is to build upon this new knowledge and follow the studies one step at a time and not get "lost" or overwhelmed by so much "new information." So often we read the end of the book first and get confused or just quit, or worse, we get scared not knowing how the teacher arrived at his conclusions. Fearful or overwhelmed, many stop their quest for Spiritual truth and their incarnational evolution stops. Hence, this information, approached in sequential thought, is of a vital necessity if one is to trace the evolution and man's departure from these Ancient Divine Spiritual Truths that all mankind were once given in the beginning of Creation. It is important to see how these ancient Spiritual truths were held sacred for over ten thousand years before the rise of Roman orthodoxy where they will change radically and rapidly with Rome's "literalization" of the Divine. Today we are so far from this One Truth, this "faith once given the saints," that it is a crying shame and the fruit of such a departure from these ancient Spiritual truths, especially as seen in our country which prides itself of being a Christian nation, speaks of our departure in America today from the Creator's will for mankind. In fact, for over the last 1,800 years, Rome has sadly been the leading culprit and the greatest sinner in this tragic departure from Divine Truth yet both it and its daughter, Protestantism, have churches that fill our land but little truth comes from them, focusing on tradition than the historical-critical study of the Bible. There is hope for your "return" to "the Faith" once given the Saints and this CD will show you exactly what we have "lost" and how we are to "recover it all" once again.

If you would like to obtain this CD with its instructions as to where to begin and how to proceed, then please respond prayerfully with your gift for this abundant truth that will not only change your life as never before, but reveal to you the goal of your incarnational purpose, which is no less that your realization in this Earthly life of the fullness and stature of Christ. I ask that you respond as the LORD lays on your heart to with your gift and support to my efforts and I thank you for your support as we are endeavoring at this time to reach out on a much larger manner if God permits. Please address all checks or money orders to simply Craig Lyons and the CD is out asap. Thank you. Please share this knowledge with others for we are moving into a new age of awareness in a Cosmic sense; it is time for mankind to take their next step in the evolution of its Spiritual consciousness as we strive to become one with the Divine ONE Himself. And this cannot happen without truth and knowledge. Remember, the only religion that God ever gave man was TRUTH!



**blessings...**

**Craig Lyons Ms.D., D.D., M..Div.**

**902 Cardigan Garland, Texas 75040**

**cell: 972-480-7690**

**Home: 972-4964238**



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## AS A CHRISTIAN DO YOU HAVE A NEW...OR RENEWED COVENANT?

Shavuot (Pentecost or the Feast of Weeks) is the festival of the giving of the Torah. The Torah, which is commonly known as the Pentateuch, consists of the first five books of the Bible: Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. This may surprise you, but the Torah is an integral part of the "New" (RENEWED) Covenant found in the New Testament. You may find this likewise shocking, but the "New Covenant" will NOT become effective until a Shavuot Festival, some time in the future. I will say something that will shock most Christians but I challenge any Christian to prove the following statement incorrect: The Christian is not at present under any "New" Covenant but rather only under a "previously existing re-newed Covenant."

Many Christians talk about the "new" covenant, or testament. This is a topic of frequent conversation by most Christians as they try to find authority for their religious belief system which is diametrically opposed to much of what the Jewish Scriptures that Jesus used teaches. You may find it surprising, but the Greek word for "testament" is "diatheke" meaning "mutual undertaking between two parties or more, each binding himself to fulfill obligations." In the New Testament, the use of "diatheke" means: 1). a promise or undertaking, human or divine, 2). a promise or undertaking on the part of God, and 3). an agreement, a mutual undertaking, between God and Israel (notice it does NOT say the a mutual understanding with the Gentile church).

Hebrews 8:10 says: "For **THIS** the covenant," quoting from Jer. 31:31, renders "this" in the Greek language as **"SAME."** In other words, "this---the same" covenant, as was spoken by Jeremiah (that was originally instituted with an earthly Priesthood) has now been **RENEWED** and **NOT REPLACED!**

*In other words, the "New" covenant of the "New Testament" is the "same covenant" (NOW RENEWED AND NOT REPLACED) that existed to which Jeremiah referred even in his day.*

Now pay attention. Jeremiah 31 states that the day will come when this "RENEWED" covenant will be made with Israel and Judah, not with Judah and the church!

**Answer for yourself:** Where is Israel? Judah is in the land of Israel since 1948, but where are the ten tribes of Israel today? More on that later!

Secondarily this "New" testament is often used to refer to a collection of books written by the Apostles. While we all talk "about" this new covenant, most folks do not know the terms that make up this "New" covenant. Since most folks consider the "New" covenant as an important part of their religion, it becomes clear that we "ought" to know the terms of this "New" (renewed) covenant. Since this is a legal document and has an impact on our lives, we certainly should be intimately familiar with the terms of this covenant.

# WHAT THE "NEW" COVENANT IS NOT

First let me tell you what the "New" covenant is not. It is not the collection of books commonly known as the New Testament.

**Answer for yourself:** How do we know this? We know this because a covenant, or testament, is a contract between two parties. Webster's unabridged dictionary defines "testament" this way:

"In law, a writing, under seal, containing the terms of agreement or contract between parties..."

Since the collection of books merely quotes the terms, and since most of the writings of the New Testament do not contain the terms of this covenant, it would be poor scholarship to refer to this collection of Apostolic Writings as the "New Testament."

The ceremony commonly known as "communion," which is mistakenly practiced by most Christian churches as a substitute for the Festival of Passover, is not the new covenant because this ceremony does not mention the words that make up this agreement. While this ceremony mentions the seal of the new covenant, it does not mention the actual words that make up this agreement.

**Answer for yourself:** What exactly are the words, or terms, of this "New" covenant of which the New Testament speaks? The words, curiously, are found in the collection of books sometimes referred to as the "Old" covenant or the Jewish Scriptures.

The prophet Jeremiah wrote down the words of this agreement in Jeremiah 31:31-34:

"The time is coming," declares the LORD (Yahweh), "when I will make a **new (renewed) covenant** with the house of Israel **(we must never forget that Israel had been dispersed and was being assimilated into Gentile nations for over 200 years when Jeremiah spoke this prophecy)** and with the house of Judah. **In other words, you cannot find Israel when Jeremiah spoke this prophecy,** as these ten tribes were literally becoming "Gentiles-heathen" since their captivity and were no longer "God's people." Let me explain. Since their captivity, the people of Israel were becoming inter-married with pagans, being influenced and yielding to paganism, accepting and replacing, or at least mixing pagan religious beliefs with those given to them by God at Sinai, thus no longer following the "faith once given to the saints".

**This "same covenant,"** seen in Hebrew 8, "will not be like the covenant I made with their forefathers when I took them by the hand to lead them out of Egypt, because they broke my covenant, though I was a husband to them," declares the LORD. **"This is the covenant I will make with the house of Israel after that time, declares the LORD. I will put my law (Torah) in their minds and write it on their hearts.** I will be their God, and they will be my people. No longer will a man teach his neighbor, or a man his brother, saying, 'Know the LORD,' because they will all know me, from the least of them to the greatest, declares the LORD. For I will forgive their wickedness and will remember their sins no more."

**Answer for yourself:** As stated before, how does God intend His laws to be written on our hearts? Let us never forget that faith comes by hearing and hearing by the Word of God. When those former Israelites (now inter-married and assimilated into Gentile nations where they were forgetting the faith of their fathers) would once again be instructed concerning the covenants and laws of God, then the product of their hearing the Laws of God would indelibilize the words in their "minds" which would then become engrafted into their hearts. See Nehemiah, chapter 8, for a perfect example of former Jews, who being influenced by pagan cultures, had forgotten the Word of God; yet when taught by Ezra for the first time, cried, repented, and returned to God with broken hearts as this "renewed" Word was "written on their hearts" as they heard with their ears and understood with their minds.

# WHO WILL MAKE THIS NEW COVENANT WHEN IT HAPPENS?

I would again like to call your attention to the names of the parties that "WILL" made this covenant in the future. The first party is called "the house of Israel" (currently assimilated Hebrews intermarried and intermingled genetically with Gentiles when spoken by Jeremiah) and "Judah" (still in the land Israel when Jeremiah prophesied, but would shortly be taken into Babylonian captivity). The other party to this "RENEWED" covenant is God. God is referring to Himself as Yahweh. So, if you (believing Christians) are not of the house of Israel or Judah, then this "new" or RENEWED covenant has no effect on you UNLESS YOU FIND YOUR IDENTITY WITH ISRAEL AND NOT YOUR CHRISTIAN DENOMINATION OR NON-DENOMINATION WHICH ESPOUSES RELIGIOUS BELIEFS THAT ARE TOTALLY FOREIGN AND CONFLICTING WITH THE COVENANTS GOD MADE WITH ISRAEL AND THEIR RELIGIOUS BELIEF SYSTEM.

**Answer for yourself:** Then how do you relate then as a Christian to this particular Covenant renewal mentioned by Jeremiah that is ONLY FOR JUDAH AND ISRAEL and NOT DENOMINATIONAL GENTILE CHRISTIANITY? This is problematic for a thinking believer who calls himself and identifies with Gentile Christianity today. It is one thing to say you are under some sort of "new covenant" but it is entirely another to exegete the text and find that you have absolutely no foundation for claiming this "new" covenant for yourself especially in light that you pride yourself in not being under any "law" as a typical Pauline Christian usually confesses.

*In other words, the church finds her validity as she is grafted into Israel, not the converse, where Israel is being grafted into the church.*

**Answer for yourself:** If your expression of your faith as a typical Christian is devoid of Israel's heritage, her Sabbaths and her Biblical Festivals, her ethical Monotheism, her Laws and Commandments, should you feel secure that you will be included in this Renewed-covenant when it occurs?

*Take a minute and ponder which I just said, then ask yourself this question: am I grafted into Israel as a non-Jewish believer as taught in the New Testament, or is Israel grafted in my corner church?*

On the other hand, if you are convinced that the "New" covenant applies to you, then somehow you must be a part of the house of Israel.

This covenant, between the house of Israel and God, is quoted, verbatim, in Hebrews 8:8-12. This is the only other place where the words, or terms, of the new covenant are spelled out so expressly in the New Testament.

## SO WHEN DOES THIS "NEW/RENEWED" COVENANT OF JEREMIAH SUPPOSED TO HAPPEN?

If you carefully read this contract, or if you were to take this contract to your lawyer, you will learn that this contract (Covenant) has not yet taken effect!

*This contract cannot take effect until the Gentile Christian understands, believes, and practices the faith of Jesus as if he truly believes that he is grafted into Israel, thereby rightfully entering into the "renewed covenant" of Jer. 31.*

Ye who have ears to hear, hear what the Spirit says to the church! **Also, this contract-covenant can only become effective when everyone knows the Lord (that's what it said).** "Until everyone knows the Lord" means knowing and understanding His ways which are revealed in the covenant contract...the Torah. The tragedy is that most Christian churches teach that the LAW (our covenant contract) has been passed away. Not only do we have to be content with looking forward to the time when this contract is put into effect, **but we must unlearn lies taught as truth.** We must understand that the Law is still in effect, only the Priesthood has changed since the destruction of the Temple. We must understand and cherish our "marriage certificate with God," His Torah, His Law, and take our rightful place as Gentile believers as "part" of Israel, not the replacement of Israel.

**The actual terms of this renewed covenant appear to be the same terms of the covenant that God made with the house of Israel at Sinai!** We can deduce this by noticing that the "Torah" will be written on our hearts instead of stone. This refers to God's command when He gave the Torah.

Deuteronomy 32:46 records for us: "Take to heart all the words I have solemnly declared to you this day, so that you may command your children to obey carefully **all the words of this law.**"

## IN THIS NEW COVENANT WHAT IS TO BE WRITTEN ON OUR HEARTS?

**We should also notice what is being written on the hearts. It is God's Law, His Torah. It is God's instructions or laws. The implications of this are staggering! This means, that when this is done, we will no longer disobey God. We will desire to obey the Law that most Christians are taught today to hate because they have been told that it brings bondage.**

**This erroneous teaching is due to errors in manuscript transmission as well as cleverly placed words and additions to your Bibles that are meant to lead you to the pre-formed theological opinions of those who printed your Bible as well as who forged much of the New Testament. It just so happens that this belief, which has been cleverly written into our Bibles and New Testament that were not there in the Greek manuscripts from which the English translation is derived, is in total conflict with the words of Jesus as well as Paul in the Bible.**

## SCRIPTURAL FACTS AND NOT LIES:

Let us take a minutes and look at Ephesians chapter 2. We must understand that as Gentiles, Eph. 2:11-12 applied to us as non-Jewish believers:

***"Wherefore REMEMBER, that you in times past Gentiles in the flesh, who are called Uncircumcision (symbol for Gentiles) by that which is called the Circumcision (Jews) in the flesh made by hands; that at that time you were without Messiah, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and WITHOUT GOD in the world."***

Sounds pretty bleak...we were destined to Gehenna (KJV calls it Hell). It goes on to tell us in vv. 13-16 that "now in Messiah Yeshua (through the legacy of the ministry of the anointed Rabbi Yeshua) you who once were far off are made nigh by the blood of Messiah (due to Yeshua's death came a ministry into all the world to



reach the non-Jews concerning God, Torah, and Israel). For he (Yeshua) is our peace (for both Jew and Gentile), who hath made both one (Jew and Gentile), and hath broken down the middle wall of partition (separation that existed due to bigotry of the Jews toward the non-Jews as well as misunderstanding of the Jews by the non-Jewish races)." Let me interject that "between us" is added (italicized) to the KJV for better understanding, and these words never appear in the Greek manuscripts from which your Bible was translated. Normally, these "minor" additions are quite harmless because they help the text to flow better for purposes of reading and understanding, **BUT SOMETIMES THEY WERE ADDED TO CREATE THEOLOGIES THAT TAKE US AWAY FROM THE TRUTH OF SCRIPTURE, LET ALONE THE RELIGION OF JESUS.** Let us keep examining the text.

Now for the truth! **Ephesians 2:15 is possibly one of the worst translations in the whole Bible, and is primarily responsible for teaching you the lies and heresies you have been taught in traditional Christian churches that teach that the "LAW" has passed away.** Let me quote this verse correctly from the KJV, omitting the words added that have brain-washed the majority of Christians I know: "Having abolished in his flesh (Jesus and the cross) the ENMITY." Stop!

If you look this word up in any Greek dictionary, Vines wordbook, etc., you will find the word means "hatred toward, opposition toward...something." So, first of all, the death of Yeshua abolished hatred by "SOMEONE OR SOME GROUP" TOWARD SOMETHING!

Now, notice carefully, "EVEN" is in italics (added and not in the Greek manuscripts) in your Bibles if you have a KJV. My whole life I read my Bible as if these "italicized" words were given by God in my Bible. If we were to read Eph. 2:15 and include "even" in the verse, then we find (incorrectly I might add) that the death of Yeshua on the cross abolished through his flesh, "even" the commandments and ordinances. If "even" is added and read with the verse, it is easy to see that Jesus destroyed the hatred for the Law by destroying the Law. By doing away with the Law (which violated his saying that we were never to think that he had come to destroy the Law..Matt. 5:17), he destroys the Law. **THERE IS ONLY ONE MAJOR PROBLEM: "EVEN" IS NOT IN THE GREEK MANUSCRIPT!**

Correctly understanding the GREEK from which our English is derived, the verse states emphatically that Jesus' death DESTROYED THE HATRED AND OPPOSITION TOWARD (SOMETHING), EVEN THE COMMANDMENTS. Notice also, that the next word is in italics as well, being added and not in the Greek manuscripts from which we translated our Bibles. It would seem if we read these italicized words in the text, that Yeshua abolished on the cross not only mankind's "hatred and opposition" to the Law, but THE ACTUAL LAW AND ORDINANCES THEMSELVES! But, these words do not exist as given by the Holy Spirit, only as given by man!

**But "even" and "contained" are added, and the Holy Spirit never put these words in the inspired revelation.** Now, let us read this beautiful verse as God intended you read it:

***"having abolished in the flesh (through the death of Yeshua on the cross) the ENMITY (hostility toward, opposition toward).....what? THE LAW! Jesus abolished the hatred and opposition toward the Law of God.***

**Answer for yourself:** Dear Christian, have you been told to hate the Law? Do you hate the Law?

**You see, the Law kills only when you violate it, not when you obey it. When you obey, God rewards you and blesses you, as your obedience to the Law of God is your expression of the will of God for your life. And let us not forget that these particular Laws of which I speak frame the very Covenant**

God gave the non-Jew and your standing and acceptance with God is dependent upon the very obedience that you manifest toward your Covenant and the Laws contained within it! This has all the more importance when you realize that as non-Jewish Christians you don't have a "New Covenant yet" but are under the Covenant of Noah and always have been whether you knew it or not!

## WHO HAD HATRED TOWARD THE LAW..THE JEW OR NON-JEW?

Now you have to ask yourself a big question and think for yourself.

**Answer for yourself:** Who was opposed to the Law of God...the Jew or the Gentile?

Acts 21:20 informs us that James, the head of the church of Yeshua (Jesus) in the first century, would state (approximately 60 A.D.-notice it was about thirty years since his brother's death on the cross): "Thou seest, brother (Paul), how many thousands and thousands of Jews there are which believe (in Yeshua the Messiah of Israel); AND THEY ARE ALL ZEALOUS FOR THE LAW." That's right, the LAW HAD NOT PASSED AWAY FOR THE CHURCH BEARING JESUS' NAME IN THE FIRST CENTURY as it has for most of us today. DID YOU HEAR THAT?

Ephesians, chapter 2, informs us that it was not the Jew who had opposition and hatred for the Law, for Paul would state that the Law was "holy, just, and good," and David states repeatedly in the Old Testament that he "delights in the Law and meditates in it day and night."

**Answer for yourself:** So, who were those who were opposed and had a hatred for the Law in this verse?

The answer is simple. The Gentiles, as stated before, were "without Messiah (until evangelized and taken the mandate to 'observe those things that I (Yeshua) have commanded..." These Gentiles were aliens from the commonwealth of Israel, strangers from the covenants of promise (notice not covenants of bondage), had no hope, and were without God in the world. Romans 9:2 strengthens the point as it states it was to Israel, and not the Gentiles, to whom God gave the adoption, the giving of the Law, the service (worship) of God, and the promises (covenants). It was the Gentile who had lived his whole life in debauchery, idolatry, sexual immorality, thievery, murder, fornication, etc. When presented with the Torah (Law); and understanding that before Yeshua's death, the Gentile had few options but to submit to "circumcision" if he wished to convert to the religion of Israel, many obstacles stood in the way of Gentiles accepting God's Law. Thus his hatred for the law as circumcision was imposed upon him to receive Eternal Life as taught by Jews who hated the Gentiles and used circumcision to keep the Gentile's at arm's length. But again as you have learned the Covenant of Noah gave the non-Jew relationship with God without circumcision and Eternal Life...but this was not taught to the non-Jews by Israel in the first century...that is until Yeshua's disciples repented of their bigotry and began to teach it to the Gentile world in fulfillment of the Great Commission as seen in Acts 15 and Acts 16!

Thus, for an adult Gentile, the prospect of circumcision was definitely a commandment of the Law that a (Gentile) would have "hatred toward, opposition toward." Besides circumcision, the Gentile was confronted, for the first time in his life with a Living Authority (a living God) that required of him "do's" and "don'ts." You can easily see the scope of taking upon oneself the whole of the Law (613) was less than agreeable, thus we have a hindrance in taking faith in the One God of the world to the Gentile nations.

But, now through Yeshua, the hatred and opposition toward the Law was removed for the Gentile, because no longer (following the cross) are Gentiles required to convert to Judaism to become children of God as taught by the Messianic part of Judaism. Circumcision is no longer required of Gentiles to be in covenant with God. With the lessening of man-made requirements, the Gentiles found a more attractive Judaism (Monotheism) as he was not to be held responsible for 613 Mitzvoth.

but only the Laws (Mitzvoth) Of Noah. Thus, the Jew and Gentile could become one through the legacy of Yeshua, thus making peace between Jew and Gentiles who had not previously accepted the Torah-Law. The failure of the Gentile to adopt and accept the Torah's commandments, had previously separated the Jew and Gentile. Now, as a modified life-style that came because of the death of Yeshua and those who followed his charge to take to all the world those things he commanded, the Gentiles began to accept and follow a life-style from which they were previously alien toward.

If you want more confirmation, Eph. 2:16 re-states for the second time that God "might reconcile both (Jew and Gentile) unto God in one body (Body of Messiah) by the cross, having slain the enmity thereby (notice it does NOT SAY the cross slew the Law). Notice, that again reference is made to the ENMITY, the hatred and opposition toward something. This verse is not as specific as before, but nowhere does it refer to a Jew's hatred toward the Law, rather, the hatred that Jew and Gentile had toward each other, mainly because of the erroneous perceptions that the Gentile had toward the Law which caused him to refuse accepting the Law as his absolute authority for life, thus separating the Gentile from the Jew, even in the face of Gentile revelation and faith. This separation of the Gentile from the Jew and Israel was usually manifested in anti-Semitism! God desired that the Gentile become "one" with the Jew, "one" with Israel.

## ARE YOU READY TO BE FREE OF LIES?

For our final proof text, we turn to Colossians, chapter 2, verse 14: "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross." For years I heard preachers tell me repeatedly that Yeshua took the Law which was contrary to me and nailed the Law to the cross, thus the Law is passed-away, we are under grace! We are under both!

Let us remember what we have learned up to now, that Paul said in Romans 7:12: "Wherefore, the Law is holy, and the commandment holy, just, and good." Paul would also say in Rom. 2:13: "For not the hearers of the law are just before God, but the doers of the Law shall be justified." With this understanding we will examine Colossians 2:14. As stated before, Yeshua abolished in his body (through his death and his followers outreach to the non-Jews by taking them the Noah Covenant) the Gentile's hostility toward the Law of God, by allowing Gentiles entrance into the Kingdom Of God without becoming circumcised and adopting all 613 of the Laws of Israel. Our Bibles state that he also "blotted out the handwriting of ordinances which were against us in the Law, and nailed those ordinances "which were against us" to the cross as he had previously done with the "hatred toward the Law."

## WHICH COMMANDMENTS OF GOD ARE AGAINST US THAT THE WRITER OF COLOSSIANS WOULD HAVE US BELIEVE?

Let us ask ourselves some revealing questions.

**Answer for yourself:** Which, if any, commandments given by God are contrary to us? To answer this question in a manner whereby all can understand, let us continue.

If you are parents, your loving intention for your children should be for them to not to be harmed by the hurts so prevalent in this dangerous world. In order to safeguard them, you give them instructions and teachings (called Torah, law) that you set down to guide their conduct, whereby, if they obey, they will be assured of safety and they will prosper. However, you also find it necessary to limit their conduct at times by training their minds through restrictive teachings, designed to limit the expression of their behavior. Thus, as parents, we give our children both positive and negative instruction, commandments, Mitzvoth, and laws. One

thing is in common with all which we tell our children, that it is in their best interest that they obey their parental authorities as they lovingly set down for them the "law", as it will be best for them if they do.

Likewise, when God commanded us not to commit adultery, I can hear Him say: "Oh, please don't do that, you might get a terrible disease and die for just a moment of fun." Likewise, when God commanded us not to kill, I can hear Him say: "please don't kill another who is created in My likeness, for if you do, then you will have to die also for your transgression." Easily, we can see that God, as did the parents in the example above, desire our best, and gave us commandments, both positive and negative commandments, both "thou shalt do" as well as "thou shalt not do". The goal of such loving protection and caring instruction in the giving of mankind His law was to assure for us standards, which if followed, would not only bless us, but others as well.

Understanding these examples, you can easily see that the commandments of God for His people were not, according to Colossians 2:14, "handwriting of ordinances that was against or contrary to us."

**Answer for yourself:** Then, what was contrary to us in this handwriting of ordinances (Law) that was taken out of the way, and "nailed to the cross?"

**Answer for yourself:** If these "holy, just, and good" laws, properly understood, were for our good and not for our harm, then what part of the Law was contrary toward us that was taken out of the way and nailed to the cross?

***That's easy. The only part of the Law that was contrary to us is the "DEATH PENALTY" which came to us when we broke the Law for the first time, and subsequently reinforced by our further rebellion to God's Law.***

***Acts 15:28 28 For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things (referring to the Laws of Noah); (KJV)***

By taking the Torah and the Covenant of Noah to the nations, in lieu of Acts 15 which would come later when James would command that "these necessary things" and "which seemed good to the Holy Spirit" be given to all non-Jews, then not only would repentance become available to the non-Jew but the ordinances within the covenant would become available to the non-Jew through the Great Commission whereby the non-Jews were taught "to observe those things I have commanded you." They were taught the commandments of God, which when obeyed, would assure proper relationship with God. Upon learning what God required, and repenting of breaking the commandments, of which they had little if any prior knowledge before being taught in the wake of Jesus' death by his followers in the Great Commission, the non-Jews were assured of forgiveness with HaShem.

Now understand what is said next correctly. Symbolically and allegorically the non-Jews' "death penalty" were carried by Yeshua, taken out of the way, and was nailed with him onto that cross. Things would be different after his death and the ministry of his followers whereby the non-Jew, through the teachings of Messianic Judaism where the Covenant of Noah and the Laws of Noah were taken to the Gentile world in the Great Commission, would be welcomed into Judaism and the Israel of God without full conversion and without required circumcision.

Symbolically Yeshua took the non-Jews' death penalty (the soul that sinneth, it shall die); nailed the death sentence found within the Law to the cross, and left the blessing of

**obedience to the Law intact (the Laws such as "thou shalt not commit adultery, thou shalt not kill, thou shalt not steal, etc.).** Yeshua, by taking those things contrary to us out of our way (laws like circumcision imposed upon the non-Jew for acceptance in the Israel of God) provided for the non-Jew that we shall never have to face spiritual death and eternal alienation from God if we repent and accept God's Covenant made with the non-Jew (the Covenant and Laws of Noah which would be again taught to the Gentile world through his disciples and followers. By this was put aside the mandatory death penalty upon Gentile mankind because after his death the non-Jewish world would receive through his followers the Torah and the Covenant of Noah containing that parts of the Torah pertinent to them as given by God as seen again in Acts 15 and Acts 16.

***The opportunity for salvation and obedience to the Torah as found in the Covenant of Noah and the Laws of Noah would be made available to the non-Jewish nations through Yeshua's name.***

**It is easy to see then, that all that remained within the Law was for our blessing then, and not for our cursing ("blessed are you if you obey"....).**

**Answer for yourself:** We must again stop and think...what part of the Law is contrary to us?

Today, nothing remains that is contrary to us! Whereas before they didn't even know there be a law to be obeyed or a covenant given, in the wake of the death and outreach of Yeshua's followers the non-Jew would come to know God.

## **REMEMBER JEREMIAH?**

Back to the covenant of Jeremiah, chapter 31. Jeremiah teaches us that in the economy of this **RENEWED COVENANT** mankind will no longer sin! There is one further implication that can not be ignored.

**Answer for yourself:** Since this is what God created in Eden, and this is what God will do in the kingdom of Heaven, what ought we to be doing now? **Obviously, we ought to be obeying God by writing His Torah on our hearts and thereby obey it! God's obvious desire is for us to be obedient to His instructions now!**

**Many folks believe that God's Torah was abolished. They believe that it was replaced with something better. Such desires to not be restricted by the Laws of God by godless men found their way into religious documents that today many look to and credit with Divine authority; never understanding the perverseness of such written words as found in the New Testament in various places. The writer to the Hebrews anticipated this when he commented on this new (renewed) covenant and changed the idea of Jeremiah from "renewed and reestablished Covenant" to one that was "new as in replaced."**

***If we look carefully, we will find out that the problem with the old covenant was with the people, not with God's law.***

## **THE FORGERY OF THE BOOK OF HEBREWS CONTINUES**

Let us take time to read Hebrews 8:1-13.

**Heb 8:1-13 1 Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; 2 A minister of the sanctuary, and of the true**



tabernacle, which the Lord pitched, and not man. 3 For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer. 4 For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law: 5 Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern shewed to thee in the mount. 6 But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises. **7 For if that first *covenant* had been faultless, then should no place have been sought for the second.** 8 For finding fault with *them*, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: 9 Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. 10 For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: 11 And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. 12 For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more. 13 In that he saith, A new *covenant*, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away. (KJV)

Answer for yourself: Why do I have the words "covenant" in verse 7 and verse 13 highlighted? Simply again because the word "Covenant" is in italics meaning that it is not found in the Greek manuscripts but was later added by those who published the Bible you own that contains these italics. They basically are writing in their own personal theology and have deviated from the original texts of the New Testament for theological reasons.

Answer for yourself: What does all this mean to me a Christian?

The writer of Hebrew would have you believe by his textual manipulation: "For if there had been nothing wrong with that first *covenant*, no place would have been sought for another. Please take time to notice in your New Testament that "covenant" is in italics, and not in the original Greek.

Answer for yourself: So what does this mean?

**"But God found fault with the people" (NOTICE HE DID NOT FIND FAULT WITH THE COVENANT OR LAW, BUT WITH THE PEOPLE OF THE COVENANT)** and said: "The time is coming, declares the Lord, when I will make a new (RENEWED) covenant with the house of Israel and with the house of Judah. It will not be like the covenant I made with their forefathers when I took them by the hand to lead them out of Egypt, because they did not remain faithful to my covenant, and I turned away from them, declares the Lord. This is the covenant I will make with the house of Israel after that time (remember they are dispersed, literally now Gentiles due to inter-marriage; many today setting in Christian Churches unaware of their heritage), declares the Lord. I will put my laws in their minds and write them on their hearts. I will be their God, and they will be my people. No longer will a man teach his neighbor, or a man his brother, saying, 'Know the Lord,' because they will all know me, from the least of them to the greatest. For I will forgive their wickedness and will remember their sins no more."

Now please pay close attention! By calling this covenant "New," he has made the first *one* obsolete; and what is obsolete and aging will soon disappear.

Answer for yourself: What is the subject of the sentence?

The true meaning of the passage is as follows: The Greek of this verse, states that the first

(priesthood), the Mosaic Covenant containing a Levitical Priesthood, was "slowly passing away," and it was in the days when Hebrews was written, that the Levitical Priesthood was slowly passing away, because the Temple would be destroyed in only a short time. The only Priesthood remaining would be the Priesthood of the order of Melchizedek, filled by Yeshua and his disciples (Melchizedek was a Gentile priesthood)!

The publishers of your New Testament have added the words "covenant" in places where the Greek manuscripts don't have them. This erroneously leads you astray in your thinking and causes you to depart from the Covenant given by God to one of men's making. Understand for Rome to do what it did with the faith and religion of Jesus it has to do away with the Covenant given by God to all Gentile mankind. They did this by altering the revelation and creating a book full of forgeries and purposeful misquotes as I am showing you in this and many other articles on our ministry's websites. Understand again that it is **not the Covenant which is slowly passing away** that we see if we remove the italicized word, but if we read the context we can clearly see that **it is the Priesthood which is passing slowly away** and would do so in 70 C.E. when the Temple is destroyed.

*So, if there is nothing wrong with God's Torah, or law, then there is nothing to fix in His Torah. Therefore, God will fix that which is broken: His people.*

*After He fixes us, He will again give us His Torah (Law, teaching, instruction) on a new heart and this is the fix for a "broken people" whose iniquities and transgressions of the Laws of Moses and the Laws of Noah have separated them from their God!*

Shavuot, therefore, is the festival of the giving of the Torah. Thirty-three hundred years ago, God gave us His Torah written on stone, on the Festival of Shavuot. Two thousand years ago, God gave us the Living Torah, as seen in the life and ministry of Yeshua, who taught us great insights into the written Torah. Before these two events God gave this "same Covenant" in part to the Gentile nations as found with Adam and later reiterated to Noah where the commandment to eat eat but not the limb of a living animal was added. As shown in other articles on this website these same laws were reiterated by Moses at Marah and Sinai before being elaborated upon by God as He gave the Laws of Moses to Israel (613 and not longer 66 as previously given to the Gentile nations). On a future Shavuot, God will write His Torah on our hearts in a new and dynamic way which will prepare us for eternity. We have the down payment of the Holy Spirit that guarantees it. Lets celebrate this Shavuot (Festival of Pentecost) by renewing our commitment to obey God and His Torah which frames our Covenant with God; whether Jew or non-Jew.

## WHAT SHOULD THIS MEAN TO YOU...A CHRISTIAN?

We at Bet Emet would have you understand, for starters, that since the Law has not passed away, and we have demonstrated that repeatedly as seen here as well as before, then as Christians we are under Law, under Grace, under the responsibilities to obey God's Commandments such as found in our Covenant as non-Jews. This Covenant has a name and is called the Covenant of Noah which contains 7 categories of Covenant stipulations which when obeyed guarantee our good relationship and acceptance by God. Over and above these 66 Commandments we as non-Jews can learn from Isa. 56 where we as non-Jews can "choose those things pleasing to God" and acquire other Commandments and Mitzvoth over and above the minimum like keeping the Sabbath on Saturday, keeping and observing the Festivals of the Lord and not the pagan holiday which have been substituted for the truth, and practicing the Tithe correctly whereby we no longer rob God as you unknowingly do every time you give you 10% to traditional Christian churches. I know of no Christian Church

**in America that obeys the Tithe correctly as stated in Scripture. If you know of one, please inform us.**

**Answer for yourself:** Where is the place that obedience should play in response to faith? If we are to obey, as a greater measure of love for God than anything else, then understand the Law (teachings, instructions) is the picture God gave us to know of His will for us and is intended by Him for us to obey.

**If you would like to learn more about the Jewish Jesus, and the Jewish Messianic Church, which was the pattern God gave for Gentiles to follow, contact Bet Emet Ministries and we will be glad to help you be conformed into the image of Yeshua, and not a reflection of him that has been blurred by traditions of men, deception, and selfishness for more than 1700 years. Shalom**



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# HAS GOD RE-NEWED EXISTING COVENANTS ...OR...HAS GOD REPLACED THEM WITH A TOTALLY "NEW" COVENANT FOR CHRISTIANITY?

*The Bible comprising both the Jewish Old Testament and the New Testament is a book about Covenants. One thing is guaranteed and that is this: if you don't understand correctly the subject of Covenants then you will not be able to understand correctly Divine Revelation concerning your own Covenant with God let alone the Covenant stipulations within it. This means often in your life you will be disobedient to God and never know it. Hopefully this is not your desire and you should want to make sure your understanding of Covenants in the Bible is correct.*

## THE IMPORTANCE FOR THE CHRISTIAN TO UNDERSTAND HIS COVENANT CORRECTLY

More than likely, you have probably heard messages in your churches telling you that Hebrews 10:1-12 does away with all the Laws of Yahweh BECAUSE GOD HAS REPLACED THE LAW WITH GRACE AND AS CHRISTIANS YOU HAVE A **NEW COVENANT**. It will be shown that this "NEW" Covenant of Jer. 31 has not yet commenced and to say that you are anyone are under some "NEW COVENANT" is a total misunderstanding of the passages at hand.

Dear Christian brother and sister, nothing could be farther from the truth. I will show you in this article that God has only RE-NEWED THE EXISTING COVENANT and NOT REPLACED HIS EXISTING COVENANTS and I can prove it. This fact will have an unmistakable effect upon your understanding of the Scriptures let alone you life-style before God once this information and knowledge sinks into your mind and spirit. Let us investigate.

**Answer for yourself:** Would the same man who told you of Yahweh's Renewed Covenant in Hebrews, and of the FACT that Yahweh's Laws would be written in the hearts and minds of His People (Hebrews 8:10, Hebrews 10:16), then turn around and teach that these same Laws are done away with? Don't YOU 'believe' it for one minute!

Hebr 8:10

For <3754> this <3778> [is] **"the"** covenant <1242> that <3739> I will make <1303> (5695) with the house <3624> of Israel <2474> after <3326> those <1565> days <2250>, saith <3004> (5719) the Lord <2962>; I will put <1325> (5723) my <3450> **laws** <3551> into <1519> their <846> mind <1271>, and <2532> write <1924>

(5692) them <846> in <1909> their <846> hearts <2588>: and <2532> I will be <2071> (5704) to <1519> them <846> a God <2316>, and <2532> they shall be <2071> (5704) to <1519> me <3427> a people <2992>: {put: Gr. give} {in: or, upon}

Hebr 10:16 (KJS) This <3778> [is] **"the"** covenant <1242> that <3739> I will make <1303> (5695) with <4314> **them** <846> after <3326> those <1565> days <2250>, saith <3004> (5719) the Lord <2962>, I will put <1325> (5723) my <3450> **laws** <3551> into <1909> their <846> hearts <2588>, and <2532> in <1909> their <846> minds <1271> will I write <1924> (5692) them <846>;

**Answer for yourself:** Are these both New Testament passages? Yes

**Answer for yourself:** Don't you find it strange that the New Testament is proclaiming the writing of God's Laws into the minds and hearts of believers since the vast majority of Christendom believes the Law of God has been replaced and made void by the cross of Christ?

For you English majors out there I must ask you something. **"The" is a definite article which designates and signifies the "particular" or "identifies" as to one and not many.** In both Heb. 8:10 and Heb. 10:16 we have recorded for us that this ***IS [however "is" is in italics and omitted in the Greek manuscripts].*** Since "is" is not there in the oldest manuscripts we should try to read the text omitting "is."

***Thus "this...THE covenant" refers to THE or "particular Covenant"!***

**God has not made MANY covenants, but He has made MANY Covenant Renewals!** All of God's Covenants are a series of Covenant renewals that culminated in the best of all Covenants with the best of all promises in Yeshua as he re-newed the Abrahamic Covenant at the last supper.

**Answer for yourself:** In both Heb 8:10 and Heb. 10 does it not say that God will in the future put his laws in our minds and write them in our hearts (even the hearts of Christians)? He sure does.

**Answer for yourself:** How can that be possible that God will write His Laws in the minds and hearts of believers when we have been taught our whole lives under the "New Covenant" that we are under grace and not under law and that the law has passed away? God must have made a mistake or possibly my preacher and teacher failed to understand the matter correctly.

**Answer for yourself:** Is there the remotest possibility that you may have been taught in error and, as we have shown in previous teachings, the Law is still valid today and applies to Christians regardless if they are aware of it or not? Not only is there the remotest possibility but that is what has actually happened!

**Answer for yourself:** Being a Christian, how is it possible that Heb. 8:10 says that this "New Covenant" will be made with Israel (and not the Christian church) and Heb. 10:16 says that this "New Covenant" will be made with THEM? Who is "them"?

**Answer for yourself:** I bet your not sure...then let us look at **Jeremiah 31:31.**

***31 Behold, the days <3117> come <935> (8802), saith <5002> (8803) the LORD <3068>, that I will make <3772> (8804) a new <2319> covenant <1285> with the house <1004> of Israel <3478>, and with the house <1004> of Judah <3063>:***

**Answer for yourself:** In both Heb. 8:10 and Heb. 10:16 Paul, or a pro-Pauline writer, was using rhemez (a



Rabbinical method of teaching of referring back to what had already been said) when he referred back to the original Scripture of Jer. 31:31. It was from this original source that Paul would refer and use for his reference when teaching about the "New" covenant to come.

**Answer for yourself:** Just what was "New" to mean? Was "New" to mean:

- "new" as in REPLACEMENT THEOLOGY WHEREBY THE MESSIANIC MOVEMENT within Israel was to replace Israel itself or
- was it possibly referring to the "New" Covenant Church....a Christian church which believes it has replaced Israel as well or
- did this "new" as used by Jeremiah the Prophet refer to only the renewing and reestablishing the existing Covenants of God and has no implication whatsoever as to anything "new" as understood as in a "replacement covenant"?

To answer that question we must look at the word "new" as used in Jer. 31:31:

## LOOKING AT THE WORD "NEW" AS USED IN JER:31:31

*31 Behold, the days <3117> come <935> (8802), saith <5002> (8803) the LORD <3068>, that I will make <3772> (8804) a new <2319> covenant <1285> with the house <1004> of Israel <3478>, and with the house <1004> of Judah <3063>:*

I am so excited for you because you are about to learn one of the most important facts of Biblical knowledge which will literally astound you and cause you to re-think most of what the Church has taught you since you were a child. Let us go deeper.

### The Hebrew word for "new" as used by Jeremiah the prophet:

Lexicon Hebrew 2319 02319 chadash {khaw-dawsh'} from 02318; TWOT - 613a; adj AV - new 48, new thing 4, fresh 1; 53

1) new, new thing, fresh

This word really does not say much to us but we only need to look at the "root" word to find it's true meaning.

### Notice the root word from which Paul referred in Hebrews is "chadash" and has a Strong's # of 02318:

Lexicon Hebrew 2318 02318 chadash {khaw-dash'} a primitive root; TWOT - **613**; v AV - **renew** 7, **repair** 3; 10

- 1) **to be new, renew, repair**
- 1a) (Piel)
- 1a1) **to renew, make anew**
- 1a2) **to repair**
- 1b) **(Hithpael) to renew oneself**

Notice a related word (#613) above .....is as follows:

Lexicon Greek 613 613 apokrupto {ap-ok-roop'-to} from 575 and 2928; TDNT - 3:957,476; v AV - hide 6; 6

- 1) to hide
- 2) concealing, keeping secret

**Answer for yourself:** Did not "new" in Jer. 31:31, from which Paul would draw his teaching in the New Testament, mean that God will in the future do a "fresh, new thing," or better yet, God will "RENEW" and "REPAIR" and "MAKE ANEW" the EXISTING COVENANT which was in itself an eternal Covenant? It sure does!

*Read the above question again and think about it for a second*

**Answer for yourself:** If you "renew" THE EXISTING covenant and make it "fresh", does that mean REPLACE it with another and discard the former? NO WAY!

**Answer for yourself:** If you "renew" THE EXISTING covenant and "repair" it, does that mean replacing it with another and discard the former? No way!

**Answer for yourself:** How can you "repair" something if it is discarded and replaced with a brand new replacement? You can't!

**Answer for yourself:** If God wanted to discard the "old" for the "new" then why should we wish to "repair" the "new?" Would God replace an old and worn out old covenant with a "new" one that also needed repair? Is God giving the children He loves something "broken?" I surely doubt it.

**Answer for yourself:** If Paul was QUOTING a passage from the Old Testament and using the word "new" which means "RENEW" and "REPAIR" then is it proper for us TO CHANGE the MEANING of the SAME WORD Paul used in the New Testament in his quote in Hebrews (the word "new" as used in the Greek in the book of Hebrews does not carry the Jewish ideas of renewed or reestablished..but "replaced") and teach that "New" in Hebrews 8:10 and Hebrews 10:16 no longer means what it did in Jeremiah 31:31, but NOW it means SOMETHING ENTIRELY DIFFERENT FROM THE SOURCE WORD from which he drew his teaching in the Old Testament? **THINK!** No way.

**Answer for yourself:** What would Paul think today if he were to know that the vast majority of Christianity has incorrectly misunderstood his writings of "new-renewed" and erroneously arrived at the improper understanding as in "discarded, passed away?" He would be horrified that we have created a new religion and literally undone all the foundational work he accomplished in his 3 missionary journeys.

**Answer for yourself:** Can you begin to fathom the magnitude of errors taught and practiced by the vast majority of Christians today because of the mistranslation of this three letter word (new)? I believe you are beginning to see the light. It is not proper to translate "new-renewed" as "replaced with another," yet that is what has been done, thus creating a New Religion that stands opposite of what Jesus both believed and taught his disciples to teach the Gentiles!

**Answer for yourself:** Did you notice a related word that enlarges the meaning of "renew and repair" as it relates to the Old Covenant in Jer. 31:31? If you did, did you also notice that this "renewing and repairing of THE covenant by God" was to be done in such a way that it would be concealed and kept a secret? You better had because this is of major importance to the Christian church.

**Answer for yourself:** God said He was to renew and repair THE existing covenant with Israel and Judah in Jer. 31. Are you aware that Israel (the Northern Ten Tribes) had been in captivity for over 150 years when Jeremiah wrote this and they ceased to be a people at the time of the writing of the prophet Jeremiah? To whom could "Israel" refer since the Ten Northern Tribes had been assimilated into pagan lands? Stumped? Read on.

Out of the exile of Israelites into Gentile nations would come mixtures of Jew-Gentiles that would cover the face of the European Continent and eventually come to America in the colonization of this great land. These Gentile lands would produce through intermarriages remnants of God-fearers (half Jew, half Gentile) from the captives and their posterity that was taken in the Exile of the Ten Northern Tribes. Over time the Jewish element would be further watered down and almost vanish. These "Gentiles" literally sit in the churches of our land unaware of their possible heritage. Only God knows for sure our heritage, but be not mistaken, in the churches all over the world we are seeing in this day a spiritual awakening of the desire and hunger to restore the Jewish Roots to the Christian church. God is reviving Israel to their heritage in preparation of the establishment of the Jer. 31:31 Renewal which can only come when the Gentile (who has Jewish leanings) and the Jew become one again and accepts and obeys the one message of God; that being faith in and obedience to each's Covenant which is comprised by various positive and negative admonitions to obey the Commandments of God. I refer to the Law and Covenant of Noah which HAS NEVER BEEN REPLACED as seen by James in Acts 15 long after Jesus' death as well as the Law and Covenant of Moses for the Jewish people which exists today. It is way past time to rectify this great error as taught in Gentile Christianity and call the Christian believer out of his apostate denominations and sound the shofar for his return to the Covenant God made with him and out of those false covenants created by the traditions of men. It will be this unification that precedes the coming of Messiah and which will be an example to the rest of the Gentile nations of the world.

**Answer for yourself:** Since God is going to renew and repair THE EXISTING COVENANT with Israel (which today no longer exists except in the multitudes of Gentiles who worship God as Christians today) and Judah (which came back to the land in 1948 when Israel became a nation), then can you not see how that in the end of time that God will again NOT CREATE ANYTHING NEW THAT REPLACES HIS EXISTING COVENANTS....BUT ONLY RENEW THE ONLY COVENANTS that He made and not those of men's making (Denominational creeds and bylaws and dogmas) and AT THIS TIME WRITE HIS LAWS ON THE MINDS AND HEARTS OF BOTH JEWS AND GENTILE CHRISTIANS as "both sticks" of the Olive Tree which is held in Joseph's hands become one again?

We as followers of Yeshua and Christians have bought a lie as this article and others have diligently tried to show you. The texts of our New Testament are not even quoted correctly; many passages are forged on purpose to replace the revelation of God with the will of the Roman state done 1700 years ago. We sadly grow up with preachers who have more zeal than knowledge and fall into the trap of those who came before us by accepting this anti-Semitic Gentile Christianity which is totally opposed to the historical Jesus and his religious belief system. Not only are we deceived in so many areas due to the lack of personal study but most of our spiritual leaders are not equipped with knowledge to teach the truth as they have called emotion anointing instead of truth. There is no "new Covenant" to day and to adhere to such a childish and misled conception guarantees that your spiritual walk is outside of the ONLY COVENANT GOD GAVE YOU....this is a fearful position to find yourself in when you die. May God enlighten your mind and spirit to not just believe but to study for yourself these very life and death issues concerning your relationship with our Creator.



# IS THE TORAH & OLD TESTAMENT REPLACED BY A NEW COVENANT & A NEW TESTAMENT?

## Jeremiah 31:30-33

*[30] Behold, days are coming -- the word of HASHEM -- when I will seal a new covenant with the House of Israel and with the House of Judah: [31] not like the covenant that I sealed with their forefathers on the day that I took hold of their hand to take them out of the land of Egypt, for they abrogated My covenant, although I became their Master -- the word of HASHEM. [32] For this is the covenant that I shall seal with the House of Israel after those days -- the word of HASHEM -- I will place My Torah within them and I will write it onto their heart; I will be God for them and they will be a people for Me. [33] They will no longer teach -- each man his fellow, each man his brother -- saying, "Know HASHEM!" For all of them will know Me, from their smallest to their greatest -- the word of HASHEM -- when I will forgive their iniquity and will no longer recall their sin.*

**Answer for yourself:** Christians are constantly attesting that they are under a "New Covenant"...are they?

**Answer for yourself:** Is it possible that due to their lack of scholarship that they are mistaken and have relied on emotionalism rather than textual facts from the Bible which, when recognized, dispute their claim?

Let us examine the text from which they make such a boast: Jer. 31:30-33

Christians use verses 30 and 31 to 'prove' to that God promised that the Torah will be replaced by a "New" Torah, the Christian New Testament.

**Answer for yourself:** Is this a true interpretation of the text?

**However, consider that those who say such things ignored half of this prophecy: verses 32 and 33. The new covenant is not a new Torah, but that the Torah, the original Torah, will be placed in one's hearts and everyone in the world will know HASHEM.**

**Answer for yourself:** If the Christian New Testament was really the fulfillment of this prophecy, why are there so many atheists in the world?

**Answer for yourself:** Why do Christians spend millions of dollars to missionize if the New Covenant has arrived and everyone "knows God"?

Nobody is supposed to say "Know HASHEM," because everyone will know Him, according to verse 33.

The Christian may attempt to answer that verses 32 and 33 are talking about the second coming, but it's absurd to say that there is at least a 2,000 year gap between verses 31 and 32. There is no indication of this gap in the

text, quite the opposite, in fact. It appears as one prophecy. **The Christian answer is illogical, and born of desperation.**

Secondly, verses 30 and 31 don't speak of a new Torah, but a new 'Briss' (or 'Brit' in other Hebrew dialects). A Briss is not a set of laws, but a **treaty, an agreement, a covenant.** If the word was intended to mean 'Torah,' the word 'Torah' would not be used in verse 32. **We never find the word Briss to refer to Torah.**

According to the Christian 'proof,' Briss must mean Torah. (Recognize that if Briss could mean something else, like 'treaty,' there is no longer a proof from here to their New Testament.) Let's use their definition of 'Briss' and see if there were any other Torahs that were given as well (besides the Tanach and the Christian New Testament).

- **God gave a Torah to the animals (Gen 9:12)**
- **God gave a Torah to Abraham (Genesis 15:18)**
- **God gave one Torah to Abraham, one Torah Isaac, and yet another one to Jacob (Leviticus 26:42)**
- **God gave yet another Torah to Phinehas (Numbers 25:12)**

**Answer for yourself:** Now do you think that the New Covenant has really begun yet? Better reconsider.

**Answer for yourself:** Then to what covenant should the Christian look for his relationship with God?

**Answer for yourself:** Are you aware that the Hebrew word for "new" in the first-place never meant to replace with another, but only renew and reaffirm and reestablish?

It sure looks to me like God never intended to replace His Covenant with His people but only to renew it by writing the Laws of God on the hearts of believers. This covenant has not been written on the hearts of all men yet, mainly because of the vast numbers of Christians world-wide numbering in the billions who teach contrary to the Word of God and don't espouse the Law at all, but rather operate counter productively to God by denying the Law and advocating instead that "they are no longer under the Law (Covenant renewed ... remember?) but under grace. May God forgive us for hindering the Kingdom of God coming to all mankind. Shalom.





# JEREMIAH 31:30-33...HAS THE CHURCH TAUGHT IT CORRECTLY?

*[30] Behold, days are coming -- the word of HASHEM -- when I will seal a new covenant with the House of Israel and with the House of Judah: [31] not like the covenant that I sealed with their forefathers on the day that I took hold of their hand to take them out of the land of Egypt, for they abrogated My covenant, although I became heir Master -- he word of HASHEM. [32] For this is the covenant that I shall seal with the House of Israel after those days -- the word of HASHEM -- I will place My Torah within them and I will write it onto their heart; I will be God for them and they will be a people for Me. [33] They will no longer teach -- each man his fellow, each man his brother -- saying, 'Know HASHEM!' For all of them will know Me, from their smallest to their greatest -- the word of HASHEM -- when I will forgive their iniquity and will no longer recall their sin.*

Christians use verses 30 and 31 to 'prove' to us that God promised that our Torah will be replaced by a "New" Torah, the Christian New Testament.

**Answer for yourself:** Is this view held by Gentile and Messianic Christianity correct?

However, consider the ignored half of this prophecy: verses 32 and 33. The new covenant is not a new Torah, but that the Torah, the original Torah, will be placed in our hearts and everyone in the world will know HASHEM.

**The Hebrew word for "law" as used in verse 33 of Jeremiah 31 is as follows:** 8451 towrah (to-raw') Strong's Numbers or torah (to-raw'); from 3384; a precept or statute, especially the Decalogue or Pentateuch (1st 5 books of the Old Testament) KJV-- law, law, direction, instruction

- a) instruction, direction (human or divine)
  - 1) the body of prophetic teaching
  - 2) instruction in the Messianic age
  - 3) the body of priestly direction or instruction
  - 4) the body of legal directives
- b) law
  - 1) law of the burnt-offering
  - 2) used of special law, codes of law
- c) custom, manner
- d) the Deuteronomic or Mosaic Law

**Answer for yourself:** Don't you think it rather strange as a typical Christian which has been fed Paul for your whole life and his "gospel", that you find yourself under grace and not under Law; that this New Covenant (when it occurs and probably you already believe it has begun) in reality consists of the Laws God put in one's

heart which you have been told you are not under by your Pastor?

**Answer for yourself:** If the Christian New Testament was really the fulfillment of this prophecy, why are there so many atheists in the world?

**Answer for yourself:** Why do Christians spend millions of dollars to missionize?

**Nobody is supposed to say "Know HASHEM," because everyone will know Him, according to verse 33.**

**Answer for yourself:** How can be in effect today with such witness against it?

## **NECESSITY IS THE MOTHER OF INVENTION FOR THE CHRISTIAN CHURCH**

The Christian may attempt to answer that verses 32 and 33 are talking about the second coming, but it's absurd to say that there is at least a 2,000 year gap between verses 31 and 32. There is no indication of this gap in the text, quite the opposite, in fact. It appears as one prophecy. The Christian answer is illogical, and born of desperation.

Understand that it's okay for the Bible to predict an event to happen 2,000 years later. The issue is splitting a prophecy. The prophecy of verse 32 continues in verse 33, and the entire prophecy should happen at once. Christians, when confronted with such conflicts within their religious belief system maintain that verse 32 was fulfilled thousands of years ago, but verse 33 is yet to be fulfilled. There is no reason to assume that God intended these 2 verses to be different prophecies, separated by 2,000+ years.

## **WHAT ARE WE TOLD TO EXPECT: NEW LAWS OR NEW RELATIONSHIP?**

Secondly, verses 31 and 32 of Jeremiah chapter 31 do not speak of a new Torah, but a new 'Briss' (or 'Brit' in other Hebrew dialects).

1285 beriyth (ber-eeth'); from 1262 (in the sense of cutting [like 1254]); a compact (because made by passing between pieces of flesh): -confederacy, [con-] feder [-ate], covenant, league.

- 1) covenant, alliance, pledge
- a) between men
- 1) a treaty, an alliance, a league (man to man)
- 2) a constitution, an ordinance (monarch to subjects)
- 3) an agreement, a pledge (man to man)
- 4) an alliance (used of friendship)
- 5) an alliance (used of marriage)
- b) between God and man
- 1) an alliance (used of friendship)
- 2) a covenant (divine ordinance with signs or pledges)
- 2) (phrases)
- a) covenant making
- b) covenant keeping
- c) covenant violation

**Answer for yourself:** What is strangely lacking from this Hebrew definition for "covenant"?

There is not one mention of the Law or Laws of God.

A Briss is not a set of laws, but a treaty, an agreement, a covenant. If the word was intended to mean 'Torah,' the word 'Torah' would have been used in verse 32. It was not!

*We never find the word Briss to refer to Torah/Laws/Commandments.*

**Answer for yourself:** So is God telling us through Jeremiah that He is resending the previous Law or Laws to give us "new"ones? Not at all. To attribute that this is the meaning of the passage goes great injustice to the revelation of God through the prophet Jeremiah. In fact to do so is to create a new religion other than that given to all mankind by God.

## CHRISTIANITY OF COURSE DISAGREES....BUT IT IS WRONG!

According to the Christian 'proof,' Briss must means Torah. You need to recognize that if Briss could mean something else, like 'treaty,' there is no longer a proof from here to their New Testament. Understand that in order to live by a "new" set of laws whereby you live by grace and not by Law, then it becomes necessary to replace the first Law given by God in order to have a "new" Law that replaces it. Thus the need to define "bris" as law instead of relationship.

Let's use the Christian's definition of 'Briss' as "law" and see if there were any other Torahs that were given as well (besides the Tanach and the Christian New Testament. After each example ask yourself: Does this make sense? If you find that it does not, then be fully persuaded that the Christian definition is wrong and their theology in such issues as well.

- God gave a Torah (LAW) to the animals (Gen 9:12)
- God gave a Torah (LAW) to Abraham (Genesis 15:18)
- God gave one Torah(LAW) to Abraham, one Torah (LAW) Isaac, and yet another one (LAW) to Jacob (Leviticus 26:42)
- God gave yet another Torah(LAW) to Phinehas (Numbers 25:12)

Let me conclude this short article with a summary statement. If, as Christianity professes, that we are under a New Covenant, understand that nowhere within it, according to Jer. 31, are the Laws of God replaced with new laws whereby the older Laws have ceased to be required by God. The only thing is this, and this I hope will shock you: this "new" relationship God desires to have with His people is one whereby they observe and keep the laws of God which are written on their hearts (heart in Hebrew is the mind), and I found it rather hard to keep the laws of God in my mind while in a church because they were never taught. Not only that but I found myself brainwashed repeatedly by being continually taught that we were no longer under the law, but under grace. Yet all the while we as Pastors reassured the people that they are under covenant with God, when the stark reality of it to me today, is that ignorantly we repudiated the ONLY COVENANT which mankind ever had by nuliffying the Laws of God both in belief and conduct. And this primarily can be blamed on a New Testament which continually misquoates, mistranslates, and takes the Jewish Scriptuares out of context in order to pervert the truth whereby they appeal to Prophetic authority for credibility for their false doctrines. May God forgive us for not loving Him more whereby we study sufficiently to see these tragic mistakes which capture good people who love God, but in the sad and final result, make them law-breakers as well as covenant-breakers. Shalom.



# HAS JEREMIAH'S NEW COVENANT STARTED YET OR IS CHRISTAINITY MISTAKEN?

I choose to start this article with the listing of the many references in the New Testament that refer to Jeremiah's "new covenant". Without a doubt such wording in the New Testament leads an unthinking reader to conclude that the "new covenant" has already started.

**Answer for yourself:** Has it really?

It is our contention at Bet Emet Ministries that nothing could be further from the truth. If you have been reading our articles in the past, then you are becoming well aware and familiar with the misquotations, mistranslations, and the abundant use of the Jewish Scriptures which are taken completely out of context by the writers of the New Testament. You hopefully are becoming critical readers of the New Testament whereby you are now more equipped to read the New Testament and spot the abundant errors within it which has contributed to you believing many lies over truth during your church life. Now let us examine the evidence for believing that the "new covenant" of Jeremiah has already started as presented in the New Testament:

**Matt 26:28**

28 For this is my blood of the new testament, which is shed for many for the remission of sins. (KJV)

**Mark 14:24**

24 And he said unto them, This is my blood of the new testament, which is shed for many. (KJV)

**Luke 22:20**

20 Likewise also the cup after supper, saying, This cup is the new testament (covenant) in my blood, which is shed for you. (KJV)

**1 Cor 11:25**

25 After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. (KJV)

**2 Cor 3:6**

6 Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life. (KJV)

**Heb 7:22**

22 By so much was Jesus made a surety of a better testament. (KJV)

**Heb 8:6**

**6 But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises. (KJV)**

**Heb 8:7**

**7 For if that first covenant had been faultless, then should no place have been sought for the second. (KJV)**

**Heb 8:8**

**8 For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: (KJV)**

**Heb 8:9**

**9 Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. (KJV)**

**Heb 8:10**

**10 For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: (KJV)**

**Heb 8:13**

**13 In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away. (KJV)**

**Heb 9:1**

**1 Then verily the first *covenant* had also ordinances of divine service, and a worldly sanctuary. (KJV)**

**Heb 9:15**

**15 And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance. (KJV)**

**Heb 9:16**

**16 For where a testament is, there must also of necessity be the death of the testator. (KJV)**

**Heb 9:17**

**17 For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth. (KJV)**

**Heb 9:18**

**18 Whereupon neither the first *testament* was dedicated without blood. (KJV)**

**Heb 9:20**



**20 Saying, This is the blood of the testament which God hath enjoined unto you. (KJV)**

**Heb 10:16**

**16 This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; (KJV)**

**Heb 10:29**

**29 Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? (KJV)**

**Heb 12:24**

**24 And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel. (KJV)**

**Heb 13:20**

**20 Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, (KJV)**

**As if that was not proof enough, we have Paul explaining why the Jewish people do not accept this "new" theology:**

**2 Cor 3:14**

**14 But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament; which vail is done away in Christ. (KJV)**

**So you can see that without a doubt the New Testament believes and testifies that the New Covenant had already begun. Now let us investigate for ourselves if the testimony of the New Testament can be trusted in light of other facts which state otherwise.**

## **EXAMINING JEREMIAH FOR TRUTH**

**1. Jeremiah 31:31-34—Here are the relevant quotes: "*Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt, which my covenant they broke. . . But this shall be the covenant that I will make with the house of Israel; after those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people. And they shall no more teach every man his neighbor, saying, Know the Lord, for they shall all know me. . . for I will forgive their iniquity, and I will remember their sin no more.*"**

**From this, Christians deduce that God told Jeremiah that He would make a new set of laws, a new contract with man. They even call the New Testament the "Bris Chadasha," which is the Hebrew for "a new covenant." This verse is what ostensibly legitimized the text and the concepts of the New Testament, and therefore we will begin our discussion with this passage.**

**IN SPITE OF WHAT THE NEW TESTAMENT SAYS.....DID YOU KNOW THAT THERE ARE PROBLEMS WITH THE CHRISTIAN INTERPRETATION THAT A NEW COVENANT HAS BEGUN?**

The failure of the typical Christian to recognize the multiple forgeries within the New Testament is primarily due to their failure to know their own Old Testament Jewish Scriptures. If the typical Christian was not a "New Testament" Christian so much but was an "Old Testament" Christian, then when reading the New Testament they would be better equipped to spot the misquotations or the verses removed out of their original context by skillful Gentiles who were writing this document to fulfill their own religious agenda over 1800 years ago. I really dislike saying "Old" in referencing the Jewish Scriptures, but for the sake of recognition I will call the Holy Jewish Scriptures by this name since most recognize the title. If we begin with the Jeremiah quote we find in chapter 31 verse 34 the first problem for the Christian to deal with if he wants to believe this "New Covenant" has already begun. Verse 34 states: And they shall teach no more every man his neighbor, and every man his brother, saying, Know the LORD: for they shall all know Me, from the least of them unto the greatest of them, saith the LORD...

**Answer for yourself:** Did you catch that?

If the birth of the Christian religion really did introduce the new covenant, then there should no longer be any need for anyone to teach the word of God, ":for they shall all know Me." Since, as everyone with eyes can see, the whole world does not yet recognize God, and the Christians are still trying to teach religion to the world, as are others, it is quite clear that the verse, "they shall teach no more every man, saying, Know the Lord" does not yet apply. In other words, the new covenant has not yet taken place. No matter what another document might say, even the New Testament or its supposed apostolic writers, such testimony contradicts the prophet Jeremiah and is totally invalid. The New Testament is supposed to be the climax of Biblical Judaism not the repudiation of it. If the New Testament contradicts the Old Testament then there is no truth in it. For the life of me I cannot understand how a document so full of theological holes is held to be a higher truth than the Bible Jesus used or the Prophets he quoted. Jesus did not have a problem with Jeremiah, but the clever writers of the New Testament before the canonization of the New Testament so altered the words of Jesus and literally put into his mouth "sayings" which were totally foreign to what the real Jesus both believed and professed. But you don't know of such because of your lack of study in these areas. I bring you the news that it happened and challenge your study in these areas to see these things for yourself.

If you take the context of Jeremiah 31 where the "first" mention of this "New Covenant" is mentioned, and compare it to the experience of those who are professing that the "New Covenant" has already started, and started with the death of Jesus, then it is quite contradictory for the Christians to spend millions of dollars in their attempt to convert the world to Christianity, and to then claim that we already live under the terms of the new covenant. The evangelism of the Christian Church absolute invalidates their stance that a New Covenant has already begun. This is something few have ever considered. No, I am not against the world-wide witness to truth by the church, but such witness only testifies that Jeremiah is right and that the New Covenant promised by God has not begun yet. To say otherwise is again to wrestle the Jewish Scriptures to the destruction of truth. Christianity has got the cart before the horse again, and is totally wrong in this regard.

## BUT CHRISTIANITY HAS AN ANSWER TO SUCH A PROBLEM

However, the Christians claim that they have an answer to this problem. They say that verse 34 (*"And they shall teach no more. . . "*) refers to the second coming of Jesus. Verse 34, they say, will be fulfilled when Jesus returns once again to visit mankind.

Since we will have to do it eventually, this is an opportune place to thoroughly analyze the doctrine of the second coming. Since space is at a premium, let me encourage all readers to e-mail for the articles on the "second coming" and the creation of such a doctrine by the early church to try to explain away the lack of Jesus coming again as he said he would. Necessity is the mother of invention. You will discover that whenever any really strong question, such as the one above, is asked, the standard answer is that it refers to the second

coming. It therefore becomes extremely important to ascertain the validity of this claim. The success of the Christian claim or its failure rests to a very large extent on the theory of the second coming.

First of all, the Christian explanation above that verses from Jeremiah, verses 31, 32, and 33 refer to the time of around 29 A. D., and verse 34 applies 2,000 or more years later seems very forced, if not absurd. There is no indication whatsoever that this interpretation was intended. It is clearly an answer born of desperation.

In addition, there is a major historical dilemma which seems to explain why the doctrine of the second coming was invented. H.M. Waddams, who was the Residentiary Canon of Canterbury Cathedral in 1968, wrote a book explaining why it took so many years for the Church to get organized into a formal, organized group. His answer is that even though verses such as Matthew 24:34 may mean that Jesus is referring to a future generation (i. e., substitute "that" for "this," which of course is very forced) nonetheless most of the early Christians thought that the simple interpretation was correct. It corroborated the impressions that they had of the message of Jesus, and so they thought that Jesus would return within their own lifetime. After all, Jesus did say, in Matthew 16:28, *"Verily I say unto you, there be some standing here which shall not taste of death, till they see the son of man coming in his kingdom."* However, after many years went by, and the generation that lived in Jesus' generation had all died, it became rather apparent that Jesus would not reappear in the near future. In the absence of Jesus' return, the doctrine of the "immanent return in that generation" was therefore changed so that his reappearance was not necessarily going to be in the near future. It is sad to say but my experience in my study testifies that much of the Christian religion is merely a reaction to beliefs, customs, and unexpected developments that were accepted by or occurred to the people that lived near the early Christians. For example, many Christian holidays are revisions of early pagan holidays.

Thus, the doctrine of the second coming most likely arose out of a historical dilemma, and not because of the Christian claim that there is a theological dilemma which justified it.

## OTHER PROBLEMS WITH THE CHRISTIAN VIEW THAT THE NEW TESTAMENT HAS ALREADY STARTED

Matthew 24 discusses the end of the world, and then, in verse 34, after describing all sorts of unusual prophecies, Jesus says, **"Verily I say unto you, 'This' generation shall not pass, till all these things be fulfilled."** **Notice if you will the text says "THIS" and not "THAT"!** The natural reading of that sentence is that the generation to whom Jesus was talking to would not pass. That is what "this generation" seems to mean—this very generation that I live among. **However, the events did not occur during that generation.** In order to bolster their claims that a New Covenant had already begun Christians therefore claimed that Jesus meant that when the prophecies begin, then the generation that begins to see those events shall not pass away until they are

all fulfilled. Thus, according to Christian theology, the sentence really should read, **"that" generation shall not pass away,** which is why the Christian interpretation is forced, and was not really accepted at first. Again necessity is the mother of invention. Either Jesus meant what he is reported to have said (speaking to "that" generation) or else he lied. I choose not to believe that Jesus is a liar. But if you will be honest the only other rational understanding is the creation of such a doctrine as put into the mouth of Jesus by the early church to give validity to their replacement doctrines which literally are "new". But this is a far cry from a "New Covenant". Again understand when confronted with the mis-application of the Jeremiah 31 passage in order to give validity to this new doctrine which opposed Biblical Judaism, it was necessary to create a second coming and postpone it in order to allow validity for this unique Christian interpretation of the beginning of a "New Covenant". Some of the earlier followers of Yeshua, both the Essenes as well as the Gentile followers who were influenced by Paul, needed to justify their religious stances which conflicted with the Torah, Moses, and the Prophets, and give validity and prophetic authority to their contradicting positions by incorrectly quoting Prophetic Jewish passages completely out of context. This was done by misapplication of Jewish Scriptures which were used completely out of context as I am showing you. If you were not quite well familiar with the Old Testament then it would very easy to read a passage in the New Testament and feel it sounded "right" but in

reality was completely wrong since misused. As you can see competence in the Old Testament is a required necessity for correctly understanding the New Testament for what it really is.

But we are not through yet. There are other problems.

Let us now turn to the supposed theological dilemma. There are verses which indicate that the Messiah will appear in a weak and inglorious fashion, such as Zechariah 9:9, where the Messiah is described coming into Jerusalem *"lowly, and riding on a donkey."* There are, on the other hand, other verses which indicate that he will appear in a mighty, glorious, and ruling fashion, such as Daniel 7:13 and 14, which describe the Messiah coming in on clouds, and *"there was given him dominion, and glory, and kingdom. . ."* etc. These two verses seem to be the source of the contradiction, and the Christians claim that the Jewish answer is very poor. Let us therefore compare the Jewish with the Christian answer.

The Christians quote two basic Jewish answers, and, in fact, I have not found any more than those two. One answer, mentioned by the Ibn Ezra on Zechariah 9:9, is that Zechariah refers to the Messiah that will be from the house of Joseph (who according to Jewish tradition, will introduce the Messianic Age) and Daniel refers to the Messiah from the house of David. Since the first one will be killed, according to the Talmud, as they explain Zechariah 12:10 (see Talmud Succah 52a), it makes sense to say that both verses of Zechariah refer to the same person. Since his end will be in death, his beginning will be lowly and meek. The other answer is given by the Talmud in Sanhedrin 98a. If the Jews are worthy (i.e., righteous), then the verses of Daniel will apply; if they are not worthy, then the verse of Zechariah 9:9 will apply.

Let us now look at the Christian answer. As you probably have already guessed, Zechariah 9:9 refers to the first coming of Jesus, as does Zechariah 12:10; whereas Daniel 7:13 and 14 refer to the second coming of Jesus.

There are, however, some very major difficulties with their answer. First, if you look at Zechariah 12:10, 11, 12, 13, and 14, it becomes extremely obvious that it does *not* refer to Jesus, because it says that *"I will pour upon the house of David and upon the inhabitants of Jerusalem, the spirit of grace and supplications, and they shall look upon me whom / they have pierced* (Christians claim that this refers to Jesus, who was stabbed) *and they shall mourn for him, as one mourns for his only son* (which Christians again point to Jesus, the supposed son of God). *. . In that day shall there be a great mourning in Jerusalem. . .and the land shall mourn, every family apart. . . all the families that remain. . ."*

First of all the above quote as taken from a Christian Bible is a gross mistranslation of Zech. 12:10-14 from the Hebrew. The Christian Bible renders it completely different from what the Prophet Zechariah intended. Space does not permit a full disclosure on such a mistranslation in this article so request it. Let me say in passing the Christian translation concerns only two parties, the Jews looking upon the one pierced.....who else but Jesus, right? But the Hebrew concerns 3 parties; the Jews looking to God concerning those of their own who were pierced and killed in the end-time battle with the Gentile powers of the world. Let us not forget that our Christian Bibles need to be accurate translations and not forgeries to make self-fulfilling prophecies.

Now for the sake of proving my point I will assume that the Christian translation is correct. For after all, you would most likely never have known of this until you read my article. According to the Christian mistranslation, a big question comes to mind/

**Answer for yourself:** If this refers to the first coming of Jesus, then what was the spirit of grace and supplication?

**Answer for yourself:** Where in Biblical history do we find such a spirit of grace and supplication being poured out upon the Jewish people in the wake of Jesus' death?

It never seems to have occurred! In addition, there certainly was no great mourning in Jerusalem and throughout the land by all of the Jewish families after the death of Jesus. On the contrary, since many Jews, according to the Gospels and the New Testament, encouraged the crucifixion, if anything there was a great rejoicing, rather than mourning. Thus, without any doubt, Zechariah 12:10 does not refer to Jesus because of



grace being poured upon the Jewish people after his death, only destruction and Roman anti-Semitism was seen.

Another problem is seen in the Zechariah 9:9 passage; it clearly also does not refer to Jesus: "*Rejoice greatly, O daughter of Zion. . . behold your King is coming to you, he is just and having salvation; lowly, and riding on a donkey. . .and he shall speak peace unto the heathen, and dominion shall be from sea to sea, and from the river to the ends of the earth. . .*" First of all, Jesus was not the King of the Jews, even if it is true that such a label was placed over his head by the Romans who crucified Jesus. According to Matthew 27:1, all of the chief priests and elders of the people wanted to kill Jesus, and the multitude (27:20) felt the same way about Jesus, according to the --- New Testament. Thus, if Matthew is correct, the Jews did not feel that Jesus was their king. **If Matthew is not correct, then the New Testament is false, and the theory of the second coming and the entire Christian religion is also false.** Even Josephus, who wrote his history very shortly after Jesus was supposed to have been crucified, barely makes mention of Jesus. Such is not to be expected if Jesus was a "King." In his *Antiquities of the Jews*, Book XVIII, III, 3, there is one small, lonely paragraph about Jesus, and even that does not seem to belong there. That is why many scholars, even Christian, consider this passage in Josephus to be an interpolation by some Christian, at a later date. In the *Antiquities*, Book XX, IX, 1, Josephus does mention that "the brother of Jesus, who was called Christ, whose name was James" was accused of breaking the law; this is a very meager comment to make regarding a "King" of Israel. If you desire to read more about this I suggest H.M. Waddams, *The Struggle for Christian Unity*, Walker & Co., PLY., 1968 p. 10. Along with Emil Schurer, *A History of the Jewish People in the Time of Jesus*, New York, 1961, page 211. You might also want to read *The Quest for the Historical Jesus* by Albert Schweitzer and the foreword by Wm. LaSor to Whiston's translation of Josephus.

Thus, the New Testament's claim regarding the existence and kingship of Jesus seems to be contradicted by itself as well as by other sources.

In addition, Jesus did not "*speak peace to the heathens.*" If you look at the end of Acts 10 and the beginning of Acts 11, it is clear that the apostles themselves were shocked that Peter preached to the Gentiles. Now, this makes sense only if they were taught this by Jesus himself. Apparently, Jesus made it quite clear that the message was to go to the Jews only. In fact, Paul said this explicitly in Acts 13:46. (See also Matthew 14:24.) So it is clear that Jesus himself never preached to the Gentiles, which therefore excludes Jesus from being the subject of Zechariah 9:10.

Lastly, the subject of the prophecy of Zechariah would have "*dominion from sea to sea, to the ends of the earth.*" This, of course was not true then, nor is it true now. The only possible answer the Christians could give is to say that Zechariah 9:9 refers to the first coming, and 9:10 refers to the second, but this is so obviously forced that it need not be discussed. In addition, it makes the entire proof of the second coming fall due to circular reasoning.

It is therefore quite clear that the Christian answer to the apparent contradiction between Zechariah and Daniel cannot be true. I stress this because you will find it difficult to believe that they could have accepted it in the first place. If the Christian answer is clearly untrue, then, consequently, the doctrine of the second coming must similarly be considered to be untrue. It is simply an answer born of desperation due to the inability to answer the strong questions against Christian Biblical interpretations.

Thus, the Christian answer to Jeremiah 31, which is what started this entire discussion, must also be rejected. The new covenant has not occurred yet, and verse 34 does not refer to a "second coming."

In addition, the Christian approach to Jeremiah 31 rests upon one premise, and that premise must be examined. The premise is that a "bris," a covenant, would include a new set of laws. However, if you look throughout the Old Testament, you will find that "bris" does not mean a set of laws, but rather, a creation of a bond, a creation of a closer relationship. Thus, the Christian interpretation, which justifies a new set of laws (Christians do not keep kosher, observe the Sabbath or Yom Kippur, etc.), is built on a false premise in the first place. One only need look at Genesis 9:12; God is not commanding the animals; He is creating a relationship with them. Again



look at Genesis 15: 18; there is no set of laws being commanded to Abraham or changed. Again if one only look at Deut. 7:2 God is telling His Jewish people to not create a close relationship with the pagans who lived near them. If we look to Jeremiah himself, in 22:9 we see how Israel broke their close relationship with God and worshipped other gods instead. If it meant, because they broke the laws, then why specify that they also worshipped other gods? It would be as if one would say that not only did you murder, but you also robbed! Look at these verses and you will see that a "brie"—a covenant, never refers to a set of laws, and so most Christians are really misinterpreting this issue.

Before we move on to another "proof," there is another important point to be made. It seems clear from the entire Torah that something essential is missing, because if you carefully examine it, it is not very precise at all. For example, look at the Ten Commandments in Exodus, chapter 20. It says that one should not do any work on the Sabbath—but it does not define work, and nowhere in the Torah does it explicitly define what constitutes "work."

**Answer for yourself:** How then does one know how to obey this law? It says "*honor your father and mother*"—but how does one do that?

**Answer for yourself:** Must a person obey his parents' wishes that he marry someone who he hates but his parents like?

**Answer for yourself:** Must he or she reject a job that his or her parents dislike but he or she desires it?

**Answer for yourself:** Must a child stand up every time a parent walks into the room?

You see, there is no real guideline here. If you say, use common sense, that does not help. Many people have a different feeling for what is "common" sense, and therefore you cannot really know if your conclusion is, in fact, the will of God. It does not make sense to claim that God commanded such vague and obscure guidelines. Even the next few laws are unclear. "*Thou shall not murder*".

**Answer for yourself:** How do you define murder?

If the state allows a type of killing, such as ancient Greece allowing defective children to be left to die on a mountain, is that no longer murder?

**Answer for yourself:** Is it murder to kill an unborn child, or is it murder only if the child is born?

This analysis can be done with virtually every law in the Torah, and so one is faced with the following choice: either God commanded obscure guidelines (and that does not seem quite God-like, since even we mortals are sure to give very precise commands to our own children), or else He defined each law, but did not put it down on paper. Jewish tradition says that the second choice is, in fact, what happened. God defined each law, and taught his definition to Moses, who in turn taught the rest of the Jews. This oral definition of the Torah (written law) became known as the Oral Law. In Deuteronomy 17:8-13, the Jews were also commanded that if a doubt were to arise in any area of Jewish Law, they should go to the Sanhedrin, the high court, and what the Sanhedrin interprets the law to be, will become, in fact, the will of God. (That is how the Oral Law understands those verses.

This is actually, historically, how the Jews functioned in classical times. Even the New Testament agrees that that is how the Jewish society was run; i.e., under the Sanhedrin. So now we have a basic question which is extremely basic and crucial.

**Answer for yourself:** If, as history and the New Testament agree, the vast majority of Jews, and the Sanhedrin, rejected Jesus as the real Messiah, and the Sanhedrin thought that Jesus did not fit the qualifications for being a bona-fide Messiah, according to its interpretation of the Bible, then should we follow the opinion of the Sanhedrin?

**This is merely a matter of interpreting Jeremiah 31 or Isaiah 53, etc., and when it comes to Biblical interpretation, we are commanded by God to follow the Sanhedrin.**

**Both the Sanhedrin as well as the majority of Jews who lived *at the time of Jesus* rejected him, according to Paul in Acts 13:46, and they rejected the Christian interpretations of the Bible.**

**Answer for yourself:** How, then, is any Jew permitted to accept Christian interpretation today?

**Answer for yourself:** How, then, is any non-Jew permitted to accept Christian interpretation today?

**Answer for yourself:** Could a person also accept Christian interpretations of how to honor one's parents?

**Answer for yourself:** Would it also be permitted to accept the Christian interpretation of "do not murder?"

**Always remember that the Church initiated the Crusades, during which thousands of Jews were killed in the name of Jesus. In addition, remember that the Church was against the shedding of blood because of the command, "*Thou shalt not murder.*" Therefore, during the Inquisition, the Church killed thousands of Jews who had been forced to convert by *burning* them, sometimes *alive*, so that no blood would be spilled! The Christian interpretation was that it was wrong to spill or shed blood, but strangling or burning was permitted. That is one of the reasons why they burned people at the stake.**

**Answer for yourself:** Thus, that is the choice—who is to interpret the Bible, and that is the question—why did almost all of the Jews reject Jesus as the Messiah and the Christian interpretations of the Bible as well? You should be getting the answer to that by now.

**One of the reasons may be that the interpretations are forced, if not ludicrous, but you can decide that for yourself, so continue to read. Over time Bet Emet Ministries will analyze many more interpretations and translations from the New Testament which are not only taken out of context, but distorted on purpose. The Jews never had the concept of a second coming for their Messiah, and since it was the Jews themselves who first taught the notion of a Messiah, via the Jewish prophets, it seems quite reasonable to respect their opinion more than anyone else's. It was the Christians who were changing the status quo, and so they ought to have very substantial reasons for doing so as shared in this article. As you will see, their reasons and proofs are not substantial at all, and they therefore have yet to justify their change of the status quo. It is time someone told you the truth. But few have studied deeply enough to find such mistakes. To God be the glory for showing His remnant the truth. Repentance from a false religious belief system is in order.**

## **SO IF WE ARE NOT UNDER A NEW COVENANT YET...WHAT DOES IT MEAN TO ME A TYPICAL CHRISTIAN?**

**The answer to the above question I hope will startle you. If, as I have labored to show you, that there is not yet this "New Covenant," then we are under the "Old Covenant". For a Jew they are responsible for 613 Commands or Laws. For the non-Jew he is responsible for 66 of them under the heading of the Laws of Noah. Of course Isaiah 58 teaches the non-Jew to "choose those things pleasing to God and to take hold of His Sabbaths." The bottom line is that we get to, don't have to. Such is an expression of our love for God.**

**Within these commands are laws regulating the worship of God in certain ways which the Christian Church as rejected. Breaking this pattern of worship means we worship in vain since you don't follow them. Under the only covenant there is no license to worship some "new" way. Such is sin.**

**Within these commands are laws requiring the Tithe to be given a certain way and the money spent only in certain ways on certain things. Today no church follows such laws. That means if you give you Tithe to the church and they don't obey the commands of the only Covenant in existence then you are robbing God and don't know it since you really don't have a license to do it any other "new" way. Such is sin.**

Within these commands are laws requiring certain Holy Days be observed and kept by non-Jews and the Christian Church not only has labeled them as "passed-away" but tragically replaced them with pagan holidays to which Jesus' name has been affixed. To adhere to a Christianized paganism is sin.

Within these commands are laws forbidding the worship of anything or anyone other than Yahweh. The Christian Church made Jesus a god in the 4th century and those who worship him are idolaters. Remember they changed the text of the New Testament documents to agree with their developing theology as charted from Catholic Church Council to Council. This is a fact. Such is sin.

**Answer for yourself:** One last question. Have you ever read Jer. 31 closely for yourself and seen that when this "New Covenant" (RENEWED IN HEBREW) occurs that God says in Jer. 31:33: But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be My people.

**Answer for yourself:** As a typical Christian, under "grace and not under the Law according to Paul's gospel" are you perplexed how Paul could say such a thing or feel comfortable being in a "NEW" covenant which rejects wholeheartedly the Laws of God which is the context of the original Jeremiah quote?

**Answer for yourself:** Do you again see how Jeremiah is again misquoted in the New Testament over and over again, from the Gospels to Hebrews by omitting the conditions for such a Renewed Covenant or New Covenant (the adherence to the Laws of God)?

**Answer for yourself:** Do you realize that acceptance of Christianity's New Covenant and New Testament means in reality that you have removed yourself out from under the ONLY Covenant God made with mankind and literally makes you not one of His people?

**Answer for yourself:** How comfortable are you now once this information sets in and you understand the gravity of the situation?

I could go on but you get the point. It is way past time you recognize that the only thing "new" under the sun is the false religious belief system which supports Christianity today. Shalom.



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# HAS THE NEW COVENANT REPLACED THE OLD COVENANT YET? WILL IT EVER?

Here are some verse which show that the covenant of God will never end no matter who one interprets the New Testament in English thereby misunderstanding the Greek under the English or regardless of Catholic Church Councils and their perverted doctrines.

- (Ecc 13:14) "Whatever God decrees shall be forever; nothing shall be added to it nothing shall be taken away."
- (Is 40:18) "The word of the L-rd shall stand firm forever"
- (Num 19:21) "and it shall be law for all time"
- (Num 15:14) ". . . There shall be one law for you and for the Ger(Convert), it shall be a law for all time throughout the ages."
- (Num 15:21) "You shall make a gift to the L-rd from the first yield of your baking, throughout the ages"
- (Ex 31:16) "The Israelites people shall keep the Shabbat, observing the Shabbat throughout the ages as a covenant fro all time."
- (Dt 4:2) "Every word which the I command you. You shall observe and do Thou shalt not add unto it nor diminish it"
- (Ps 119)
- (Dt 4:40) "Observe His laws and commandments, which I enjoin upon you this day, that it may go well with you and your children after you and you may live in the land that the L-rd your God is assigning to you for all time."
- (Num 15:23) "All that the L-rd commanded you by the hand of Moses from the day that the L-rd gave commandments and onward throughout your generations."
- (Ex 12:17) "And you shall observe the (commandment of) Unleavened bread . . . you shall observe this day throughout your generations as an ordinance forever."
- (Is 49:14) " But Zion says, The L-rd has forsaken me, and my L-rd has forgotten me. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yes, even they may forget, but I will not forget you".

**Answer for yourself:** Now, in light of these passages don't you think you better begin a diligent study of your faith to know the truth from error?



# ARE CHRISTIANS UNDER THE NEW COVENANT YET?

Behold the days are coming says the L-rd when I will make a new covenant with the house of Israel and the House of Judah. Jer 31:30-31 quot in Heb 8:8-12, 10:16 Christians claim that this is proof that the old covenant will be abolished for the new one.

**Answer for yourself:** Did Jesus ever intend to teach this doctrine that Christians hold sacred?

Verse 33 says "I will put my Torah within them". It does not say *new* Torah, it is the same Torah put it will become a permanent part and will not be forgotten as in the past

It says in verse 34 "No longer will they need to teach one another . . .for all of them, from the least to them to the greatest, shall heed Me, declares the L-rd".

**Answer for yourself:** If the Christians have to go out into the world to tell people about God is this not proof that this prophecy of a "new" covenant has not occurred yet?

*Here are some verse which show that the covenant of God will never end nor be replaced with another*

- Ecc 13:14 "Whatever God decrees shall be forever; nothing shall be added to it nothing shall be taken away."
- Is 40:18" The word of the L-rd shall stand firm forever"
- Num 19:21 "and it shall be law for all time"
- Num 15:14 ". . .There shall be one law for you and for the Ger-Convert, it shall be a law for all time throughout the ages."
- Ex 31:16 "The Israelites people shall keep the Shabbat, observing the Shabbat throughout the ages as a covenant for all time."
- Dt 4:2 "Every word which the I command you. You shall observe and do Thou shalt not add unto it nor diminish it"
- Ps 119...read the whole Psalm
- Dt 4:40 "Observe His laws and commandments, which I enjoin upon you this day, that it may go well with you and your children after you and you may live in the land that the L-rd your God is assigning to you for all time."
- Num 15:23 "All that the L-rd commanded you by the hand of Moses from the day that the L-rd gave commandments and onward throughout your generations."
- Ex 12:17 "And you shall observe the commandment of Unleavened bread . . .you shall observe this day throughout your generations as an ordinance forever."
- Is 49:14 " But Zion says, The L-rd has forsaken me, and my L-rd has forgotten me. Can a woman



**forget her sucking child, that she should not have compassion on the son of her womb? Yes, even they may forget, but I will not forget you"**

**Jesus did not preach the abolishment of the Torah.... this is a later idea by Paul.**

- **Act 15:5 "It is necessary to circumcise them, and to charge them to keep the laws of Moses."**
- **Jam 2:10 "For whoever Keeps the whole law but fails in one point has become guilty of all of it."**
- **Lk 6:17 "Even if heavens and earth shall pass: the word of Moses and the other prophets shall not pass"**
- **Matt 5:19" Whoever breaks one of the least of the commandment and teaches men so shall be called the least in the Kingdom."**
- **Matt 19:16-17 "There is no one good but One, that is God: But if you desire to enter in life, Keep the commandments"**
- **Matt 23:1-3 "Scribes and Pharisees sit on Moses's seat; So practice and observe whatever they tell you . . . "**

**Answer for yourself:** So, do you now think that you are under something “new” which gives you the right to put aside such Laws and Commandments of God which require believers to keep the Sabbath on Saturday, to observe and keep the 7 Biblical Festivals, to practice tithing correctly where the church does not get the money, but the poor, sick, lame, blind, widows, and orphans get 1/3, yourself 1/3 to keep and celebrate the Biblical Festivals and Sabbaths, and the righteous teacher-Levite who gets the other 1/3 for teaching the truth of God’s Word amidst so many lies about it?

The bottom line is this. As a typical Christian today you have done what you were told by those you respected. But basically, because of a lack of years of study, you lack the tools necessary to approach the document called the “New” Testament and see its deviations from the Law, Prophets, and Writings...such writings which God said would stand forever. Request my article on New or Re-Newed Covenant.....and learn that Jeremiah and Jesus only spoke of a re-newed Covenant....not a replace covenant.....the knowledge of the truth will set you free....Shalom.



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## A SECOND COVENANT OR A SECOND PRIESTHOOD? WHAT IS IT?

Often you have probably heard preachers tell YOU that Hebrews 10:1-12 does away with all the Laws of Yahweh.

**Answer for yourself:** Is Hebrews 10:1-12 really true? Before you say "of course" it is, you better read this article because you might be surprised by the time you finish it.

**Answer for yourself:** Presuming Paul as the author of Hebrews, would the same man who told you of Yahweh's Renewed Covenant, and of the FACT that Yahweh's Laws would be written in the hearts and minds of His People in the New Testament (Hebrews 8:10, Hebrews 10:16), then turn around and teach that these same Laws are done away with? Well he does. Just read Galatians and reference to Hebrews 10. Let us sort out the confusion as we familiarize ourselves with Heb. 10:1-12.

- **1 For the LAW, having a shadow of the righteous things to come, *and* not the very image of the things, can never with these same sacrifices, which THEY OFFER continually year by year, make those who come near perfect.**
- **2 For then, would they not have ceased to be offered'? For the worshipers, once purged, would have had no more consciousness of sins.**
- **3 But in those *sacrifices there is* a remembrance; *a reminder* of sins every year.**
- **4 For it is not possible that the blood of bulls and goats could take away sins.**
- **5 Therefore, when He came into the world, He said (quoting Psalm 40:6-8): Sacrifice and offering You did not want, but a body You have prepared for Me.**
- **6 In burnt offerings and sacrifices for sin, You had no pleasure.**
- **7 Then I said: Behold, I have come (in the volume of the Book it is written of Me) to do Your will, O Yahweh.**
- **8 First He said: Sacrifice and offering, burnt offerings and offerings for sin You did not want, nor had pleasure in them...which are offered according to THE LAW:**
- **9 Then He said: Behold, I have come to do Your will, O Yahweh. He takes away the first PRIESTHOOD, that He may establish the second PRIESTHOOD.**
- **10 And by that will, we are sanctified through the offering of the body of Yeshua Messiah, once for all.**
- **11 And every priest stands daily, ministering and offering again and again the same sacrifices, which can never take away sins:**
- **12 But this Man, after HE HAD OFFERED ONE SACRIFICE FOR SINS FOREVER, sat down at the right hand of Yahweh,**

**Since the WHOLE CONTEXT of the passage deals with the Holy Day of Yom Kippur, then we must UNDERSTAND that it is "THE PRIESTHOOD" that is taken away (Aaronic) and**

**not the COVENANT since "THE COVENANT" IS NOT THE SUBJECT OF THE PASSAGES.**

This is of critical importance as most try to interpret these verses as saying that Yahweh took away the Old Covenant and replaced it with a New Covenant. Nothing could be further from the truth. Let us investigate.

## WHAT IS THE CURSE OF THE LAW?

The Apostle Paul also spoke to the Galatians about this LAW. Now LYING preachers will tell YOU that: *"The LAW is a CURSE."* Again I warn you: Don't YOU believe it!

Preachers will come and read Galatians 3:13, KJV:

The MESSIAH hath redeemed us from **the curse of the Law**, being made **a curse for us**: for it is written, Cursed is every one that hangs on a tree.

**Answer for yourself:** First, I ask you: Exactly "what is" *The Curse of the Law*?

**Answer for yourself:** Will observing "thou shall not kill" bring a curse upon you, or is it just the opposite?

**THE LAW itself (Torah-613 commandments) is not "the curse", because the Apostle John writes in John 7:49, KJV:**

***"For this people who KNOW NOT The Law are CURSED."***

**Answer for yourself:** Is this a New Testament Scripture? Yes.

**Answer for yourself:** Do you know the LAW?

**Answer for yourself:** Are you under a curse from God and don't know it? Sure are.

**Answer for yourself:** If the "CURSE OF THE LAW" is ignorance of the Law, then how can you remove that curse? Try studying the Scriptures.

**The Apostle Paul then shows the penalty for being cursed,** saying in Hebrews 6:8, KJV:

But that which beareth thorns and briers is *rejected* and is near unto *cursing*, whose *END is to be BURNED*.

***Most assuredly, the "Curse of The Law is: The Death Penalty for having BROKEN The Law!" Romans 6:23, KJV, tells us: For the wages of SIN is DEATH;***

Therefore, Galatians 3:13 reveals Paul's theology:

***The Messiah hath redeemed us from the DEATH PENALTY in the Law that applies to us when we first broke the Law, having become the Death Penalty for us...***

**Answer for yourself:** Does Paul get it only half right? He sure does.

**Besides Paul's idea of vicarious atonement attached to the death of Yeshua which is patterned from pagan mystery religions, he makes the statement that, as far as he was concerned, that Jesus delivered us from the death penalty associated with the violation of the Law of God. I do not wish to**

take Paul to task in this article about false atonements as we have articles to show you his error in this regard, but notice what Paul did not say which most read into Paul when associated with his writings; Paul does not say that JESUS DELIVERED US FROM THE LAW OR COMMANDMENTS...ONLY THE PENALTY FOR BREAKING IT!

I know that was quite a revelation for most of you, so its "OK" to sit down and let that sink in. When you are ready please continue.

This particular LAW that the Apostle Shaul spoke about to the Galatians was the **same Law** that he spoke about to the Hebrews—**The Law of the Priesthood/Sacrifice!** In Galatians 3:16-19, we find:

- 16 Now the promises were made to Abraham and his seed. He does not say: And to seeds, as if to many people, but: And to your Seed. *meaning One person: Messiah.* [dont want to get into this now but this is a purposefull misquote...as the prophet quotes said refered to the plural as in "seeds" and not "seed as in singular" as Paul said..Paul lies outright in this passage...see our website about the Paul Problems in the New Testament].
- 17 Now I say this; The Law **of the Levitical Priesthood.** which came into existence 430 years after the covenant (**ABRAHAMIC COVENANT**) was already ratified by Yahweh—does not do away with, nor abolish the promise (of the Abrahamic Covt). **[In other words, the Mosaic Covenant does not replace the Abrahamic Covenant..it only enlarges it with CONDITIONAL BLESSINGS IF WE OBEY, AND THE LACK OF BLESSINGS IF WE DISOBEY].**
- 18 For if the inheritance is outside the Law, then it is no longer from the promise; but Yahweh has given it to Abraham through the promise.
- 19 What, then, was the purpose of the **Levitical Priesthood/Sacrificial Law?** **It was added 430 years after the covenant for forgiveness of transgressions until the Seed would come to Whom it had been promised ordained by angels through the hand of a mediator.**

***This ADDED LAW, which the Apostle Paul speaks of, was the LAW of the Levitical Priesthood!***

When Moses brought the Children of Israel out of the land of Egypt, the Aaronic Priesthood was given to Moses' brother—who was the Firstborn Son in Moses' immediate family. This LAW of the Firstborn as Priests was IN EFFECT UNTIL the incident of the golden calf at Horeb. Because of this SIN which came to pass 430 years after the institution of the ratified Covenant, with the Firstborn as Priests, the **LEVITES were taken as priests INSTEAD OF the FIRSTBORN, as Numbers 3:41,45, KJV, says:**

- 41 And thou shalt **take the LEVITES for Me (I am Yahweh) INSTEAD OF all the FIRSTBORN** among the children of Israel; and the cattle of the Levites instead of all the firstlings among the cattle of the children of Israel.
- 45 Take the LEVITES INSTEAD OF all the FIRSTBORN among the children of Israel. and the cattle of the Levites INSTEAD of their cattle; **AND THE LEVITES SHALL BE MINE: I am Yahweh**

***For Paul, Jesus was his Messiah, and for Paul this Messiah took the place of the Levitical Priesthood.***

Hebrews 10:11-12

- ***11 And every priest stands daily, ministering and offering again and again the same sacrifices. which can never TAKE AWAY sins;***
- ***12 But this Man, after He had OFFERED ONE SACRIFICE for sins forever, sat down at the***

*right hand of Yahweh,*

Hebrews 5:6:

- *As He (Yahweh) also says in another Scripture You are a PRIEST FOREVER after the order of Melchizedek.*

Hebrews 7:21

- *For they became priests without an oath, but he with an oath by Him Who said to Him: Yahweh has vowed and will not relent; you are a PRIEST forever after the order of Melchizedek.*

Hebrews 10:21

- *And having a HIGH PRIEST over The House of Yahweh*

The Levitical Priesthood Law was ADDED, because of the SIN which was committed, but the covenant that was ratified at first INCLUDED the "Firstborn as Priest" as a PROMISE.

However, Yeshua taking this "place" in the mind of the Pauline writer in no way "does away with" any of the OTHER Laws, Statutes, and Judgments— which were NOT "added", but were ordained from the beginning! You need to read that again!

Yeshua, in taking this "place" as a priest of the order of Melchizedek, in no way "does away with" any of the OTHER Laws, Statutes, and Judgments— which were NOT "added", but were ordained from the beginning!

## HOW ARE WE TO UNDERSTAND YESHUA AS A PRIEST LIKE THAT OF MELCHIZEDEK?

This baffles many people but really the metaphor is simple once you understand that Melchizedek was a non-Jew himself who was under the Covenant of Adam and Noah. His ministry was to teach the Laws and Covenant of Noah to the non-Jews of the world as at that time no Jew existed. Yeshua in like fashion never ministered to a true Gentile only a half-breed in Samaria but it would be his followers who would under the unction of the Holy Spirit begin to break free of a Gentile hating Judaism and take to the non-Jews of the world the Covenant of Noah and the Laws of Noah and no longer enforce upon the Gentile world circumcision to be part of the Israel of God as had been done by those Jews who used such an ordinance to keep the non-jew at arm's length. When one studies the first century one is alerted right off that there was little if any outreach to the non-Jew and this was on purpose as circumcision of adult males was enforced by Rabbi Shammai and others for the expressed purpose of using such a surgical procedure on an adult male as a deterrent from his association with them as many died from infection for such a procedure; let us not forget that a 7 day old baby has his mother's antibodies to ward off infection...something an adult male lacked. As you now clearly see the outreach to the Gentile world through the Messianic branch of Judaism by Yeshua's followers where they functioned as a Holy Nation and Royal Priesthood (priests bring others to God) was just like what Melchizedek did as a Gentile priest. Thus the comparison and similarity.

**Answerforyourself:** What could this mean for the Christian concerning his obedience to the Sabbath, the Festivals, and righteous giving of his tithe to the place where Yahweh places His Name? You should shutter to contemplate a life filled with paganism masquerading as righteousness. The church is in dire need of repentance



and forgiveness for substituting a religion about Jesus for the faith and religion of Jesus. I once was guilty, but now am free. You can be too!

The Levitical Priesthood Law, created for the offering of animal sacrifices AFTER the Firstborn Son of the Children of Israel had disqualified themselves as priests, was NOT from the ORIGINAL PROMISE.

The Apostle Shaul then shows us in Hebrews 9:1-15:

- So then, the **FIRST Priesthood** had both the ordinances of service and a worldly sanctuary.
- **2** For this was the tabernacle layout: the first part in which was the lampstand, the table, and the showbread, which is called the Holy Place;
- **3** And behind the second veil, the inner part of the tabernacle which is called the Most Holy Place;
- **4** Which had the altar of incense, and the ark of the covenant overlaid on all sides with gold, in which were placed the golden pot that had the manna, Aaron's rod that budded, and the tablets of the covenant;
- **5** And above it were the cherubim of glory overshadowing the mercy seat. But we cannot discuss these things in detail now.
- **6** Now when these things had been arranged in this way, the priests always went into the first part; the Holy Place, performing the service of Yahweh;
- **7** But into the second part; the Most Holy Place, only the High Priest went once a year on the Day of Atonement, not without blood, which he offered for himself and for the sins of the people which had been committed in ignorance.
- **8** The Holy Spirit signifying this: that the way into the Most Holy Place was not yet made manifest, as long as the first tabernacle was still standing.
- **9** This is a representation of the present time: in which gifts and sacrifices are offered which cannot make him that performs the service perfect, as pertaining to the conscience—
- **10** Only about foods and drinks, various washings, and ordinances of flesh, until the time of reformation.
- **11** But the Messiah came near as a High Priest over the righteous things to come, with the great and more perfect tabernacle not made with hands, that is, not of this creation
- **12** Nor through the blood of goats and calves, but THROUGH HIS OWN BLOOD He entered the Most Holy Place once, for all, having obtained eternal redemption.
- **13** For if the blood of bulls and goats, and the ashes of a red heifer sparkling the unclean, SANCTIFIES FOR THE PURIFYING OF THE FLESH,
- **14** HOW MUCH MORE will the blood of the Messiah, Who, through the eternal Spirit OFFERED HIMSELF WITHOUT SPOT TO YAHWEH, purge your conscience from dead works to serve the living Father?
- **15** And FOR THIS REASON He is the Mediator of the RENEWED COVENANT, under which, through the means of death to bring redemption from transgressions committed under the covenant, the first who are called may receive the promise of the eternal inheritance.

*The Renewed Covenant, of which Yahshua is The Mediator in that it was in his name outreach was made to the Gentile nations, is NOT A "LAWLESS" COVENANT! The Renewed Covenant, which Yahshua mediates, is to obey Yahweh's Laws COMPLETELY; and to LOVE doing so.*

Hebrews 10:16

*This is THE COVENANT that I will RENEW with them after those days,*

*says Yahweh; I will put MY LAWS into their hearts, and in their minds I WILL WRITE THEM;*

## LET'S REFLECT A MOMENT:

Just think what a totally different world this would be IF just Yahweh's Ten Commandment Law was *KEPT*: If just this Law was observed there would be no breaking Yahweh's Sabbath Day of Rest, no dishonor to father or mother, no murder, no adultery, no theft, no false testimony brought forward, and no coveting of any kind. There would be Just, Perfect LOVE for Yahweh, and for Mankind.

In Proverbs 2:6 we are instructed:

*For it is YAHWEH Who gives WISDOM; from HIS MOUTH comes KNOWLEDGE and UNDERSTAND/NG.*

To have Yahweh's WISDOM, which IS His Knowledge and Understanding, and then to *practice* Yahweh's wisdom, would then bring the "peace" and "joys" that Yahweh desires for all His Creation. No wonder the Apostle James calls Yahweh's Law *The Perfect Law of Liberty*, saying in Yaaqob 1:25:

But he who looks into the PERFECT LAW OF LIBERTY, and perseveres (continues persistently) in it, he is not being a forgetful hearer, but a DOER of the work; *this man will tee blessed in HIS PERFORMANCE OF THE LAW.*

**Answer for yourself:** Is this a New Testament Scripture? Yes

**Answer for yourself:** Does this sound like the thinking of a man who believed the Laws of God had passed away? No way!

The King James Version renders the last part of this verse, as: "*his man will be blessed in his DEED.*" But you can prove to yourself that the word translated DEED is the Greek word "*poiesis*," word #4162 in *Strong's Greek Dictionary*, and means: Performance of The Law!

**Answer for yourself:** Is James the hand-picked pastor (by Jesus no less) of the Jerusalem church? Yes

**Answer for yourself:** Did Jesus pick the right man to carry out faithfully what he had begun? Yes.

**Answer for yourself:** How can we be blessed by performing commandments and Laws which we were told were passed away? We can't.

*This, my friend, is just another example of the ENMITY of which we read previously—the hatred and opposition—which those in this world, including those who TRANSLATED the King James Version and those who PREACH AGAINST the Laws of the Kingdom of Yahweh—have against Yahweh Himself.*

KNOWING that Yeshua lived a *SINLESS* life: a life without having broken even "one" of Yahweh's Laws, one then understands what Yeshua meant in Yahchanan 15:9-12, when he said:

- *9 Just as the Father has loved me, so have I loved you; continue in my love.*

- *10 If you keep my commandments, you will abide in my love; just as I HAVE KEPT MY FATHER'S COMMANDMENTS, and ABIDE IN HIS LOVE.*
- *11 These things I have spoken to you, that my joy might remain in you, and that your joy might be complete.*
- *12 This is my commandment: Love one another as I have loved you.*

Most assuredly, Yeshua did not have "different" commandments from those of His Father. The Holy Scripture states emphatically that *Yeshua Messiah is in ONE ACCORD with Yahweh his Father*. In John 7:11, we see:

- *11 And now I am no longer in the world, but they are in the world, and I come to You. Holy Father, keep through Your own Name those whom You have given me, that THEY MAYBE ONE, as WE ARE.*

John 17:17

- *17 Sanctify them through Your truth: YOUR WORD IS TRUTH*

John 17:21

*21 That they ALL MAY BE ONE, as You, Father, are in Me, and I in You; that THEY ALSO may be ONE IN US, so that the world may believe that You have sent Me.*

John 17:24-26

- *24 Father, it is my will that they, whom You gave me, also be with me where I am, that they may behold my glory which You have given me; for You loved me before the foundation of the world.*
- *25 O righteous Father! The world has not known You, but I have known You, and these have known that You sent me.*
- *26 And I have made Your Name known to them, and I will continue to make it known; that the LOVE with which You loved me may be in them. and I in them.*

For anyone to tell YOU that Yeshua "did away with" any of His Father's Laws would be a *sure sign* that they are *LYING* to you. For anyone to tell YOU that the Apostle Paul "did away with" any of his Heavenly Father's Laws would ALSO be a *SURE SIGN* they are *LYING TO YOU, AS WELL!*

The sure sign that there is NO SCRIPTURAL TRUTH in anyone who teaches against The Law of Yahweh is found in Isaiah 8:20, which says:

*To THE LAW and to THE TESTIMONY: if they speak NOT according to THIS WORD it is because there is no LIGHT in them.*

False teachers and lying preachers today proclaim to you, if you will listen to them, that "all those old Jewish laws are all done away with, that they were 'nailed to the cross'".

## WHAT WAS NAILED TO THE CROSS?

Colossians chapter 2, verse 14 is possibly one of the most misunderstood passages in all of the New Testament. For years I was taught that THE LAW was nailed to the cross and now we are UNDER GRACE.

We at Bet Emet Ministries can find no Scripture in the Bible which commands one NOT TO THINK FOR

**THEMSELVES.** So with that in mind, let us rightly divide this Scripture. The Apostle Paul begins to tell us in verse 10 that we are complete in Messiah, through identification with him through Mikveh (baptism) and are quickened and made alive with him through his resurrection following his crucifixion. So far..so good. In verse 14 he states "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way by nailing it to the cross.

As stated earlier I was taught that the **WHOLE LAW** was done away with in Christ's sacrifice. Is that so? Can you tell me what part of the Law is written against you? What part of the Law is contrary to you? Remember that it is those parts of the Law which were contrary and written against us that Jesus took away and nailed to the cross. But what if it was just part of the Law and not all of the Law? Are you familiar with Hebrews where it states that when there is a change of the Priesthood that is of necessity a change in the Law? Jesus replaced the Aaronic Priesthood with the Melchizedek Priesthood, and as stated, there was a change in the Law. But notice, it does not say that there was the **ABOLITION OF THE LAW OR THE CESSATION OF THE LAW!**

We begin again, what part of the Law was contrary to you? When Yahweh said "Thou shall not kill"....was that given as a commandment against you or to help you by warning you of what to avoid in order that He can bless you? When Yahweh said "Thou shall not commit adultery"...was that given as a commandment against you or to help you by protecting you from getting a communicable disease, or worse...aids? When Yahweh said "Thou shall honor thy father and thy mother"...was that given as a commandment contrary to you or was it because in obeying it you receive the manifestation of the promise that you will live long and prosper? It seems to me, as to any parent who has children, you give your children do's and don'ts **BECAUSE YOU LOVE THEM AND WISH THEY BE KEPT FROM HARM AND RECEIVE BLESSING INSTEAD.**

**Answer for yourself:** Can you not see the intent of each of Yahweh's commandments is to bless you and not curse you? I hope so.

**Answer for yourself:** Can you find one commandment which was given "against" you by Yahweh? There is none.

**Answer for yourself:** Can you name one commandment which is impossible to keep or obey? There is none.

So, as Paul stated there must be something in the Law which was contrary to us and we must find out. This one is easy. The soul that sinneth shall die! Included in the Law are both blessings and curses. The curse of the Law is the death penalty for our disobedience. We have all sinned and come short of the glory of God. Yet, the handwriting of ordinances written contrary to us are not the blessings when we obey....but rather...the curse of the **DEATH PENALTY** when we disobey. The **DEATH PENALTY** for sin is definitely written in the Law and it is **CONTRARY TO US...**and it was nailed to the cross in Yeshua's body as he became **THE CURSE FOR US...HE PAID THE PENALTY FOR OUR DISOBEDIENCE TO THE LAW.** Thus, the only thing nailed to the cross was the judgment rightly coming to me and you, but not our eternal responsibilities to imitate Yeshua and Yahweh to the best of our abilities by obeying the commandments which are in reality manifestations of Yahweh's attributes. It is in obeying the commandments we become like Him. Yahweh would never take away the pattern, only the Gentile Christian Church who misinterpreted the pattern as bondage would, and did for over 1800 years. They forgot that Yeshua said "my burden is easy and my yoke is light." Let us never forget again.

## **YOU NOW HAVE A CHOICE:**

However, Yahweh does not give "two different ways" to enter into His Kingdom; there is only **ONE** way, and that is *Yahweh's Way* and Yahweh says to **YOU** in Deuteronomy 30:15-16:

See, I have set before **YOU** today **LIFE** and **RIGHTEOUSNESS**, **DEATH** and **DESTRUCTION**.

***16 For I COMMAND YOU today to LOVE YAHWEH your Father, to walk***

***in all His ways, and to KEEP His Commandment, His Statutes, and His Judgments, so you may LIVE and multiply, and so Yahweh your Father may bless you in the land that you go in to possess.***

This is your "choice". You can either OBEY what Yahweh has said, and receive Eternal Life, or we can DISOBEY Yahweh, and be cast out of His Kingdom. There are no two ways about it, and neither did the Apostle Paul preach two different ways!

The Apostle Shaul taught the Romans, the Galatians, the Ephesians, the Colossians, the Hebrews, and all others whom he taught, to OBEY Yahweh and DO HIS WILL through Yahshua Messiah, His Son. Paul taught, that: IF you will DO these things, THEN you will be given Yahweh's Free Gift of Eternal Life in His Kingdom.

Those who teach "another way" are called *LIARS*, just as our Heavenly Father inspired John to write in I John 2:4, saying:

He who says: '*I know Him*: and does NOT keep His Commandments, *is A LIAR, and The Truth is NOT in him*'.

The LIARS who will not repent of their LYING will most assuredly suffer destruction in The Lake of Fire, which is The Second Death, as we see in Revelation 21:8:

But the fearful, and unbelieving. and the abominable' and murderers, and whoremongers, and sorcerers, and godworshippers, and *ALL LIARS*, will have their part in The Lake which burns with fire and brimstone—which is The Second Death.

Our Heavenly Father also says that the *ONLY* ones who will be given Eternal Life, and who will enter into His Holy City, are those who WILL OBEY His Commandments, as we see in Revelation 22:14:

Blessed *are* those who do His (Yahweh's) Commandments, that THEY may have right to the tree of life and MAY ENTER IN through the gates into the city.

It is our prayer for you at Bet Emet Ministries that Yahweh Bless your UNDERSTANDING of the Apostle Paul's teachings, which are sometimes 'hard to be understood'— but which do NOT 'do away with' any of The Perfect Laws of Yahweh, in any way.





# HAVE WE MISUNDERSTAND THE LAW AND THE TORAH?

The majority of Christians today have a complete **MISUNDERSTANDING** of the role of the Law and its relationship with Grace. When we study such things as Covenants and in particular the Gentile's relationship to the Covenant of Noah and the Laws of Noah this misunderstanding becomes paramount because it leads to mistaken disobedience and sin without the child of God ever knowing that his religious beliefs and actions based upon are often in error. Such misunderstanding becomes obvious when the subject of Law is brought up because most respond with "I'm not under the Law I'm under grace."

**Answer for yourself:** Have you ever questioned that statement as to its accuracy?

**Answer for yourself:** Are you sure that the statement is entirely correct, or do you ascribe to that position because you have heard it said so often by people you respected?

**Answer for yourself:** And what if you are wrong in your belief that God's Law has passed away....could your actions cost you eternal reward or even eternal life?

## I BEG YOU TO LISTEN TO WHAT I WILL SHOW YOU

I plead with those who read this article that you prayerfully listen to what I have discovered over 20 years of in depth study of the Bible, both in Greek and Hebrew. The results of my study altered the course of my life and I hope that it will yours as well. I found, as you will also when you finish these articles and teachings, that a believer in Yeshua (Christ) as Israel's Messiah (a Christian) is to keep the Laws of Yahweh. The reason for so much misunderstanding is due to our *confusion* when reading some of the Paul's writings.

Some of the Apostle Paul's writings **ARE "hard to be understood"**: as the Apostle Kepha (Peter) stated in II Kepha (Peter) 3: 15-16, saying-

- 15 And recognize that the longsuffering of ***Yahweh our Savior*** is salvation; just as our beloved brother Paul, in accordance with the wisdom given to him, has written to you,
- 16 ***As also in all his letters, speaking in them about these things, in which are some things HARD TO BE UNDERSTOOD, which those who are UNLEARNED AND UNSTABLE TWIST, as they also DO THE OTHER SCRIPTURES. to their own destruction.***

***The Apostle Peter SAYS that those who are unlearned in the Scriptures are the VERY ONES who twist Paul's writings to their OWN destruction!***

That was me about 20 years ago until I began to look up the English words in my Bible and compare against

Greek and Hebrew meanings in books like Thayer's, Vine's and Wilson's word studies. No one wants to be destroyed, but if we *follow* ***PREACHERS WHO TWIST SCRIPTURES*** and who fail to do the necessary studies like I once did, then we, also, will experience the same destruction that Yahweh has planned for ALL Scriptural LIARS! Yeshua tells us "what" will befall us IF we follow BLIND LEADERS, saying in Mattithyah (Gospel of Matthew) 15:14:

***Let them ALONE. They are Blind Leaders of THE BLIND. And if the blind lead the blind, BOTH will fall into THE DITCH.***

Yahweh also commands us to STUDY His word, in order to show ourselves APPROVED unto Him...for if we will study (NOT JUST READ) His word, then we will most certainly NOT BE DECEIVED by any of the Scriptural LIES brought forth by *the DECEIVED preachers that fill our pulpits today!* In II Timothy 2:15, we read:

***STUDY to show yourself approved to Yahweh: a workman who does not need to be ashamed, rightly dividing the WORD OF TRUTH.***

I am confident that after YOU have finished reading these articles, you will no longer have any questions about "Paul's Writings" AND you will never again be *deceived* by the crafty manipulations of any false preachers either.

## **THE MESSAGE OF THE APOSTLE PAUL...DID HE REALLY TEACH SALVATION WITHOUT "WORKS"?**

The books of Romans, Galatians, Ephesians, and Colossians, as well as the book of Hebrews, are said by many to have been written by the Apostle Paul. In each of his letters to the called-out ones Paul had definite teachings to convey.

**Answer for yourself:** Did Paul teach the GENTILE BELIEVERS IN the book of Romans a "Lawless", "No Works" SALVATION?

**Answer for yourself:** Unsure of your answer, or certain that he did because of what you have heard most of your life? Let us investigate and be prepared for the shock of your life!

**Answer for yourself:** What did Paul really teach on this matter? Paul taught them that:

### **Romans 2:13**

***For NOT the "hearers" of the Law are just before Yahweh, but the "DOERS OF THE LAW" will be justified.***

Let us examine in detail what Paul just said:

**The Greek word for "law" as used above as taken from Strong's Concordance and Thayer's Greek Lexicon:**

#3551 nomos (nom'-os); from a primary nemo (to parcel out, especially food or grazing to animals); law (through the idea of prescriptive usage), genitive case (regulation), specifically (of Moses [including the volume]; KJV-- law. 3551 nomos- anything established, anything received by usage, a custom, a law, a command:

a) used of any law whatsoever

- 1) a law or rule producing a state approved of God, by the observance of which is approved of God
- 2) a precept or injunction
- 3) the rule of action prescribed by reason
  - a) used of the Mosaic law, and referring (according to the context) either to the volume of the law or to its contents
  - b) the Christian religion: the law demanding faith, the moral instruction given by Christ, especially the precept concerning love
  - c) the name of the more important part (the Pentateuch), is put for the entire collection of the sacred books of the Old Testament

***I want to draw your attention before moving on the the fact that the word so used in the New Testament passage refers to the Moasic Laws as contained in the Pentateuch which when obeyed BRINGS A STATE OF APPROVAL BEFORE GOD...as the definition of the word attests!***

The Greek word for "doer" as used above as taken from Strong's and Thayers':

4163 poietes-

- 1) a maker, a producer, an author
- 2) a doer, a performer; one who obeys or fulfills the law
- 3) a poet 1344 dikaioo (dik-ah-yo'-o); from

The Greek word for "justified" as used above as taken from Strong's and Thayer's:

1342; to render (i.e. show or regard as) just or innocent: KJV-- free, justify (-ier), be righteous. 1344 dikaioo-

- 1) to render righteous or such he ought to be
- 2) to show, exhibit, evince, one to be righteous, such as he is and wishes himself to be considered
- 3) to declare, to pronounce one to be just, righteous, or such as he ought to be

**Answer for yourself:** Since Paul became a believer after the death of Yeshua, then did Paul teach "doing the Law" for justification AFTER THE CROSS? DEFINITELY YES!

Think about this for a minute. Long after the death of Yeshua Paul was yet writing that obedience to the Laws and the Commandments of God creates a state of righteousness whereby one arrives at a state of acceptance before God! This statement is a complete contradiction of traditional Christian teaching concerning salvation let alone the necessity of obedience to the Law for acceptance before God.

Romans 3:31

***Are we then "doing away with the Law through the faith? BY NO MEANS!  
Rather, we ESTABLISH the Law!***

The Greek word for "establish" as taken from Thayer's Greek Lexicon:

#2476 histemi-

- 1) to cause or make to stand, to place, to put, to set
  - a) to bid to stand by, [set up]

- b) in the presence of others, in the midst, before judges, before members of the Sanhedrin;
- 2) to place
- 3) to make firm, to fix, to establish
- 4) to cause a person or a thing to keep his or its place
- 5) to stand, be kept intact (of family, a kingdom), to escape in safety
- **6) to establish a thing, to cause it to stand, to uphold or sustain the authority or force of anything**
- 7) to set or place in a balance to weigh: money to one (because in very early times before the introduction of coinage, the metals used to be weighed)
- 8) to stand
  - a) to stand by or near to stop, to stand still, to stand immovable, to stand firm, used of the foundation of a building
  - b) to stand
- 9) to continue safe and sound, to stand unharmed, to stand ready or prepared
- 10) to be of a steadfast mind
- 11) used of quality, one who does not hesitate, who does not waiver

**Answer for yourself:** Did Paul abolish or establish "the authority and force" of the Law in the Gentile churches (like yours) in Rome before or after the cross? Definitely after!

**Answer for yourself:** Has that been the message you have heard in your Christian Church?

### **Romans 7:7**

*Shall we therefore "'say that the Law is 'SIN'? NO! By no means! But to the contrary, I did not know SIN (transgression of The Law) except THROUGH THE LAW, for I did not know lust, unless the Law had said (in Exodus 20:17 and Deuteronomy 5:21): Do not covet.*

### **Romans 7:12**

*Therefore the LAW is HOLY, and the COMMANDMENTS holy, and Just, and Righteous.*

**Answer for yourself:** How can the Holy Spirit inspire Paul to say "the Law IS" and use a present tense verb if the Law had passed away? God would not have used a present tense verb.

**Answer for yourself:** Did Paul say this before or after the Cross of Christ? Definitely after!

**Answer for yourself:** Now based upon what you read and not what you hear others say, then do you now see more clearly that Paul NEVER intended anyone to think that Yahweh's Holy Commandments and Laws were ever to cease or end? I hope so.

**Answer for yourself:** Can you locate in the New Testament where Paul teaches the Ten Commandments? Try the epistle to the Ephesians which was an "encyclical" letter that was passed around to all the Greek churches.

**The Apostle Paul taught The Ten Commandment Law to the Ephesians, as proven by Ephesians 6:2-3, which says:**

- **2 Honor your father and mother, which is the first Commandment with a promise:**
- **3 That it may be well with you, and you may live long on the earth.**

**The LAW to honor one's father and mother, in order that our days may be long upon the land, is Commandment Number Five of The Ten Commandments, found in Exodus 20:12, and repeated in Deuteronomy 5:16.**

**Answer for yourself:** Then did not Paul actually teach keeping the Ten Commandments to all the churches? Yes!

Notice that the Apostle Paul was NOT teaching the "abolishment" of The Commandments (correctly understood as the ten categories that organized all the LAWS OF YAHWEH), or he would NOT have been teaching the Ephesians to OBEY the 5th Commandment!

## PAYING CLOSE ATTENTION.....WAS PAUL REFERRING TO A NEW OR "RENEWED" COVENANT?

**Answer for yourself:** Did Paul teach the Hebrews that the New (replacement) Testament (which should be correctly understood as a RENEWED Covenant) "did away with" the Laws of Yahweh? Lets look at Hebrews 8:10 to find our answer:

*Heb 8:10 10 For this **IS** the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: (KJV)*

Most assuredly NOT but you would never know from the above verse because of the addition of a simple two lettered word...the word "is." Paul taught Yahweh's TRUTH about THIS SAME COVENANT of the Old Testament Scriptures saying in Hebrews 8:10 (notice the word **"is"**...is in **italics** and **has been added to the text...thus causing a severe misinterpretation**):

*For **"THIS" COVENANT (THE ONLY COVENANT-THIS SAME COVENANT) the SAME COVENANT that I will make (RENEW) with the house of Israel: After those days, says Yahweh: I will put MY LAW in their inward parts, and write it in their hearts (minds), and I will be their Father, and they will be My people.***

God is doing no different than what He has always done; asking His people to adhere to the Covenant stipulations of their Covenant which just happened to be defined in Laws and Commandments.

**Answer for yourself:** Even if the "new" Covenant was to be a "new" and "replacement" covenant (WHICH IT IS NOT), notice that Yahweh was STILL GOING TO PUT HIS LAWS IN YOUR INWARD PARTS AND WRITE THEM ON YOUR HEART! Now, how accurate is it to say that the Law has passed away? It is not accurate at all!

I say again, please notice that "will" is a future verb and the days were to come that God would make a "NEW" COVENANT (BETTER UNDERSTOOD AS RENEWED COVENANT...look the word up in Jer. 31 in the Hebrew to see for yourself it is "renewed" not "replaced") with His people. NOTICE ALSO...if you believe that you are under this "new covenant" (RENEWED COVENANT) today, that God will AGAIN put (NOT GRACE in your heart) but His LAWS in your heart!

**Answer for yourself:** Did you EVER notice that, according to Gal. 3:17 THE COVENANT that was confirmed (RENEWED) in Christ at the last supper before his crucifixion, was followed by the giving of the Law at Sinai? IMPOSSIBLE YOU SAY? The verse states: "the LAW, which was four hundred and thirty years **after** the covenant renewed in Christ at the last supper, could not be disannulled by the giving of the Law at Sinai in the



first place.

**Answer for yourself:** But how could Sinai and the Law come 430 years after Yeshua and his renewal of THE COVENANT mentioned at Yeshua's last supper? Which Covenant are we speaking about?

Listen closely:

**Answer for yourself:** What event came 430 years PRIOR TO THE GIVING OF THE LAW AT SINAI?

That's easy: the ABRAHAMIC COVENANT! Thus, we can see that THE COVENANT which Yeshua RENEWED at the last supper was in fact the unconditional COVENANT OF ABRAHAM given in Genesis 12. Yeshua only REAFFIRMED THE ABRAHAMIC COVENANT TO ISRAEL (and not the church which was to develop later). So, NEW is not the correct understanding when discussing the Covenant, but RENEWAL OF AN EXISTING COVENANT.

It would benefit you to study covenants to see for yourself that the covenant once given by God to man has been renewed over and over, each time bringing better promises, thus making it a better covenant with better promises, culminating in the renewal under Yeshua at the last supper just prior to his sacrifice. Thus we have the best covenant possible since there is no more covenants to be renewed. This information is available on this very website.

## THIS "RENEWED" COVENANT CONTAINS LAWS AND COMMANDMENTS WRITTEN ON THE HEARTS AND MINDS OF BELIEVERS

In Hebrews 10:16, we also read:

This is THE COVENANT (in English or any language for that matter, the definite article "the" identifies and signifies as one in particular, not to be confused with others) that I will RENEW with them after those days, says Yahweh; I will put MY LAWS into their hearts, and in their minds I WILL WRITE THEM;

**Answer for yourself:** Were you aware, before reading this study, that what we have considered as THE NEW COVENANT since our childhood in various churches contain LAWS which Yahweh puts in our hearts and in our minds? I bet you didn't.

Let's face it. Even today's FALSE TEACHERS who deceive you because of their lack of understanding and study will "tell" you that there are "no contradictions in all the bible"...even though their messages invalidate such a statement when they "teach" that you are no longer under the Law but under grace today! However, that "teaching" is NOT the teaching of the Apostles nor Paul as I have just shown you.

## LET US LISTEN TO THE VOICE OF JAMES AND OTHER APOSTLES ON THE SUBJECT

The APOSTLE Yaaqob (James) tells us in James 2:10-11

- 10 For whoever keeps the whole Law, and yet offends in one point, he is guilty of all (meaning you incur the penalty which is the same for breaking all the others as well...death).
- 11 For He Who said (in Exodus 20:14 and Deuteronomy 5:18): Do not commit adultery, also said (in Exodus 20:13 and Deuteronomy 5:17): Do not murder. Now if you do not commit adultery, yet you do murder, you have become a transgressor of the Law.

**Answer for yourself:** Did James, the pastor of the Yeshua's church in Jerusalem, believe and teach that the Laws of God had passed away? No way! To James, was transgression of God's Law a possibility in his day? Of course!

The APOSTLE John, in AGREEMENT with the APOSTLE Paul, tells us:

### I John 2:3

*Now by THIS we do know that we know HIM: IF we keep HIS COMMANDMENTS.*

### I John 2:4

*He who says: I know Him, and does NOT KEEP HIS COMMANDMENTS, is a LIAR and The Truth is Not in him.*

### I John 3:22

*And whatever we ask, we receive from Him, BECAUSE we KEEP His Commandments and DO those things that are pleasing in His sight (refers to Isa. 56).*

### I John 3:24

*And he who KEEPS His Commandments dwells in HIM, and HE in him; and by THIS we know that He abides in us: By the Spirit which He has given us. NOTICE the abiding of God with man is not connected to being filled with the Holy Spirit and speaking in tongues as is so often taught, but rather, KEEPING HIS COMMANDMENTS!*

### I John 5:2-3

- *2 By THIS we know that we love the children of Yahweh: When we LOVE YAHWEH and KEEP HIS COMMANDMENTS. (NOTICE: LOVING GOD is connected with KEEPING HIS COMMANDMENTS).*
- *3 For this IS the LOVE OF (FOR) YAHWEH: That we KEEP HIS COMMANDMENTS, and His Commandments are not grievous.*

### II John: 6

*And THIS IS LOVE: That we walk after His Commandments. Those are the Commandments, that, as you have heard from the beginning, you should walk in them.*

## **MAKING SURE YOU UNDERSTAND BEFORE MOVING ON.....**

- **1. Were the epistles of John written after the Cross of Christ? Yes.**
- **2. Were the epistles of John intended for New Testament believers in Christ? Yes**
- **3. Were New Testament believers told that they could "know" God (in Greek the term means intimacy)? Yes**
- **4. Were New Testament believers told that if they kept the Commandments they would be pleasing to God? Yes**
- **5. Do you want to be pleasing to God (see Isa. 56)? I hope so.**
- **6. Having just read this article, can you more clearly see that the Law has not passed away and that the Commandments are for us to keep? I pray that you no longer hold to such heresy that**

- the Law has passed away, for if you do, then you literally are making God out to be a Liar.
- 7. Do we dwell with and maintain unity with God by keeping His Commandments? Yes
  - 8. Do we show our love FOR (of...in Greek the choice of preposition is left up to the context..and in this case "for" is preferable) God by KEEPING HIS COMMANDMENTS? Yes
  - 9. Have you heard "from the beginning" of your Christian walk to "walk and obey" the Commandments (LAW) OR have you heard like me that "we are not under the Commandments (LAW)"? Take a guess!
  - 10. How can you go any further in this article without seriously questioning what you have been taught by preachers who told you "your not under Law but under grace."? You can't!

**Now...in closing..understand that for the non-Jew these Covenant Stipulations are found in his Covenant with God which is called the Covenant of Noah which contains requirements given by God to the non-Jew which are understood as Laws and Commandments...some of which are spoken of above and elsewhere in this website.**

Now let us continue with the continuing teachings. If you would like to know more TRUTH about what the Bible really says contact Bet Emet Ministries, 902 Cardigan, Garland, Texas, 75040, 972-6756193. May God bless you.



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# THE TEN COMMANDMENTS...OR SHOULD I SAY "CATEGORIES"?

"And behold, one came up to Him, saying, "Teacher, what good deed must I do, to have eternal life?" And he said to him, "Why do you ask me about what is good? One there is who is good. If you would enter life, keep the Commandments." He said to Him, "Which?" And Jesus said, "You shall not kill, You shall not commit adultery, You shall not steal, You shall not bear false witness, Honor your father and mother, and, You shall love your neighbor as yourself." (Matthew 19:16-19 RSV)

**Answer for yourself:** Do you find it rather strange that when asked "What to DO to inherit Eternal Life" Jesus responded with "KEEP THE COMMANDMENTS?" I find that rather ironic growing up in Gentile Christianity which prides itself in "not being under these Laws and Commandments."

Over the years my studies have shown me that what is referred to as the Ten Commandments is better understood as Ten "Headings" or "Categories" of Commandments. Literally 613 Laws and Commandments can be grouped under these ten headings of Laws better understood as summaries. What is important for our study is that within these Ten Categories we find the Laws of Noah from the Covenant of Noah. If you have studied with us up to now you have seen how the Covenant of Noah and the Laws of Noah are the very foundation from which God elaborates upon when giving Moses the Covenant and Laws of "Moses" later. In reality the Laws of Moses and the Ten Commandments comprise all of the Laws of Noah as well.

## COMMANDMENTS ONE TO FOUR: HOW TO WORSHIP THE ONLY TRUE GOD CORRECTLY

### First

"I am The Lord your God, Who brought you out of the land of Egypt, out of the house of bondage. You shall have no other gods before Me."

### Second

"You shall not make for yourself a graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; you shall not bow down to them or serve them; for I The Lord your God am a jealous God, visiting the iniquity of the fathers upon the children to the third and the fourth generation of those who hate Me, but showing steadfast love to thousands of those who love Me and keep My Commandments."

### Third

"You shall not take The Name of The Lord your God in vain; for The Lord will not hold him guiltless who takes His Name in vain."

### Fourth

"Remember the Sabbath day, to keep it holy. Six days you shall labor, and do all your work; but the seventh

**day is a Sabbath to The Lord your God; in it you shall not do any work, you, or your son, or your daughter, your manservant, or your maidservant, or your cattle, or the sojourner who is within your gates; for in six days The Lord made heaven and earth, the sea, and all that is in them, and rested the seventh day; therefore The Lord blessed the Sabbath day and hallowed it."**

## **COMMANDMENTS FIVE TO TEN: HOW TO LIVE IN PEACE WITH HUMANITY**

**Fifth**

**"Honor your father and your mother, that your days may be long in the land which The Lord your God gives you."**

**Sixth**

**"You shall not kill."**

**Seventh**

**"You shall not commit adultery."**

**Eighth**

**"You shall not steal."**

**Ninth**

**"You shall not bear false witness against your neighbor."**

**Tenth**

**"You shall not covet your neighbor's house; you shall not covet your neighbor's wife, or his manservant, or his maidservant, or his ox, or his ass, or anything that is your neighbor's." (Exodus 20:2-17 RSV)**

***What is important for us to realize is that within these immortal words we find the reiteration of the Laws of Noah which were first given to all the non-Jewish nations in the days of Noah and before. It is through our diligent study that we can discover these Laws and their meanings for our lives.***





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## AS A CHRISTIAN DO YOU KNOW WHICH COVENANT YOUR UNDER? #1

In my library are numerous books on Biblical Covenants. A common condition inherent with almost all of them is their failure to recognize that God's Covenants are Eternal and that each successive Covenant given by God chronologically builds upon the previous and should be considered a "continuation" of prior Covenants. In other words they are linked together. Almost lost along with this fact is that the Covenant of Jer. 31, called by most the "New Covenant", has not occurred yet! These two facts have monumental consequences for the New Testament Christian today who believes he is in Covenant with God through this "New" Covenant.

If it can be shown that Jeremiah's "New" Covenant has not started yet but is yet future, then the credibility of the New Testament's statement to that event is seriously jeopardized and suspect. Along with that one should then be concerned as to which Covenant does the New Testament Christian find his standing with God today? Is it possible that the New Testament Christian, because of the Gentile Church's current theological positions and teachings which are inherited over the centuries from the Roman Church, is without a Covenant with God because he denies, refuses to accept, or is just ignorant of the Biblical ways God has given for him to be "grafted" into the Israel of God? Has the Gentile Christian Church, because of the anti-Semitic theologies created by the early Church Fathers, been blinded for centuries to the only way whereby God calls them into covenant with Him? What are the implications for a New Testament Believer to be without a Covenant with God? These are serious questions, possibly the most serious one might address in his life. The answers are forthcoming.

Scholars have written volumes developing the history of the covenants, the meaning of the covenants, the relationships between the covenants, the terms of the covenants, the recipients of the covenants, and the limitations of the covenants. Jonathan Edwards said: **"There is perhaps no part of divinity attended with so much intricacy, and wherein orthodox divines do so much differ as stating the precise agreement and difference between the two dispensations of Moses and Christ."** In other words there is little agreement between **Denominational Positions regarding the Covenants with God!** The covenants have been sifted, analyzed, broken down and built up—examined and explicated—but when the question referred to by Jonathan Edwards comes up, no answer seems to come forth, and the world of Christian scholarship falls silent or breaks forth into a confused unintelligible chatter resulting in no constructive progress toward discovery of an answer. The question appears simple enough; but upon closer examination, it reveals aspects of complexity that defy explanation, simply because the **investigator usually limits his investigation of the problem to the boundaries of Gentile Christianity.** If he is to uncover an adequate answer to his inquiries into the Biblical covenants, he must delve deeper into the history of the covenants and examine his subject from the Jewish point of view.

Imagine my amazement over the years of in-depth study into Judaism and the Jewish Yeshua following Seminary when I found contrary to the multiple theologies in Christianity concerning "covenants" that in the history of Judaism, one finds no controversy at all regarding the covenants, no debate whatever, no subject so plainly expressed, nor issue so clearly defined, as that of the covenants. Judaism deals directly with the origins of the covenants and their entire history is entwined with their development and intimately concerned with their determination.

# WHAT IS A COVENANT? HOW LONG DO THEY LAST?

Before discussing the development of the covenants, it is necessary to define clearly what a covenant is. All that a covenant means is wrapped up in the Hebrew primal root word "Berit". It means simply a contract, a will, a league, a testament, or a bond. It differs distinctly and significantly from a vow. A vow may involve the participation of one party or more. Unlike a covenant, a vow may be broken by certain conditions of revocation.

Now the Christian needs to listen very carefully to the next statement. **The covenant differs further from the vow in that the covenant always involves more than one person and is perpetually binding by oath. A Covenant cannot be revoked, altered, or annulled, nor can a present covenant displace a former one. A latter covenant can enhance, extend, or complement the former, but it can never abrogate it. If the terms of a latter covenant should abrogate or interfere with a former covenant, the terms of the earlier take precedence over the latter.**

In a covenant relationship, the individuals involved sacrifice the distinctiveness of their own individual identities, much like the members of a modern corporation. This covenant entity, as used in the Jewish scripture, primarily relates to covenants between God and man. In some two hundred thirty occurrences of the word, Berit, in the Jewish Bible, over two hundred refer to the God-man relationship.

In ancient times, everyone took all the covenants very seriously unlike today. A person initiated his covenant with a blood sacrifice, followed by a sworn oath pledging himself fully to his agreement. Such a covenant was so binding that men engraved its terms upon stone or cuneiform tablets. Some have been found which were cast in brass plates. To break a covenant sealed in blood was considered not only a sin but a crime worthy of death.

A covenant had certain definite, distinctive characteristics—its terms always expressed explicitly. **It was either restrictive or nonrestrictive, conditional or unconditional.** In either case, it could not be both; that is, it could not be restrictive in some parts and nonrestrictive in others. **Its terms could not be changed, spiritualized or applied to any conditions other than those plainly stated.**

## SEVEN MAJOR COVENANTS MADE BETWEEN GOD AND MAN

In the Bible there were seven major covenants made between God and man. In all of these covenants, the Eternal One was the party of the first part. Four of these covenants were restricted to Israel, except under particular specified instances. The other three major covenants were universal and applicable to mankind as a whole. It is my firm belief that once you, more than likely a non-Jewish Christian, study for yourself these Covenants and how they yet relate to mankind, your understanding of how you are intended to relate to God will be illuminated and any corrections necessary on your part can be made.

### #1 THE COVENANT OF THE GARDEN OF EDEN

The first covenant was that of Gan Eden, or the Garden of Eden. Its terms are found in Genesis 1:28-30. This covenant gave Adam, a non-Jew, the scepter of rulership over the entire earth, and restricted both man and animal by dietary laws to a vegetarian diet. Under this covenant, Adam had title to the whole earth, which means that all real estate and chattel belonged to him. The restriction related to a single tree, called the Tree of Knowledge of Good and Evil, which stood in the middle of the garden. Except for this tree, the earth and all therein were Adam's.

According to the Jewish tradition, the very same day that Adam and Eve were created, Eve committed robbery. She took fruit from the Tree of Knowledge of Good and Evil and thereby brought death and exile to the human family. The fruit from that tree was the only thing on earth that she could have stolen. Everything else belonged to her and Adam.

In the eschatological hope of Judaism, the religion of Yeshua, that the life in the world to come and the primary

**function of the Messiah will be to restore the whole creation to the conditions under the Edenic covenant.**

**The Kabbalists teach:**

**Somewhere there is an Adam within each of us, in need of restoration—in exile from the Garden. The aim of the Kabbalah is to restore that divine man in the medium of the mortal man. We are the laboratory, we are the workers in that sphere and space. All this is to say that there is an intimate relationship between mortal man and his spiritual counterpart. The mystery of that relationship is to be found in the ten spheres of the Adam Kadmon [the primal divine man after whose image Adam was created]. If one can learn to connect the thread dangling free from the ten spheres with the fiber of his being—if one can discover the secret opening in the base of the skull—one may begin the work of the restoration.**

**In Judaism, and therefore, naturally in the Old Testament, there is no concept of heaven as there is in Christian eschatology. Nowhere is there a promise to Adam, to Noah, to Abraham, to Moses, or to any of the prophets of a "piece of pie in the sky in the sweet by and by." Jewish eschatology is totally lacking a heavenly inheritance. The inheritance of the Jew in the world to come is restricted to a real estate plot in the Middle East. It concerns restoration of the land to the people in the world to come as well as restoration of the land to its former state of productive abundance. Although the Jews do not believe that they will be the only people in the world to come, they do believe that every man who responds by faith to God in whatever covenant relationship the Eternal One has revealed to him will have a part in the life in the world to come, or the Messianic Age.**

**Isaiah the prophet describes this life in the world to come and the return of the world to the condition of the Garden of Eden thusly: "And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots...and righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. And the suckling child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' dent" (Isaiah 11:1, 5-8) As Isaiah states, when the Messiah comes, even the carnivorous animals, such as the lion, the wolf and the bear, shall return to their original states of being vegetarians.**

**The third chapter of Genesis records not only the robbery of the fruit of the Tree of Knowledge of Good and Evil but also the drastic consequences of that theft. When Eve jerked the fruit from that tree and Adam partook of it with her, they brought a curse upon the land, upon the serpent, and upon themselves. The ground was to bring forth thorns and thistles, the serpent was to crawl on his belly, and Adam and Eve were to live a life of strenuous toil. Moreover, Adam and Eve discovered that they were naked.**

**When God challenged their misconduct, Adam, as human nature is even today, passed the buck to Eve. Half blaming God, he said, "That woman you gave me, she...." When the Creator challenged the woman, her reply was, "The devil made me do it." The effects of the violation of this covenant have continued to the present: man continues to pass the buck of responsibility to someone else.**

## **#2 THE COVENANT WITH ADAM**

**In Genesis 3:14-19, the second covenant was made between God and man: the Adamic Covenant. The first promise contained in the Adamic Covenant was that the seed of the woman would restore the earth to the Edenic conditions. Meanwhile, however, many consequences would be suffered by the human family. The grief of womanhood would be multiplied: "In sorrow thou shalt bring forth children...cursed is the ground for thy sake. . Thorns and thistles shall it bring forth to thee. . . in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it was thou taken: from dust thou art and to dust thou shalt return."**

**This is the Adamic Covenant under which the human family has continued to live for 5,759 years as of the Christian year 1999. Under the Adamic Covenant, however, the punishment levied upon man proved to be ineffective as a corrective factor. According to the Jewish tradition, 1,657 years passed from the Adamic**

**Covenant to the covenant of Noah. Between these two covenants, mankind lived in a very highly advanced civilization. In spite of such advancement, man's moral nature and God-consciousness suffered such a great decadence that civilization was finally obliterated by the judgment of the flood of Noah.**

### **#3 THE COVENANT WITH NOAH**

**After the Flood, the earth no longer appeared to be the same planet it had been before. Much of the animal life that had existed in those years was destroyed. Much of the plant kingdom also ceased to exist. The earth was unable to produce with the fertility and abundance that it had before. The geophysical features were so totally changed that the family of Noah found an entirely different world when they came out of the Ark.**

**Genesis 8:20 to 9:17 contains the setting and conditions of the Noahic Covenant. We must remember that Noah was a non-Jew. With this covenant, man's relationship to the earth and the animal world was changed. For the first time, God made provision for man to eat flesh. According to Jewish interpretation, the Noahic Covenant is broken down into what is called the Seven Laws of Noah. As the Adamic Covenant did not replace the Edenic, but rather complemented it with greater provisions, so the Noahic Covenant neither replaced nor annulled the Edenic and the Adamic covenants.**

**Basically, the Seven Laws of Noah prohibit idolatry, fornication and murder. Under their provisions, human government was ordained of God; and capital punishment, through human government, was so ordained. Dietary changes were also stipulated in the Seven Laws of Noah. While all flesh was now permissible for food, God made a very clear distinction between the clean and the unclean animals. Noah had been instructed to take the unclean animals by pairs into the Ark. The clean animals, however, were taken into the Ark by sevens.**

**Under the Seven Laws of Noah, cannibalism was forbidden. Even eating flesh from an animal before it was properly slain was also forbidden. This was to prohibit man from cutting off a muscle or limb of an animal and eating it, leaving the animal to live maimed.**

**The eating of blood was also prohibited. Under the Noahic Covenant, an animal had to be properly killed to be used for food. Any animal that was torn of beast, died of itself, or was found dead, could not be eaten.**

**The Noahic Covenant, like the Adamic, is universal in scope, and is applicable to all men. It is not specifically to Israel.**

**More to follow...Shalom.**



## AS A CHRISTIAN DO YOU KNOW WHICH COVENANT YOUR UNDER? #2

Let us continue our study in the Covenants of HaShem and which ones have implications today for the non-Jewish believer.

### #4 THE COVENANT WITH ABRAHAM

Under the Noahic Covenant of human government, the decadence of humanity in turning to idolatry was much more rapid than it had been in the 1,656 years from Adam to the Flood. Three hundred sixty-one years after the Noahic Covenant, therefore, YHWH appeared to Abraham in the twelfth chapter of Genesis and established the fourth covenant made with mankind, called the Abrahamic Covenant. This covenant was restricted to a particular descendency of Abraham through Isaac and Jacob. Understand that Abraham was a "non-Jew" but his offspring would bring into existence the Jewish people. This Abrahamic covenant separated Israel from the other nations. The specifics of the Abrahamic Covenant, as given to Abraham and confirmed to Isaac and Jacob, can be found in Genesis 12:1-3; 13:14-18; 15:1-21; 17:4-8; 22:15-24; 26:1-5; and 28:10-15. This covenant, too, has seven facets, or sections. It would be from Judah, Jacob's son, that the Jewish people would originate. Because of this fact it is best to understand that the Abrahamic Covenant was in reality a "Jewish" Covenant.

First, it had to do with a real estate arrangement, "a land that I will show thee." Second, "I will make of thee a great nation." Third, "I will bless thee." Fourth, "I will make thy name great." Fifth, "Thou shalt be a blessing;" sixth, "I will bless them that bless thee and curse them that curse thee;" and seventh, "In thee shall all the "Gentile] families of the earth be blessed" (or better understood as "bless themselves" by imitating the actions and faith of the Jewish people). The seventh section, and only this section, contains specific, particular provision for the Gentiles. The first six provisions of the Abrahamic Covenant were exclusively to Israel and the Jewish people.

The Abrahamic Covenant has certain other definite characteristics. It is a covenant of faith. "And Abraham believed God and it was counted to him for righteousness." A Jew's relationship to God is a vital relationship of faith based on the Abrahamic Covenant. When a Jew approaches God in prayer, he makes his petitions premised on that covenant. The Jew never approaches God in the name of Moses because his standing before God is not premised upon the Mosaic Covenant. However, when the Jew prays, he opens his prayer with these words: "God, God of our Fathers, God of Abraham, of Isaac and of Jacob.. "

The Abrahamic Covenant is a restricted covenant. It alienates all other nations from the economy of Israel. It is an unconditional covenant, containing the repetition of the oath of God, who swore by his own name, saying "I will ... I will ... I will ... I will ...." This unconditional covenant is contingent upon God's faithfulness to Israel, not in Israel's faithfulness to God (thank goodness). Despite Israel's failure, the Holy One reassured the prophets, "Yet for my Holy Name's sake, and the sake of the covenant that I made with thy fathers, Abraham, Isaac, and Jacob, I will perform."

The Abrahamic Covenant, like all other covenants between the Eternal One and mankind, is an everlasting



covenant; it can never be terminated, can never be altered, or changed or revised. The only demand made upon the Jew by this covenant is his commitment of faith in that covenant relationship established with Abraham, Isaac and Jacob.

## # 5 THE COVENANT WITH MOSES

Four hundred thirty years after the giving of the Abrahamic Covenant, Israel requested that God reveal to them his requirements of them so that they could exercise the faith and express the standing they had through the Abrahamic Covenant. Therefore, in the Jewish year 2448, God gave Israel the Torah on Mount Sinai. This law of God is also called the Law of Moses, because Moses himself was personified and wrapped up in the words of that Torah. The Law, or Torah, given to Moses on Mount Sinai, has never been considered by the Jews as the premise of their relationship with God. Their relationship with God is entirely premised on the Abrahamic Covenant.

The five books of Torah, the Pentateuch, are Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. Moses wrote all five books of the Torah; even the passages that refer to him, he wrote in the third person, for every word of it was dictated to him by God.

The way of the Torah teaches the Jew where he came from, where he is, and where he is going. It instructs him in every minute detail of his daily life and relationship to God. In this Torah are six hundred thirteen commandments. Of these, two hundred forty-eight are positive commandments, instructing Israel what they must do, while three hundred sixty-five are negative commandments, telling Israel what they should not do.

The Mosaic Covenant strongly emphasizes the distinction of the Jew as separate from all the other nations. While the Gentiles could eat all flesh, the Mosaic Covenant restricted the dietary practice of the Jew to only certain forms of flesh. What was clean to the Gentile was unclean to the Jew. He was instructed not to worship as or with the pagans, and was commanded not to dress or conform to the Gentile standards of conduct.

Time and space took on a special dimension of holiness for the Jew. The observance of the Sabbath day was uniquely designated to Israel alone. According to rabbinic interpretation, a Gentile who observes the Sabbath is worthy of death, because he is stealing a commandment that was given exclusively to Israel. All six hundred thirteen commandments of the Jewish law were explicitly given to Israel alone. The Jew did not obtain salvation or a standing with God as a result of keeping the commandments of Torah, for his standing with God was already established by faith on the basis of the Abrahamic Covenant. The observance of the six hundred thirteen commandments was the exercise of that faith and standing he already had with God. He did not keep the law in order to be a Jew; he kept the law because he was a Jew.

The giving of the Abrahamic Covenant separated Israel from the Gentile nations. The giving of the Mosaic Covenant intensified this separation between Israel and the Gentile nations. Every section of the commandments given to Moses began with the restrictive phrase: "And the Eternal One spake unto Moses, saying, 'Speak unto the children of Israel and command them....'"

***The Edenic, Adamic, and Noahic covenants were universal and applied to all mankind. The Abrahamic Covenant and the Mosaic are exclusively to Israel.***

Under the Abrahamic and Mosaic covenants, Israel was never commanded to convert the Gentiles to their faith or religious practices. On the contrary, they were commanded explicitly not to convert the Gentiles to Judaism. If a Gentile sincerely sought to follow this faith and practice, it was the responsibility of the rabbis to discourage such a decision unless it was proved totally sincere, intelligently made, and clearly understood on the part of the convert.

The covenant of Moses given at Mount Sinai included both the Written Law and the Oral Law. They are inseparable, and the Oral is as binding as is the Written.

**This Mosaic Covenant was totally a conditional covenant. The people of Israel, in requesting this covenant, said, "We will do it and we will hear it." They did not say, "We will hear it then we will do it." In this request, Israel committed themselves to obey unconditionally the words of Torah. By acknowledging obedience to the law before they heard its terms, they implied that they did not sit in judgment as to whether or not they thought a law was good or bad, whether it was reasonable or unreasonable, whether it was logical or illogical. "We will do and we will hear."**

**This covenant of Moses at Mount Sinai was the total embodiment of a conditional covenant. "This do and thou shalt live...." "Honor thy father and thy mother—that thy days may be long in the land."**

**Such statements as these appear connected with almost all the commandments. In Moses' closing address in Deuteronomy 28:58-62, we find the epitome of the essence in the Mosaic Covenant as a conditional covenant:**

**If thou wilt not observe to do all the words of this law that are written in this book that thou mayest fear this glorious and fearful name, THE LORD THY GOD; Then the Lord will make thy plagues wonderful, and the plagues of thy seed, even great plagues, and of long continuance, and sore sicknesses, and of long continuance. Moreover he will bring upon thee all the diseases of Egypt, which thou wast afraid of; and they shall cleave unto thee. Also every sickness, and every plague, which is not written in the book of this law, them will the Lord bring upon thee, until thou be destroyed. And ye shall be left few in number, whereas ye were as the stars of heaven for multitude; because thou wouldest not obey the voice of the Lord thy God.**

**A failure on the part of Israel to fulfill the words of Torah did not affect or threaten their standing before God in the Abrahamic Covenant, for the former took precedence over the latter, and the latter could not jeopardize or abrogate the former. In other words if Israel failed to keep the Mosaic Covenant (keep the sacrifices in lieu of the absence of the Temple, they are not without a valid prior Covenant with God!**

**The Torah was given to Israel in the wilderness as a premise for their conduct when they would come into the land of Israel. All those commandments related in the acknowledgment by the people were not initiated in the wilderness, and indeed could not be obeyed until they had come into the land. Therefore, throughout the Torah appears the phrase: "When thou comest into the land which the Lord thy God divest thee" then shalt thou observe...."**

**Actually, in the wilderness Israel was under such a special economy that they did not so much as practice circumcision. In Joshua 5:2-9 is the account of Joshua circumcising at Gilgal the male children who were born in the wilderness.**

**The covenant of Moses was the testament of Moses. Like any other will or testament, it could not be effective until the death of the testator. "For your sakes," said Moses, "I cannot enter into this land." The necessity of the death of Moses was imperative before Israel could inaugurate the fulfilling of the Torah, "when thou comest into the land, which the Lord thy God divest thee."**

**The terms of that conditional covenant focused on obedience, while the penalties for Israel in failing to obey the words of Torah were an expulsion from the land and a scattering among the Gentile nations. By so doing, Israel's relationship to the Abrahamic Covenant was not affected. Their privilege under the conditional covenant of Moses demanded such a diaspora in penalty for failure to keep the covenant. The Diaspora, however, did not terminate the Mosaic Covenant either. The Jew in the Diaspora was still obligated to fulfill ninety commandments. In fact, the Jew today is obligated to fulfill all the words of the Torah except those whose fulfillment are contingent upon the function of Temple worship in the land.**

## **#6 THE NEW COVENANT FOR ISRAEL...NO IT IS NOT WHAT YOU THINK...THE COVENANT OF MOUNT MOAB**

**The Abrahamic Covenant had made provision for a blessing in the land. Now the next statement is crucial for our understanding of the Covenants. The Mosaic Covenant at Mount Sinai made no condition or promise for a**

**regathering of Israel from the dispersion to which it had been sentenced by the Divine judge.** But God would, after having regathered His scattered peoples who had become assimilated by intermarriage with the heathen, have to reveal His Torah to them all over again. What we are speaking of here is not so much a "new" Covenant as a "RENEWED" Covenant. It just so happens if you look up the word for "new" as used by Jeremiah in your Hebrew lexicons and dictionaries that is exactly what you find. The word chosen by "holy men of old" such as Jeremiah in this instance is "renewed" and NOT "new as in replaced and discarded". Now you should have a better understanding when reading Jeremiah 31 that God is doing nothing "new" at all; rather, He is continuing to do what He has done since the beginning.... "I will put My law in their inwards parts, and write it in their hearts" (Jer. 31:33). God is putting the Torah "again" into the hearts of these people; that part of Israel which was to be regathered as referred to in the Covenant of Moab. Therefore, if the Torah were to have such a provision for a regathering of dispersed Israel so as not to abrogate the Abrahamic Covenant, a "new" covenant, better understood as "re-newed" would be required in the Torah.

**There is such a "new" covenant mentioned in the Torah.** That new testament, or new covenant, was made with Israel at Mount Moab immediately before the death of Moses. Moses recorded the words of that covenant in the twenty ninth and thirtieth chapters of Deuteronomy. This new covenant is restricted to Israel and concerns the regathering of Israel from the nations in the last days. This is not a Covenant to be made with the non-Jew or the Gentile Christian Church not matter what they say, believe, or what some of the corrupted documents of the New Testament assert. "These are the words of the covenant, which the Eternal One commanded Moses to make with the children of Israel in the land of Moab, **beside the covenant which he made with them in Horeb [Sinai].**" (Dent. 29:1)

With the giving of this covenant at Mount Moab, providing for the regathering of Israel in the last days, the clause of the Abrahamic Covenant stating, "I will give thee a land," is reaffirmed. At the same time, the new "renewed" covenant at Mount Moab in no way infringes upon the lengthy penalty of Israel scattered among the nations as demanded by the Sinaitic Covenant for their disobedience.

Jeremiah the prophet gave a great deal of attention to the regathering of Israel in the last days. In Jeremiah 31:8-11 are these words:

Behold, I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child and her that travaileth with child together: a great company shall return thither. They shall come with weeping, and with supplication will I lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble: for I am a father to Israel, and Ephraim is my firstborn. Hear the Word of the Eternal One. O ye "Gentile" nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd cloth his flock. For the Eternal One bath redeemed Jacob, and ransomed him from the hand of him that was stronger than he. Therefore shall they come and sing in the height of Zion....

Not only did Jeremiah predict the return of Israel from the Diaspora in fulfillment of the new or "re-newed" covenant, or new testament, that God made with Israel on Mount Moab, but he also predicted the revival of Hebrew as the spoken language of modern Israel: "This saith the Eternal One of hosts, the God of Israel; As yet they shall use this speech in the land of Judah and in the cities thereof, when I shall bring again their captivity...." (Jeremiah 31:23).

In the context of the New-Renewed Covenant of Mount Moab, Jeremiah's commentary in chapter thirty-one very specifically identifies the Moabite Covenant: "Behold the days come, saith the Eternal One, that I will make a New Covenant with the house of Israel and the house of Judah. Not according to the covenant [at Mount Sinai] that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt. Which covenant they break...."

This New/Re-Newed Covenant of Jeremiah 31:31 is the "New" Covenant of Moab, found in Deuteronomy 29-30. **It is an unconditional covenant. This "New/Re-Newed" Covenant is a restricted one. It applies only to Israel (the northern kingdom) and Judah (the southern kingdom) and not to the Christian Church.** This New

**Covenant which promises to restore dispersed Israel to their land is one covenant for both Israel and Judah. As in the vision of the "two sticks" in Ezekiel 37, Israel and Judah would return united and be called Israel.**

**This New Covenant with the house of Israel and the house of Judah does not include the Gentiles. It is not the "New Testament in my blood shed for the sins of many [the Gentiles]," spoken of by Yeshua at the Passover. The New/Re-Newed Covenant, or New Testament, of Mount Moab and Jeremiah 31:31, is exclusively for Israel. It has no relationship directly or indirectly to the collection of the twenty-seven books of the Christian scriptures called the New Testament. The Christian scripture, called the New Testament, was so named by the church fathers, not by the Apostles. Neither the Christian scripture, called the New Testament, nor the death of Yeshua, has any prophetic significance in the New Testament of Israel at Moab or Jeremiah 31:31! They are entirely different. The New Testament to Israel has no dimension to the Gentile Christian, and the New Testament to the Gentile Christian has no dimension to Israel.**

## **BUT WHAT OF THE NEW TESTAMENT AND ITS REFERENCES TO THE "NEW" COVENANT?**

**There are, however, two direct references in the Christian's New Testament to Israel's New Testament of Moab and Jeremiah 31:31. One occurs in Romans 11 and the other in Hebrews 8. Both of these are in the context of the future restoration of National Israel as stated above. There is no instance in the Christian scripture where these or any other covenants are "spiritualized" and applied to the Gentile or the Christian Church. Such application of these "Jewish 'New' Covenants to the Gentile Church is the work of monks and replacement theology which occurred over 1700 years ago and sadly continues today.**

**The promise of the New Covenant of Moab and Jeremiah 31 is not only unconditional but it is eternal and nonretractable. In verses 35-40, that dimension of infinity or eternality is stated: "Thus saith the Eternal One, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; The Eternal One of Hosts is his name: If these ordinances depart from before me, saith the Eternal One, then the seed of Israel also shall cease from being a nation before me forever. Thus saith the Eternal One; if heaven above can be measured and the foundations of the earth searched out beneath, [then] will also I cast off all the seed of Israel for all that they have done, saith the Eternal One."**

**Before we proceed with the other Covenants I think it best we devote more time to this "New/Renewed" Covenant since mainline Gentile Christianity look here for their standing and foundation for Covenant with God. It can be proved, and I will continue to do such, that this covenant has no bearing on the Gentile Church then the only inescapable conclusion available is that the Christian Church exists without a Covenant with God!**

**Shalom.**



## AS A CHRISTIAN DO YOU KNOW WHICH COVENANT YOUR UNDER? #3

### HAS JEREMIAH'S NEW COVENANT STARTED YET OR IS CHRISTIANITY MISTAKEN?

I choose to start this article with the listing of the many references in the New Testament that refer to Jeremiah's "new covenant". Without a doubt such wording in the New Testament leads an unthinking reader to conclude that the "new covenant" has already started.

**Answer for yourself:** Has it really?

Don't underestimate the importance of such an issue...for if you are wrong in this belief, then your life, which is filled with conducts and behaviors based upon a erroneous religious belief system, will cause you to sin in many areas where you might think otherwise. It is with this knowledge that I am constrained to reach out to my fellow Gentile believers with the facts of my study and research into these areas as a warning to them.

It is our contention at Bet Emet Ministries that nothing could be further from the truth. **Study of the Hebrew language alone concerning the Jeremiah 31 passage will confirm that there is no such thing as a “new” Covenant; only the same Covenant of Laws and Commandments which is to be “reiterated”...not replaced as Gentile Christianity has done for 1700 years.** If you have been reading our articles in the past, then you are becoming well aware and familiar with the misquotations, mistranslations, and the abundant use of the Jewish Scriptures which are taken completely out of context by the writers of the New Testament. Hundreds of examples are for your inspection on our second web site. You hopefully are becoming critical readers of the New Testament whereby you are now more equipped to read the New Testament and spot the abundant errors within it which has contributed to you believing many lies over truth during your church life.

### SO HAS THE “NEW” COVENANT STARTED YET?

My friends...either it has or it has not. Now let us examine the evidence used by most Christians for believing that the "new covenant" of Jeremiah has already started as presented in the New Testament. After reading this you can see for yourself how you have been misled and deceived in believing lies.

**Matt 26:28**

28 For this is my blood of the **new** testament, which is shed for many for the remission of sins. (KJV)

**Mark 14:24**

24 And he said unto them, This is my blood of the **new** testament, which is shed for many. (KJV)



**Luke 22:20**

**20 Likewise also the cup after supper, saying, This cup is the new testament (covenant) in my blood, which is shed for you. (KJV)**

**1 Cor 11:25**

**25 After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. (KJV)**

**2 Cor 3:6**

**6 Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life. (KJV)**

**Heb 7:22**

**22 By so much was Yeshua made a surety of a better testament. (KJV)**

**Heb 8:6**

**6 But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises. (KJV)**

**Heb 8:7**

**7 For if that first covenant had been faultless, then should no place have been sought for the second. (KJV)**

**Heb 8:8**

**8 For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: (KJV)**

**Heb 8:9**

**9 Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. (KJV)**

**Heb 8:10**

**10 For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: (KJV)**

**Heb 8:13**

**13 In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away. (KJV)**

**Heb 9:1**

**1 Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary. (KJV)**

**Heb 9:15**

**15 And for this cause he is the mediator of the **new** testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance. (KJV)**

**Heb 9:16**

**16 For where a testament is, there must also of necessity be the death of the testator. (KJV)**

**Heb 9:17**

**17 For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth. (KJV)**

**Heb 9:18**

**18 Whereupon neither the **first** testament was dedicated without blood. (KJV)**

**Heb 9:20**

**20 Saying, This is the blood of the testament which God hath enjoined unto you. (KJV)**

**Heb 10:16**

**16 This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; (KJV)**

**Heb 10:29**

**29 Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? (KJV)**

**Heb 12:24**

**24 And to Yeshua the mediator of the **new** covenant, and to the blood of sprinkling, that speaketh better things than that of Abel. (KJV)**

**Heb 13:20**

**20 Now the God of peace, that brought again from the dead our Lord Yeshua, that great shepherd of the sheep, through the blood of the everlasting covenant, (KJV)**

**As if that was not proof enough, we have Paul explaining why the Jewish people do not accept this "new" theology:**

**2 Cor 3:14**

**14 But their minds were blinded: for until this day remaineth the same veil untaken away in the reading of the old testament; which vail is done away in Christ. (KJV)**

****Answer for yourself:** Now what did we just see that the New Testament affirms?**

**So you can see that without a doubt the New Testament believes and testifies that the New Covenant had already begun.**

## THE ESSENE LINK WITH THE NEW TESTAMENT

Now for a real shake up. As many of you know we at Bet Emet have for years now tried to exposed the New Testament for what it really is; a Roman propagandist document filled with both truth and error. To the uninitiated reader one cannot pick the “meat from the bones”. But with study you can.

According to Martin A. Larson, a recognized Essene scholar, on page 173 of The Essene Heritage, the “epistles now attributed to James, Peter, John, and Jude, stem directly from the Essene tradition.” Also, he states, that “Jude quotes directly from Enoch; and that all express a bitter opposition to Pauline teachings, and emphasize the priority of works over faith as well as proclaim the imminent Parousia.” Notice also that they **all “declare that the New Covenant is a continuation of the Old.”**

Dear ones it is this same Essene “theology” we read in the New Testament. The New Testament is highly apocalyptic in itself and is highly “Essenic” in many places. The writes of the New Testament expressed a belief in the imminent apocalyptic eschaton in their life times; and along with that expected Divine intervention would be the establishment not of a “New” Covenant to replace the Old whereby the Laws of Moses and Noah would be replaced, but “Re-Newed” as Jeremiah had prophesied they would be. This must be your understanding which you read the New Testament and the passages quoted above. Failure to do so will guarantee you will misinterpret every passage your read. We simply cannot read the 21st century into these documents as if they were referring to our day and time. To complicate matter worse the redactors of the New Testament has added repeatedly “words” to the passages of the Greek manuscripts such as “testament” and “covenant” to brainwash you into thinking that the “Old” Covenant with its Laws and Commandments from Noah and Moses were obsolete. This is tampering with the Word of God as spoken by Jeremiah the prophet and this should outrage you...if you only knew. Lastly, Lawrence Schiffman, another recognized scholar in Dead Sea Scroll studies, states on page 81 of Reclaiming The Dead Sea Scrolls, that “the Essenes and the Dead Sea sect were physically decimated,” referring to the Roman siege of 70 C.E., as well as stating that the “extreme apocalypticism of the Essenes and their theology has been discredited”.

Let me also inject into this study a very important fact of Biblical history. The Essenes, an apocalyptic monastic movement in the first century, often connected with the Dead Sea and the Dead Sea Scrolls, were know to be called “the new covenanters”. **These people considered themselves the fulfillment of the “New Covenant” and they were WRONG! But unlike the Gentile Church of today, they never entertained the idea that the Laws of the Covenant were obsolete and would be replaced with “grace”.** When reading the ideas in the New Testament, referring to a time period prior to 70 C.E., and the hopes of Divine intervention when God would write His Laws on the hearts of both Jew and non-Jew, we must recall that it was these who wrote not of a replacement Covenant as Christians mistakenly believe they have today, but a continuation of the “Old” Covenant as shown above. Gentile Christianity is simply wrong in this issue. The hopes of the Jewish people were that in the eschaton that they believed was imminent, that the Torah would go from the Temple into all the world and that their Gentile captors would become the righteous of the nations as God’s Laws would be written upon the hearts of these people as well. The world would be at peace and Eden would be endemic. **So when reading the New Testament with the hope of apocalyptic Divine intervention in the hearts and minds of these “new covenanters” we must realize that the events transpiring after 70 C.E. render their whole ideas about the “New Covenant” as expressed in their writings as being, as L. Schiffman states, “totally discredited”!**

If one would just look outside his window it is evident that the Laws of God are not written in the hearts of the majority of people in the world. Just look at the headlines of you newspaper in the morning for confirmation.

Now let us continue to investigate for ourselves if the testimony of the New Testament can be trusted in light of other facts which state otherwise.

## EXAMINING JEREMIAH FOR TRUTH...YOU WANT THE TRUTH DON'T YOU?

**1. Jeremiah 31:31-34**—Here are the relevant quotes: *"Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt, which my covenant they broke. . .But this shall be the covenant that I will make with the house of Israel; after those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people. And they shall no more teach every man his neighbor, saying, Know the Lord, for they shall all know me. . .for I will forgive their iniquity, and I will remember their sin no more. "*

From this, Christians deduce that God told Jeremiah that He would make a new set of laws, a new contract with man. They even call the New Testament the "Bris Chadosh," which is the Hebrew for "a new covenant." It never ceases to amaze me that many Messianic Christians use the Hebrew for the New Testament "Bris Chadosh" in their terminology never understanding what the Covenant stipulations for such a Covenant as stated by Jeremiah truly are; especially in light of their contradiction of these Covenant stipulations in their life-style. Such irony is literally blasphemy of the Name of the Lord and constitutes profanation of His Name. This verse, as taken from Jeremiah, is what ostensibly legitimized the text and the concepts of the New Testament, and therefore we will begin our discussion with this passage. Understand this, if you look to Jeremiah for your authority for the "New Covenant" then you must be willing to accept and submit to all that Jeremiah states about such a Covenant. To do otherwise is a lie to the truth of Jeremiah and a deception to your own integrity as a child of God who professes to love HaShem.

## IN SPITE OF WHAT THE NEW TESTAMENT SAYS.....DID YOU KNOW THAT THERE ARE PROBLEMS WITH THE CHRISTIAN INTERPRETATION THAT A NEW COVENANT HAS BEGUN?

The failure of the typical Christian to recognize the multiple forgeries within the New Testament is primarily due to their failure to know their own Old Testament Jewish Scriptures. If the typical Christian was not a "New Testament" Christian so much but was an "Old Testament" Christian, then when reading the New Testament they would be better equipped to spot the misquotations or the verses removed out of their original context by skillful Gentiles who were writing this document to fulfill their own religious agenda over 1800 years ago. **And make no mistake about it, when I say the Jewish Scriptures I mean the Jewish Tanakh or the JPS Tanakh, and not the equally forged and corrupted Christian mistranslations of the Tanakh as contained in the Christian Bibles.** I really dislike saying "Old" in referencing the Jewish Scriptures, but for the sake of recognition I will call the Holy Jewish Scriptures by this name since most recognize the title.

If we begin with the Jeremiah quote we find in chapter 31 verse 34 the first problem for the Christian to deal with if he wants to believe this "New Covenant" has already begun. Verse 34 states: **And they shall teach no more every man his neighbor, and every man his brother, saying, Know the LORD: for they shall all know Me, from the least of them unto the greatest of them, saith the LORD...**

**Answer for yourself:** Did you catch that?

If the birth of the Christian religion really did introduce the new covenant, then there should no longer be any need for anyone to teach the word of God, *"for they shall all know Me."* Since, as everyone with eyes can see, the whole world does not yet recognize God, and the Christians are still trying to teach religion to the world, as are others, it is quite clear that the verse, *"they shall teach no more every man, saying, Know the Lord"* **does not yet apply. In other words, the new covenant has not yet taken place.** No matter what another document might say, even the New Testament or its supposed apostolic writers, such testimony contradicts the prophet Jeremiah and is totally invalid. **The New Testament is supposed to be the climax of Biblical Judaism not the repudiation of it. If the New Testament contradicts the Old Testament then there is no truth in it.** For the life of me I cannot understand how a document so full of theological holes is held to be a higher truth than the Bible Yeshua used (Tanakh) or the Prophets he quoted. Yeshua did not have a problem with Jeremiah, but the clever writers and redactors of the New Testament before the canonization of the New Testament so altered the words of Yeshua

and literally put into his mouth "sayings" which were totally foreign to what the real Yeshua both believed and professed. You need to be aware of this! Comparison of New Testament manuscripts reveal such things if you would only look. But you don't know of such because of your lack of study in these areas. I bring you the news that it happened and challenge your study in these areas to see these things for yourself.

If you take the context of Jeremiah 31 where the "first" mention of this "New Covenant" is mentioned, and compare it to the experience of those who are professing that the "New Covenant" has already started, and started with the death of Yeshua, **then it is quite contradictory for the Christians to spend millions of dollars in their attempt to convert the world to Christianity, and to then claim that we already live under the terms of the new covenant. The evangelism of the Christian Church absolute invalidates their stance that a New Covenant has already begun.** This is something few have ever considered. No, I am not against the world-wide witness to truth by the church, but such witness to Jeremiah's truth only testifies that Jeremiah is right and that the New Covenant promised by God has not begun yet. To say otherwise is again to wrestle the Jewish Scriptures to the destruction of truth. Christianity has got the cart before the horse again, and is totally wrong in this regard.

## BUT CHRISTIANITY HAS AN ANSWER TO SUCH A PROBLEM

However, the Christians claim that they have an answer to this problem. They say that verse 34 (*"And they shall teach no more. . ."*) refers to the **second coming of Yeshua**. Verse 34, they say, will be fulfilled when Yeshua returns once again to visit mankind.

Since we will have to do it eventually, this is an opportune place to thoroughly analyze the doctrine of the second coming. Since space is at a premium, let me encourage all readers to e-mail for the articles on the "second coming" and the creation of such a doctrine by the early church to try to explain away the lack of Yeshua coming again after 70 C.E. as well as 135 C.E. as he said he would and as the majority of the people hoped for and expected. Necessity is the mother of invention. You will discover that whenever any really strong question, such as the one above, is asked, the standard answer is that it refers to the second coming. It therefore becomes extremely important to ascertain the validity of this claim. The success of the Christian claim or its failure rests to a very large extent on the theory of the second coming.

**First of all, the Christian explanation above that verses from Jeremiah, verses 31, 32, and 33 refer to the time of around 29 A. D., and verse 34 applies 2,000 or more years later seems very forced, if not absurd.** There is no indication whatsoever that this interpretation was intended. It is clearly an answer born of desperation by those having to explain the failure of fulfillment of Messianic predictions by Yeshua and others as written in the New Testament.

In addition, there is a major historical dilemma which seems to explain why the doctrine of the second coming was invented. H.M. Waddams, who was the Residentiary Canon of Canterbury Cathedral in 1968, wrote a book explaining why it took so many years for the Church to get organized into a formal, organized group. His answer is that even though verses such as Matthew 24:34 may mean that Yeshua is referring to a future generation (i.e., substitute "that" for "this," which of course is very forced) nonetheless most of the early Christians thought that the simple interpretation was correct. It corroborated the impressions that they had of the message of Yeshua, and so they thought that Yeshua would return within their own lifetime. After all, Yeshua did say, in Matthew 16:28, *"Verily I say unto you, there be some standing here which shall not taste of death, till they see the son of man coming in his kingdom."* However, after many years went by, and the generation that lived in Yeshua's generation had all died, it became rather apparent that Yeshua would not reappear in the near future. In the absence of Yeshua's return, the doctrine of the "immanent return in that generation" was therefore changed so that his reappearance was not necessarily going to be in the near future. It is sad to say but my experience in my study testifies that much of the Christian religion is merely a reaction to beliefs, customs, and unexpected developments that were accepted by or occurred to the people that lived near the early Christians. For example, many Christian holidays are revisions of early pagan holidays.

Thus, the doctrine of the second coming most likely arose out of a historical dilemma, and not because of the Christian claim that there is a theological dilemma which justified it.



# OTHER PROBLEMS WITH THE CHRISTIAN VIEW THAT THE NEW COVENANT HAS ALREADY STARTED

Matthew 24 discusses the end of the world, and then, in verse 34, after describing all sorts of unusual prophecies, Yeshua says, "Verily I say unto you, **"This" generation shall not pass, till all these things be fulfilled.**" Notice if you will the text says **"THIS"** and not **"THAT"**! The natural reading of that sentence is that the generation to whom Yeshua was talking to would not pass. That is what "this generation" seems to mean—this very generation that Yeshua lived among. **However, the events did not occur during that generation.** Look at history. In order to bolster their claims that a New Covenant had already begun Gentile Christians would later therefore claim that Yeshua meant that when the prophecies begin to be fulfilled, then the generation that begins to see those events shall not pass away until they are all fulfilled. Thus, according to Christian theology, the sentence really should read, **"that generation shall not pass away,"** which is why **the Christian interpretation is forced**, and was not really accepted at first. Now a new millennium has begun and no Yeshua on the scene. In Biblical years, a generation has come and gone since Israel became a nation in 1948. I guess it is time for Hal Lindsey to write a new book to explain away what he already has written once again that was in error. Again necessity is the mother of invention. Either Yeshua meant what he is reported to have said (speaking to "that" generation) or else he lied. I choose not to believe that Yeshua is a liar. But if you will be honest the only other rational understanding is the creation of such a doctrine; and it was this new doctrine which was put into the mouth of Yeshua by the early church in order to give validity to their replacement doctrines which literally are "new". But this is a far cry from a "New Covenant". **Again understand when confronted with the misapplication of the Jeremiah 31 passage in order to give validity to this new doctrine which opposed Biblical Judaism, it was necessary to create a second coming and postpone it in order to allow validity for this unique Christian interpretation of the beginning of a "New Covenant".** Some of the earlier followers of Yeshua, both the Essenes as well as the Gentile followers who were influenced by Paul, needed to justify their religious stances which conflicted with the Torah, Moses, and the Prophets, and give validity and prophetic authority to their contradicting positions by incorrectly quoting Prophetic Jewish passages completely out of context. This was done by misapplication of Jewish Scriptures which were used completely out of context as I am showing you on the second website as well as adding words in the New Testament to passages such as "testament" and "covenant". **If you were not quite well familiar with the Jewish Old Testament (Tanakh) then it would very easy to read a passage in the New Testament and feel it sounded "right" but in reality was completely wrong since it misquoted, mistranslated, and misused Jewish Scripture. As you can see competence in the Jewish Old Testament as taken from the Tanakh is a required necessity for correctly understanding the New Testament for what it really is.**

But we are not through yet. There are other problems.

## WHICH MESSIAH ARE WE TO EXPECT?

Let us now turn to the supposed theological dilemma. There are verses which indicate that the Messiah will appear in a weak and inglorious fashion, such as Zechariah 9:9, where the Messiah is described coming into Jerusalem *"lowly, and riding on a donkey."* There are, on the other hand, other verses which indicate that he will appear in a mighty, glorious, and ruling fashion, such as Daniel 7:13 and 14, which describe the Messiah coming in on clouds, and *"there was given him dominion, and glory, and kingdom. . ."* etc. These two verses seem to be the source of the contradiction, and the Christians claim that the Jewish answer is very poor. Let us therefore compare the Jewish with the Christian answer.

The Christians quote two basic Jewish answers, and, in fact, I have not found any more than those two. One answer, mentioned by the Ibn Ezra on Zechariah 9:9, is that Zechariah refers to the Messiah that will be from the house of Joseph (who according to Jewish tradition, will introduce the Messianic Age) and Daniel refers to the Messiah from the house of David. Since the first one will be killed, according to the Talmud, as they explain Zechariah 12:10 (see Talmud Succah 52a), it makes sense to say that both verses of Zechariah refer to the same

person. Since his end will be in death, his beginning will be lowly and meek. The other answer is given by the Talmud in Sanhedrin 98a. If the Jews are worthy (i.e., righteous), then the verses of Daniel will apply; if they are not worthy, then the verse of Zechariah 9:9 will apply.

Let us now look at the Christian answer. As you probably have already guessed, Zechariah 9:9 refers to the first coming of Yeshua, as does Zechariah 12:10; whereas Daniel 7:13 and 14 refer to the second coming of Yeshua. Necessity is the mother of invention once more.

**There are, however, some very major difficulties with Christianity's answer concerning the two comings of Messiah. First, if you look at Zechariah 12:10, 11, 12, 13, and 14, it becomes extremely obvious that it does *not* refer to Yeshua, because it says that "I will pour upon the house of David and upon the inhabitants of Jerusalem, the spirit of grace and supplications, and they shall look upon me whom they have pierced (Christians claim that this refers to Yeshua, who was stabbed) and they shall mourn for him, as one mourns for his only son (which Christians again point to Yeshua, the supposed son of God). . . In that day shall there be a great mourning in Jerusalem. . . and the land shall mourn, every family apart. . . all the families that remain. . . "** **But Zechariah never said this! The Christian Old Testament and the Christian New Testament quote of it is a LIE!** God said we are not to take away or add to His Word...remember? Well someone did! Let us see.

**First of all the above quote as taken from a Christian Bible is a PURPOSEFUL gross mistranslation of Zech. 12:10-14 from the Hebrew Tanakh.** The Christian Bible rends it completely different from what the Prophet Zechariah intended. Space does not permit a full disclosure on such a mistranslation in this article so request it. Let me say in passing the Christian translation concerns only two parties, the Jews looking upon the one pierced.....who else but Yeshua, right? But the Hebrew concerns 3 parties; the Jews looking to God concerning those of their own who were pierced and killed in the end-time battle with the Gentile powers of the world. **Let us not forget that our Christian Bibles need to be accurate translations and not forgeries to make self-fulfilling prophecies.** I challenge anyone to get a copy of the Jewish Scriptures and prove me wrong on this! It simply cannot be done. The Christian New Testament and the Christian Old Testament are not faithful translations. If an accurate translation is not important to you, then there is no hope for you so quit reading our articles. But if you want to know the truth continue on. Understand that is such errors as this, when rehearsed you whole life in the Christian Church, which leads you to false beliefs, sin, and literally idolatry.

Now for the sake of proving my point I will assume that the Christian translation is correct. For after all, you would most likely never had known of this until you read my article. According to the Christian mistranslation, yet a big question comes to mind.

**Answer for yourself:** If this refers to the first coming of Yeshua, then what was the spirit of grace and supplication?

**Answer for yourself:** Where in Biblical history do we find such a spirit of grace and supplication being poured out upon the Jewish people in the wake of Yeshua's death?

It never seems to have occurred! In addition, there certainly was no great mourning in Jerusalem and throughout the land by all of the Jewish families after the death of Yeshua. On the contrary, since many Jews, according to the Gospels and the New Testament, encouraged the crucifixion, if anything there was a great rejoicing, rather than mourning. Does not the Gospel of John say that Yeshua came unto his own people and they rejected him? Does not the New Testament imply that the Jewish people wanted Barrabas instead of Yeshua? Thus, without any doubt, Zechariah 12:10 does not refer to Yeshua because instead grace being poured upon the Jewish people after his death, only destruction and Roman anti-Semitism was seen. Look at the subsequent history of the Jewish people and then tell me about their "prosperity" and "grace" in the wake of the Roman war.

## **WHEN WAS YESHUA RECOGNIZED AND ANOINTED KING OF ISRAEL BY THE PEOPLE?**

Another problem is seen in the Zechariah 9:9 passage; it clearly also does not refer to Yeshua: *"Rejoice greatly, O daughter of Zion. . . behold your King is coming to you, he is just and having salvation; lowly, and riding on a donkey. . .and he shall speak peace unto the heathen, and dominion shall be from sea to sea, and from the river to the ends of the earth. . ."* First of all, Yeshua was not the King of the Jews, even if it is true that such a label was placed over his head by the Romans who crucified Yeshua. According to Matthew 27:1, all of the chief priests and elders of the people wanted to kill Yeshua, and the multitude (27:20) felt the same way about Yeshua, according to the --- New Testament. Thus, if Matthew is correct, the Jews did not feel that Yeshua was their king. **If Matthew is not correct, then the New Testament is false, and the theory of the second coming and the entire Christian religion is also false.** Even Josephus, who wrote his history very shortly after Yeshua was supposed to have been crucified, barely makes mention of Yeshua. Such is not to be expected if Yeshua was a "King." In his Antiquities of the Jews, Book XVIII, III, 3, there is one small, lonely paragraph about Yeshua, and even that does not seem to belong there. That is why many scholars, even Christian, consider this passage in Josephus to be an interpolation (forgery) by some Christian, at a later date. In the Antiquities, Book XX, IX, 1, Josephus does mention that "the brother of Yeshua, who was called Christ, whose name was James" was accused of breaking the law; this is a very meager comment to make regarding a "King" of Israel. If you desire to read more about this I suggest H.M. Waddams, *The Struggle for Christian Unity*, Walker & Co., PLY., 1968 p. 10. Along with Emil Schurer, *A History of the Jewish People in the Time of Yeshua*, New York, 1961, page 211. You might also want to read *The Quest for the Historical Yeshua* by Albert Schweitzer and the foreword by Wm. LaSor to Whiston's translation of Josephus.

Thus, the New Testament's claim regarding the existence and kingship of Yeshua seems to be contradicted by itself as well as by other sources.

## WHEN DID YESHUA PREACH TO GENTILES?

In addition, Yeshua did not *"speak peace to the heathens."* If you look at the end of Acts 10 and the beginning of Acts 11, it is clear that the apostles themselves were shocked that Peter preached to the Gentiles. Now, this makes sense only if they were taught this by Yeshua himself. Apparently, **Yeshua made it quite clear that the message was to go to the Jews only.** In fact, Paul said this explicitly in Acts 13:46. (See also Matthew 14:24.) So it is clear that Yeshua himself never preached to the Gentiles, which therefore excludes Yeshua from being the subject of Zechariah 9:10.

## WHEN DID CHRISTIANITY BECOME THE WORLD'S MAJORITY RELIGION?

Lastly, the subject of the prophecy of Zechariah would have *"dominion from sea to sea, to the ends of the earth."* This, of course was not true then, nor is it true now. At last census, Christianity boasts only 1/3 of the world's population and this a far cry from "dominion from sea to sea". The only possible answer the Christians could give is to say that Zechariah 9:9 refers to the first coming, and 9:10 refers to the second, but this is so obviously forced that it need not be discussed. In addition, it makes the entire proof of the second coming fall due to circular reasoning.

It is therefore quite clear that the Christian answer to the apparent contradiction between Zechariah and Daniel cannot be true. I stress this because you will find it difficult to believe that they could have accepted it in the first place. **If the Christian answer is clearly untrue, then, consequently, the doctrine of the "second coming" must similarly be considered to be untrue.** It is simply an answer born of desperation due to the inability to answer the strong questions against Christian Biblical interpretations. Understand that I personally believe in the coming of a Messiah but reject the traditional "second" coming teachings of Gentile Christianity.

**Thus, the Christian answer to Jeremiah 31, which is what started this entire discussion, must also be rejected. The new covenant has not occurred yet, and verse 34 does not refer to a "second coming."**

# WHAT NEW LAWS...OR REAFFIRMATION OF OLD LAWS?

In addition, the Christian approach to Jeremiah 31 rests upon one premise, and that premise must be examined. The Christian premise is that a "bris," a covenant, would include a new set of laws. However, if you look throughout the Old Testament, you will find that "bris" does not mean a set of laws, but rather, a creation of a bond, a creation of a closer relationship. Thus, the Christian interpretation, which justifies a new set of laws (Christians do not keep kosher, observe the Sabbath, tithe correctly, or observe Biblical Festivals like Yom Kippur, etc.), is built on a false premise in the first place. One only need look at Genesis 9:12; God is not commanding the animals; He is creating a relationship with them. Again look at Genesis 15: 18; there is no set of laws being commanded to Abraham or changed. Again if one only look at Deut. 7:2 God is telling His Jewish people to not create a close relationship with the pagans who lived near them. If we look to Jeremiah himself, in 22:9 we see how Israel broke their close relationship with God and worshipped other Gods instead. If it meant, because they broke the laws, then why specify that they also worshipped other Gods? It would be as if one would say that not only did you murder, but you also robbed! Look at these verses and you will see that a "bris"—a covenant, never refers to a set of laws, and so most Christians are really misinterpreting this issue.

Before we move on to another "proof," there is another important point to be made. It seems clear from the entire Torah that something essential is missing, because if you carefully examine it, it is not very precise at all. For example, look at the Ten Commandments in Exodus, chapter 20. It says that one should not do any work on the Sabbath—but it does not define work, and nowhere in the Torah does it explicitly define what constitutes "work."

**Answer for yourself:** How then does one know how to obey this law? It says "*honor your father and mother*"—but how does one do that?

**Answer for yourself:** Must a person obey his parents' wishes that he marry someone who he hates but his parents like?

**Answer for yourself:** Must he or she reject a job that his or her parents dislike but he or she desires it?

**Answer for yourself:** Must a child stand up every time a parent walks into the room?

You see, there is no real guideline here. If you say, use common sense, that does not help. Many people have a different feeling for what is "common" sense, and therefore you cannot really know if your conclusion is, in fact, the will of God. It does not make sense to claim that God commanded such vague and obscure guidelines. Even the next few laws are unclear. "*Thou shall not murder*".

**Answer for yourself:** How do you define murder?

If the state allows a type of killing, such as ancient Greece allowing defective children to be left to die on a mountain, is that no longer murder?

**Answer for yourself:** Is it murder to kill an unborn child, or is it murder only if the child is born? Should 10 seconds determine if it is permissible to kill a child within a mother's birth canal or not to kill it once it exits?

This analysis can be done with virtually every law in the Torah, and so one is faced with the following choice: either God commanded obscure guidelines (and that does not seem quite God-like, since even we mortals are sure to give very precise commands to our own children), or else He defined each law, but did not put it down on paper. Jewish tradition says that the second choice is, in fact, what happened. God defined each law, and taught his definition to Noah and Moses, who in turn taught the rest of world and the Jews. This oral definition of the Torah (written law) became known as the Oral Law. In Deuteronomy 17:8-13, the Jews were also commanded that if a doubt were to arise in any area of Jewish Law, they should go to the Sanhedrin, the high court, and what the Sanhedrin interprets the law to be, will become, in fact, the will of God. (That is how the Oral Law understands those verses.



This is actually, historically, how the Jews functioned in classical times. Even the New Testament agrees that that is how the Jewish society was run; i.e., under the Sanhedrin. So now we have a basic question which is extremely basic and crucial.

**Answer for yourself:** If, as history and the New Testament agree, the vast majority of Jews, and the Sanhedrin, rejected Yeshua as the real Messiah due to failure to fulfill necessary Old Testament prophecies, and the Sanhedrin thought that Yeshua did not fit the qualifications for being a bona-fide Messiah, according to its interpretation of the Bible, then should we follow the opinion of the Sanhedrin?

This is merely a matter of interpreting Jeremiah 31 or Isaiah 53, etc., and when it comes to Biblical interpretation, we are commanded by God to follow the Sanhedrin. Once your study of the New Testament reveals to you “fulfilled” New Testament prophecies are nothing more than purposeful mistranslations, misquotations, and misapplication of Jewish Scriptures wrestled out of context to create “fulfilled contexts” will you then see for yourself why the Jews yet wait for their Messiah. I have seen this for myself and no longer can say definitely that Yeshua “was” the Messiah. He simply did not fulfill the necessary prophecies according to the Jewish Scriptures. Fulfillment of “misquotations” and “mistranslation” does not make for a Messiah! If you continue your study you will see this and our web site details these things for all to see.

Both the Sanhedrin as well as the majority of Jews who lived *at the time of Yeshua* rejected him, according to Paul in Acts 13:46, and they rejected the Christian interpretations of the Bible. Without serious study you will never see these things for yourself because the “flawed” document you carry, the New Testament, only rehearses error over and over.

**Answer for yourself:** How, then, is any Jew permitted to accept Christian interpretation today? He simply cannot.

**Answer for yourself:** How, then, is any non-Jew permitted to accept Christian interpretation today? He should not as well but cannot without serious study to prove to himself the deceptions of what I speak.

**Answer for yourself:** Could a person also accept Christian interpretations of how to honor one's parents? Not if he knew the Hebrew interpretation.

**Answer for yourself:** Would it also be permitted to accept the Christian interpretation of "do not murder?" Again, not if he knew the Jewish interpretation as well as the Rabbis who consider failure to feed the poor “murder” as well.

Always remember that the Church initiated the Crusades, during which thousands of Jews were killed in the name of Yeshua. In addition, remember that the Church was against the shedding of blood because of the command, "*Thou shalt not murder.*" Therefore, during the Inquisition, the Church killed thousands of Jews who had been forced to convert by *burning* them, sometimes *alive*, so that no blood would be spilled! The Christian interpretation was that it was wrong to spill or shed blood, but strangling or burning was permitted. That is one of the reasons why they burned people at the stake.

**Answer for yourself:** Thus, that is the choice—who is to interpret the Bible, and that is the question—why did almost all of the Jews reject Yeshua as the Messiah and the Christian interpretations of the Bible as well? For the same reasons you now see concerning the “New Covenant”. Except for a small fringe movement within Judaism who considered themselves the fulfillment of the “New Covenant”, the Jews in mass knew better. The world had not changed. The Essenes and their apocalyptic theology was totally discredited! Their theology lives on in the New Testament.

**Answer for yourself:** Should this Essene theology in the New Testament be totally discredited as well?

You should be getting the answer to that by now.

One of the reasons for your agreement is that you are coming to see that many of the Christian interpretations



of the Bible are forced, if not ludicrous, but you can decide that for yourself, so continue to read. Over time Bet Emet Ministries will analyze many more interpretations and translations from the New Testament which are not only taken out of context, but distorted on purpose. **The Jews never had the concept of a second coming for their Messiah, and since it was the Jews themselves who first taught the notion of a Messiah, via the Jewish prophets, it seems quite reasonable to respect their opinion more than anyone else's.** It was the Christians who were changing the status quo, and so they ought to have very substantial reasons for doing so as shared in this article. As you will see, their reasons and proofs are not substantial at all, and they therefore have yet to justify their change of the status quo. It is time someone told you the truth. But few have studied deeply enough to find such mistakes. To God be the glory for showing His remnant the truth. **Repentance from a false religious belief system is in order.**

## **SO IF WE ARE NOT UNDER A NEW COVENANT YET...WHAT DOES IT MEAN TO ME A TYPICAL CHRISTIAN?**

The answer to the above question I hope will startle you. If, as I have labored to show you, that there is not yet this "New Covenant," then we are under the "Old Covenant". To believe you are under a "non-existent" New Covenant and reject the Old Covenant (containing the covenants of Noah and Moses which contained the stipulations of maintaining good standing within them), and the Laws of Noah within it which were given to the non-Jews of the world, means you are standing outside the Covenant with God! You as a Christian have no Covenant with God at all since you reject the only one given to you by God. Thanks Paul!

For a Jew they are responsible for 613 Commands or Laws. For the non-Jew he is responsible for 66 of them under the heading of the Laws of Noah. Of course Isaiah 58 teaches the non-Jew to "choose those things pleasing to God and to take hold of His Sabbaths." These are opportunities for the non-Jew to rise above the minimum in his relationship with God. The bottom line is that we get to, don't have to. Such is an expression of our love for God.

Within these commands are laws regulating the worship of God in certain ways which the Christian Church has rejected. Within these commands are laws regulating how you are to give your money and tithes which are also a form of worship of God; by in large Christianity rejects these today. Within these commands are laws regulating sanctifying the Name of the Lord which every Christian breaks without knowing daily. Literally Christianity profanes the Name of the Lord day after day. Breaking this pattern of worship means we worship in vain since you don't follow the commandments of God for worship within the Covenant He gave you. As Christians you do your own thing outside the Covenant God gave you just like Nadab and Abihu did. God killed them in their first "church" service...remember? Under the only covenant there is no license to worship some "new" way. Such is sin. Thanks Constantine!

Within these commands are laws requiring the Tithe to be given a certain way and the money spent only in certain ways on certain things. Today no church follows such laws. That means if you give your Tithe to the church and they don't obey the commands of the only Covenant in existence then you are robbing God and don't know it since you really don't have a license to do it any other "new" way. Such is sin.

Within these commands are laws requiring certain Holy Days be observed and kept by non-Jews and the Christian Church not only has labeled them as "passed-away" but tragically replaced them with pagan holidays to which Yeshua's name has been affixed. To adhere to a Christianized paganism is sin. Thanks Rome.

Within these commands are laws forbidding the worship of anything or anyone other than Yahweh. The Christian Church made Yeshua a God in the 4th century and those who worship him are idolaters. Remember they changed the text of the New Testament documents to agree with their developing theology as charted from Catholic Church Council to Council. This is a fact. Prove it wrong...you cannot if you look. Such is sin.

**Answer for yourself:** One last question. Have you ever read Jer. 31 closely for yourself and seen that when this "New Covenant" (RENEWED IN HEBREW) occurs that God says in Jer. 31:33: **But this shall be the covenant**

**that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be My people.**

**Answer for yourself:** As a typical Christian, under "grace and not under the Law according to Paul's gospel" are you perplexed how Paul could say such a thing or feel comfortable being in a "NEW" covenant which rejects wholeheartedly the Laws of God which is the context of the original Jeremiah quote?

**Answer for yourself:** How comfortable can you be knowing this now and that Christianity follows Paul more than Yeshua?

**Answer for yourself:** Do you again see how Jeremiah is again misquoted in the New Testament over and over again, from the Gospels to Hebrews by omitting the conditions for such a Renewed Covenant or New Covenant (the adherence to the Laws of God)?

**Answer for yourself:** Do you realize that acceptance of Christianity's New Covenant and New Testament means in reality that you have removed yourself out from under the ONLY Covenant God made with mankind and literally makes you not one of His people?

**Answer for yourself:** How comfortable are you now once this information sets in and you understand the gravity of the situation? Want to go to your Gentile Church and hear more lies? I never knew any of this either until I studied my blessed assurance off! And you should know it too!

**I could go on but you get the point. It is way past time you recognize that the only thing "new" under the sun is the false religious belief system which supports Christianity today. Shalom.**

**More to follow!**



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## AS A CHRISTIAN DO YOU KNOW WHICH COVENANT YOUR UNDER? #4

**Answer for yourself:** Christians are constantly attesting that they are under a "New Covenant"...are they really?

**Answer for yourself:** Is it possible that due to their lack of scholarship that they are mistaken and have relied on emotionalism rather than textual facts from the Bible which, when recognized, dispute their claim?

In the previous articles in this series I have demonstrated that there were a series of Covenants made with mankind which God sanctioned as written in the Jewish Scriptures. If you have been an astute reader you have noticed a progression of revelation given to mankind as contained in such succession of Covenants and Covenant stipulations. Of importance to us in this pursuit of truth one should notice that within the Laws of Moses and the Covenant with Moses is contained the Laws of Noah from the Covenant of Noah. In a real way the Covenant of Noah is reiterated almost entirely in the Laws of Moses and the Covenant of Moses; although with some minor changes. Once this is understood it has startling repercussions to Christianity today which denies the validity of the Laws of Moses all the while not understanding that within them were Laws given to "ALL" non-Jews and Gentiles long before there were sons of Jacob or "Jews". And let us not forget that the Covenants of God are "eternal". This means when reading the Old Testament or even the New Testament that if a non-Jewish Christian reads such references to "the Law" and thinks that they have no bearing upon the non-Jew and "ONLY" the Jew then he makes a critical mistake and such failure to understand such dynamics I guarantee leads to erroneous conducts and behaviors in the life of the non-Jewish believer and God considers much of such "behaviors" sin. This is the warning I bring and the information and facts concerning this important topic prove the point. Coupled with this, in the last article I demonstrated beyond any doubt that the "new" Covenant referenced by Jeremiah has absolutely nothing to do with what the Christian of today calls his "new covenant". Literally the Gentile Christian church has attached the word "new" as borrowed from Jeremiah to their lawlessness of today and in reality by rejecting the only Covenant given by God to them they stand apart from God without a Covenant. When these facts of Biblical language and history become apparent to you, as well as when you come to grips with the facts of the credibility of the "New Testament" which gives false assurance to many by rejecting the only valid Covenants given to the non-Jewish believer and then substituting a Roman lie for it, then the horror of your disobedience toward God and shame of the false religious belief system which has entrapped you should bring you to your knees in tearful repentance. Only then can it be said of you that you are not far from the Kingdom of God. But understand being close to the Kingdom of God means a total separation from the Kingdom of Babylon's false religion as well as the Kingdom of Rome's pagan religion; both of which rejected the only true religion given by God to mankind as detailed in the Old Testament which has Covenants first for non-Jews and then for Jews which had a higher revelation. Such is the tragic consequences of anti-Semitism and you have been mired in it your whole life as a Christian whether you knew it or not.

Again, one of the main reasons you have not seen such for yourself is not only because you have failed to study in detail your faith and have taken almost everything by "faith"; never believing for one moment that

you were not being taught "truth". Coupled with this also comes the failure of the Gentle Church to teach the Jewish Scriptures correctly.

## JEREMIAH 31:30-33...HAS THE GENTILE CHURCH TAUGHT IT CORRECTLY?

**No!!!!!!!** Let me show you why. First read the passage.

[30] Behold, days are coming -- the word of *HASHEM* -- when I will seal a new covenant with the House of Israel and with the House of Judah: [31] not like the covenant that I sealed with their forefathers on the day that I took hold of their hand to take them out of the land of Egypt, for they abrogated My covenant, although I became heir Master --the word of *HASHEM*. [32] For this is the covenant that I shall seal with the House of Israel after those days -- the word of *HASHEM* -- I will place My Torah within them and I will write it onto their heart; I will be God for them and they will be a people for Me. [33] They will no longer teach -- each man his fellow, each man his brother -- saying, "Know *HASHEM*!" For all of them will know Me, from their smallest to their greatest -- the word of *HASHEM* -- when I will forgive their iniquity and will no longer recall their sin.

Christians use verses 30 and 31 to 'prove' to us that God promised that the Torah will be replaced by a "New" Torah, the Christian New Testament. But the verse simply does not say that; in fact it says just the opposite! Let me prove it to you!

First of all the Strong's definition for the word used by Jeremiah..."new":

The Strong's # is 2319 chadash (khaw-dawsh');

from 2318; new:

First of all notice that Strong's Lexicon lists a root word as well as a derivative word as used in the verse at hand. First, the translation of " 2319:

KJV-- fresh, new thing.

This is too ambiguous to say the least and we learn nothing from this, but if we look at the "root" word we glean terrific knowledge...let us see.

The Strong's # for the "root" word is 2318 chadash (khaw-dash');

a primitive root; to be new; causatively, to rebuild:

KJV-- renew, repair.

**Answer for yourself:** Did you notice that the "root" word for "new" as used in Jer. 31 means "renew, repair, rebuild" and not "replaced"?

Well someone needs to tell the author of the Book of Hebrews because when he quotes this verse he uses a word in the Greek which does not carry the concept of "renew, repair, or rebuild" but one which carries the idea of "new" as in replaced. Such a reference in the Book of Hebrews is not the concept Jeremiah conveys and to say differently is to deceive the reader as well as "adding to and taking away" from the Word of God! You end up with the idea that you have a Covenant today of grace only which replaces the prior Covenants which contained laws and commandments...for right standing with God....such is simply not true!

And by the way this is not the end of the deceptions in the New Testament but only the beginning.

**Answer for yourself:** So is the view held by Gentile and Messianic Christianity correct which sees that they have

a completely "new" Covenant which has replaced the prior Covenants of God which contain Covenant stipulations in the form of laws and Commandments for right standing for God? No way and an educated reading of the New Testament will show you how the early church was still zealous for the Law and the Covenant which continued them long after the cross of Yeshua. Yeshua's death for them did not bring them a "new" replacement Covenant as you have been taught today...see Acts 21:20 just for one example:

Acts 21:20

20 And when they heard it, they glorified the Lord, and said unto him, Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law:

Let us remember that this is around twenty-five years after Yeshua's death and it is plainly evident that James, the senior pastor of the Yeshua's church as well as others did not believe what we have been fed by Pauline Christianity today. See it for yourself as your study increases.

Also notice in the verses Christianity uses to claim their "new" Covenant that the Covenant Jeremiah speaks of is to be made with the House of Israel and the House of Judah. You should ask yourself when was the last time your church or Pastor preached to you a sermon on how you, as a Gentile Christian, fits into the House of Israel or the House of Judah. Probably never! I dare say if you ask a Southern Baptist, or a Catholic such a question he would not have the slightest idea of what you speak of because they find their identity within their denomination and do not consider themselves as part of 'Israel'. They fail to realize that not only the Old Testament, New Testament, and Biblical history teaches that non-Jews are "grafted" into the Israel of God, but being so related means that they are responsible to find their identity not in one of the 2000 different Christian denominations today but in the Covenant of God as given to them in the Old Testament...the Covenant of Noah. And besides that, I find it amazing how a Gentile Christian can claim for himself such a "new" Covenant of Jeremiah when it was "ONLY" to be made with both Houses of Israel and not with foreign nations. The non-Jews and foreign nations of the world find their standing with God again in their Covenant with God and we look to the light of the world, the Israel of God, to be the repository of knowledge of God for the world. It is from Israel and their scholars we find how we, as non-Jewish believers, are to be accepted with God. It is time for the Christian Church to realize the light to the nations yet shines and a Hebraic understanding of their faith is necessary and without it we non-Jews stumble in the darkness of anti-Semitism forged long ago by which we have lost our way. Sadly it takes our death to correct us for most find no reason to study while alive or to even question their faith. Too many good Christian people accept "the fruit of anti-Semitism" for Biblical truth today and only find out their errors when they die and receive a cosmic correction.

## THE REST OF THE JEREMIAH PROPHECY.....

We have so far examined the first two verses of the Jeremiah 31 prophecy which Christians quote relentlessly for their authority to stand apart from the Covenant God gave them. However, consider the ignored half of this prophecy: verses 32 and 33. **The "new" covenant of which Jeremiah speaks is not a new Torah, but that the Torah, the original Torah, and it is this "re-newed" and "repaired" Torah which will be placed in the hearts of the children of God and everyone in the world will know HASHEM.**

Every Christian should awake and take notice of what comes next as it has earth-shaking implications for the typical Gentile Christian.

Jer 31:33

33 But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. (KJV)

Notice this "new" Covenant which Christians claim is their authority for their faith states that God, in this Covenant, will put HIS LAW in the inward parts of His children. Notice also that these LAWS will be written in



their hearts of God's people and the consequence of this action makes one in relationship with God and such a one is called the "people" of God.

**Answer for yourself:** As a non-Jewish believer, having been given the Covenant of Noah with the Laws of Noah, and as reiterated by James in the Acts 15 Church Council where he states that these were "necessary " and which "seemed good to the Holy Ghost", then I ask you how many of the 66 Laws of Noah do you know by heart?

**Answer for yourself:** Do you think this has any bearing on your relationship with God and your standing before God, or does your relationship with your denomination or your Pastor hold more weight for you? How anyone can see this in the text for themselves and then deny it in their experience is beyond me, but I see too many people who do so. It is as if what the Jewish Scriptures, the Jewish Bible Yeshua used, means nothing to them. It is as if their experience holds for them more authority for their religious beliefs than the text correctly interpreted. This is foolishness and not the actions of a "thinking" believer.

Let us examine the word used by Jeremiah in v. 33 for "law":

The Hebrew word for "law" as used in verse 33 of Jeremiah 31 is as follows:

**8451 towrah (to-law') Strong's Numbers**

or torah (to-law'); from 3384; a precept or statute, especially the Decalogue or Pentateuch (1st 5 books of the Old Testament)

**KJV-- law.**

**law, direction, instruction**

**a) instruction, direction (human or divine)**

**1) the body of prophetic teaching**

**2) instruction in the Messianic age**

**3) the body of priestly direction or instruction**

**4) the body of legal directives**

**b) law**

**1) law of the burnt-offering**

**2) used of special law, codes of law**

**c) custom, manner**

**d) the Deuteronomic or Mosaic Law**

**What you have to remember in reading the above definitions for the various meanings for "law" in the Hebrew is that contained in this "instruction, prophetic teachings, priestly instruction, legal directives, codes of law, customs, manners, and Mosaic Law" are the Laws of Noah which were the foundation stipulations for the non-Jew in his Covenant with God!**

**Answer for yourself:** Don't you think it rather strange as a typical Christian which has been fed Pauline Christianity his whole life and his "gospel", that you find yourself under grace and not under Law today; that this "New Covenant" which you look to for your authority in reality consists of the Laws God put in one's heart

which you have been told you are not under by your Pastor?

**Answer for yourself:** If the Christian New Testament was really the fulfillment of this prophecy, why are there so many atheists in the world when Jeremiah tells us that when this New Covenant occurs all in the world will know God?

**Answer for yourself:** Why do Christians spend millions of dollars to missionize, if according to the New Covenant of Jeremiah which Christians claim as their present Covenant and which they believe has already started, that all in the world will have already come to "know" God when this Covenant of Jer. 31 begins?

Nobody is supposed to say "Know HASHEM," because everyone will know Him, according to verse 33. It seems that the missionization of the Christian Church is one of the greatest witnesses against the beginning of the Covenant of Jeremiah let alone the doctrine of the Christian Church which prides itself not being under the Law.

**Answer for yourself:** How can you continue to profess you are a "New" Covenant believer when you see such evidence to the contrary?

**Answer for yourself:** How can this New Covenant be in effect today with such facts witness against it?

## NECESSITY IS THE MOTHER OF INVENTION FOR THE CHRISTIAN CHURCH

The Christian may attempt to answer that verses 32 and 33 are talking about the second coming of Yeshua yet future, but it's absurd to say that there is at least a 2,000 year gap between verses 31 and 32. There is no indication of this gap in the text, quite the opposite, in fact. It appears as one prophecy. The Christian answer is illogical, and born of desperation.

Understand that it's okay for the Bible to predict an event to happen 2,000 years later. The issue is **splitting a prophecy**. The prophecy of verse 32 continues in verse 33, and the entire prophecy should happen at once. Christians, when confronted with such conflicts within their religious belief system maintain that verse 32 was fulfilled thousands of years ago, but verse 33 is yet to be fulfilled. There is no reason to assume that God intended these 2 verses to be different prophecies, separated by 2,000+ years.

## WHAT ARE WE TOLD TO EXPECT: NEW LAWS OR NEW RELATIONSHIP?

Secondly, verses 31 and 32 of Jeremiah chapter 31 do not speak of a new Torah, but a new 'Briss' (or 'Brit' in other Hebrew dialects).

Let us examine the Hebrew meaning for the word "briss", **but also remember that we have already seen that "new" means "renewed, rebuilt, repaired"**.

The Strong's # is 1285 beriyth (ber-eeth');

from 1262 (in the sense of cutting [like 1254]); a compact (because made by passing between pieces of flesh): - confederacy, [con-] feder [-ate], covenant, league.

1) covenant, alliance, pledge

a) between men

1) a treaty, an alliance, a league (man to man)

2) a constitution, an ordinance (monarch to subjects)

3) an agreement, a pledge (man to man)

4) an alliance (used of friendship)

5) an alliance (used of marriage)

b) between God and man

1) an alliance (used of friendship)

2) a covenant (divine ordinance with signs or pledges)

2) (phrases)

a) covenant making

b) covenant keeping

c) covenant violation

**Answer for yourself:** What is strangely lacking from this Hebrew definition for "covenant"? Give up?

**There is not one mention of the Law or Laws of God.**

A Briss is not a set of laws, but a treaty, an agreement, a covenant. If the word was intended to mean 'Torah,' the word 'Torah' would have been used in verse 32. It was not! **We never find the word Briss to refer to Torah/Laws/Commandments. God is not giving anyone "NEW LAWS" OR "CHANGING LAWS" OR "ABOLISHING LAWS"!!!!!!!!!!**

**Answer for yourself:** So is God telling us through Jeremiah that He is rescinding the previous Law or Laws to give us "new" ones or the "lack" of them? Not at all. To attribute that this is the meaning of the passage goes great injustice to the revelation of God through the prophet Jeremiah. **In fact to do so is to create a new religion other than that given to all mankind by God and this is exactly what Gentile Christianity has done whether you know it or not!**

**Dear one, you just read for yourself that God is "renewing" and "reestablishing" and "repairing" the SAME COVENANTS containing the SAME Laws! God is "replacing" NOTHING! Rome did that already and you have fallen victim to such deception.**

## **CHRISTIANITY OF COURSE DISAGREES....BUT IT IS WRONG!**

According to the Christian 'proof,' Briss must mean Torah. You need to recognize that if Briss could mean something else, like 'treaty,' there is no longer a proof from here to their New Testament. **Understand that in order to live by a "new" set of laws whereby you live by grace and not by Law, then it becomes necessary to replace the first Law given by God in order to have a "new" Law that replaces it.** Thus the need to define "bris" as law instead of relationship and Gentile Christianity does just that; just read some Christian commentators.

Let's use the Christian's definition of 'Briss' as "law" and see if there were any other Torahs that were given as well (besides the Tanach and the Christian New Testament). After each example ask yourself: Does this make sense? If you find that it does not make sense, then be fully persuaded that the Christian definition is wrong and their theology in such issues as well.

- *God gave a Torah (LAW) to the animals (Gen 9:12)*
- *God gave a Torah (LAW) to Abraham (Genesis 15:18)*
- *God gave one Torah (LAW) to Abraham, one Torah (LAW) Isaac, and yet another one (LAW) to Jacob (Leviticus 26:42)*
- *God gave yet another Torah(LAW) to Phinehas (Numbers 25:12)*

Let me conclude this short article with a summary statement. **If, as Christianity professes, that we are under a New Covenant, understand that nowhere within it, according to Jer. 31, are the Laws of God replaced with new laws whereby the older Laws have ceased to be required by God.** The only thing is this, and this I hope will shock you: this "new" relationship God desires to have with His people is one whereby they observe and keep the laws of God which are written on their hearts (heart in Hebrew is the mind), and I found it rather hard to keep the laws of God in my mind while in a church because they were never taught.

**Answer for yourself:** How is it possible that God writes His Laws on our hearts and minds yet we don't know them or ever have heard of them before?

Notice the Hebrew word for "heart" in Jeremiah 31:33 is Strong's # 3820:

3820 leb-

the inner man, the mind, the will, the heart, understanding the inner part, the midst

- 1) the midst (of things)
- 2) the heart (of man)
- 3) the soul, the heart (of man)
- 4) the mind, knowledge, the thinking, reflection, the memory
- 5) inclination, resolution, determination (of will)
- 6) the conscience
- 7) the heart (used of moral character)
- 8) as the seat of the appetites
- 9) as seat of the emotions and the passions
- 10) as the seat of the courage

Notice again that God is to write the Laws of His Covenant on the mind of the believer. That means that one who is under this "New" Covenant of Jer. 31 would have the knowledge of the Laws of his respective Covenant. The fact that few don't even know that they are under the Covenant of Noah and not the "New" Covenant of Jer. 31 testifies to the failure of the implementation of Jeremiah's New Covenant for the non-Jew. Right now you should stop and ask yourself before God how many of the 66 Laws of Noah do you know and observe. If you are embarrassed by your answer then it is time for you to begin a serious study of your faith to make sure you don't die and stand before God ashamed, which you will do unless you discover the truth about your relationship with God and cast off the lies.

Not only that but I found myself brainwashed repeatedly by being continually taught that we were no longer under the law, but under grace. Yet all the while we as Pastors reassured the people that they are under a "New" Covenant with God, when the stark reality of it to me today, is that ignorantly we repudiated the ONLY COVENANT which Gentile mankind ever had by nullifying the Laws of God as contained in the Covenant of

Noah both in belief and conduct. And this primarily can be blamed on a New Testament which continually misquotes, mistranslates, and takes the Jewish Scriptures out of context in order to pervert the truth whereby they appeal to Jewish Prophetic authority incorrectly for credibility for their false doctrines. May God forgive us for not loving Him more whereby we study sufficiently to see these tragic mistakes which capture good people who love God, but in the sad and final result, make them law-breakers as well as covenant-breakers and literally render them without a valid Covenant with God. You may be in Covenant with your church or Pastor but not in Covenant with God and you need to know this before you die and meet your Covenant Creator. Don't you want to know the truth before you die?

It sure looks to me like God never intended to replace His Covenant with His people but only to renew it by writing the Laws of God on the hearts of believers. This "re-newed" covenant has not been written on the hearts of all men yet, mainly because of the vast numbers of Christians world-wide numbering in the billions who teach contrary to the Word of God and don't espouse the Law at all, but rather operate counter productively to God by denying the Law and advocating instead that "they are no longer under the Law (Covenant renewed ...remember?) but under grace. May God forgive us for hindering the Kingdom of God coming to all mankind.

**Answer for yourself:** Now do you think that the New Covenant has really began yet? Better reconsider.

**Answer for yourself:** Then to what covenant should the Christian look for his relationship with God?

I have already told you if you have been listening. Shalom.





## AS A CHRISTIAN DO YOU KNOW WHICH COVENANT YOUR UNDER? #5

### HAS THE "NEW" COVENANT OF CHRISTIANITY REPLACED THE "OLD" COVENANT YET? WILL IT EVER?

Interesting question if I might say so. We have thus far seen that the Covenants of God are "eternal" and that even the word Jeremiah used for "new" meant repaired, renewed, restores, rebuilt and not "replaced". Over and over again we have witness to the fact that the Words of God are eternal and must agree with Yeshua when he said:

Matt 5:18

*18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. (KJV)*

Let us say again that it is this "Law" which is composed of Covenant stipulations from both the Covenant of Noah and the Covenant of Moses which are themselves comprised of individual laws and Commandments for both non-Jew and Jew. This is a fact I have demonstrated to you beyond any doubt so we must deal with it even if it opposes our current Christian belief system.

Now let us look at a recurrent truths throughout the Bible that attests to the fact that God's Word and His Covenants are eternal. Here are some verse which show that the covenant of God will never end no matter who interprets the New Testament in English thereby misunderstanding the Greek under the English or regardless of Catholic Church Councils and their perverted doctrines which have been handed down to us today as "Protestant" doctrines. I challenge you to read the following verses and then answer them with "no that is not true!"

(Ecc 13:14) "Whatever God decrees shall be forever; nothing shall be added to it nothing shall be taken away."

(Is 40:18) "The word of the L-rd shall stand firm forever"

(Num 19:21) "and it shall be law for all time"

(Num 15:14) "...There shall be one law for you and for the Ger (Convert), it shall be a law for all time throughout the ages."

(Num 15:21) "You shall make a gift to the L-rd from the first yield of your baking, throughout the ages"

(Ex 31:16) "The Israelites people shall keep the Shabbat, observing the Shabbat throughout the ages as a covenant fro all time."

**(Dt 4:2) "Every word which the I command you. You shall observe and do Thou shalt not add unto it nor diminish it"**

**(Ps 119)... "The whole psalm"**

**(Dt 4:40) "Observe His laws and commandments, which I enjoin upon you this day, that it may go well with you and your children after you and you may live in the land that the L-rd your God is assigning to you for all time."**

**(Num 15:23) "All that the L-rd commanded you by the hand of Moses from the day that the L-rd gave commandments and onward throughout your generations."**

**(Ex 12:17) "And you shall observe the (commandment of) Unleavened bread . . .you shall observe this day throughout your generations as an ordinance forever."**

**(Is 49:14) " But Zion says, The L-rd has forsaken me, and my L-rd has forgotten me. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yes, even they may forget, but I will not forget you".**

**(Mal 3:6) "For I am the LORD, I change not; therefore ye sons of Jacob are not consumed."**

**Answer for yourself:** Were you able to answer "no that is not true" to any of the above passages?

**Answer for yourself:** Did you notice what all the above passages had in common? Well if you did not let me tell you that each one stressed the "eternalness" of God's Word which changes not. When God makes a Covenant He makes a Covenant forever. This is seen in Acts 15 when the followers of Yeshua made reference to the Laws of Noah for the non-Jews where were becoming to faith in God through the ministry of Paul who was preaching "Christ crucified". Twenty-five years after the death of Yeshua his followers were still appealing to the Laws of Noah for non-Jewish believers. Evidently the Pastor of Yeshua's church and his other followers they did not believe Yeshua's death or resurrection changed anything let alone the Covenants of God. These believers in Acts 21:21 were yet zealous for the Law and the Covenant stipulations long after Yeshua's death. Notice they did not have a belief in Pauline theology that they were no longer under the law but under grace. Let us face it; these first Jewish follower of Yeshua knew him and his teaching much better than Paul who never met him and only referred to just 2 of Yeshua's teachings in all of his epistles.

**Answer for yourself:** Now, in light of these passages don't you think, as a "New" Testament Christian you better begin a diligent study of your Covenant or lack of one and finally be able to know the truth from error... especially before you die and meet your Covenant maker?

**More to come....Shalom.**



## AS A CHRISTIAN DO YOU KNOW WHICH COVENANT YOUR UNDER? #6

We finished the prior article proving beyond a shadow of doubt that the Word of the Lord is eternal and lasts forever. Let me refresh our memory by quoting only two verses on this subject:

(Ecc 13:14) "Whatever God decrees shall be forever; nothing shall be added to it nothing shall be taken away."

(Is 40:18)" The word of the L-rd shall stand firm forever"

If you remember we have stated previously:

- That **one's place in God's plan is established on the basis of Covenant and that the Covenant requires as the proper response of man his obedience to its commandments.**
- We have repeatedly shown you the fallacies of the Christian's belief that he is under any "New" Covenant and shown you that the Covenant of Jeremiah 31 refers to a "Re-Newed" and "Re-Established" Covenant which requires the writing of the Laws and Torah of God on the minds and hearts of its adherents.
- In reality the Christian is under the Covenant of Noah and does not know it because of the erroneous and shallow teachings of the Gentile Christian Church. Not knowing the non-Jew's Covenant before God is responsible for Christianity's false teachings which causes its devotees to live a life of continued disobedience to his Covenant stipulations; thereby without knowing causing him to live in sin because his Christian religious beliefs system and life-style violates and breaks many of his Covenant stipulations without even knowing.

The failure to study in detail has robbed the Christian of his ability to read the Bible with understanding whereby he could recognize certain "signposts"; like Acts 15 for example, where the church of Yeshua endorses as "necessary" and as being "good to the Holy Ghost" that non-Jewish believers in God through Yeshua's ministry observe these Laws of Noah. There are 66 of them; many of which are broken continually by a Christian's religious belief system. Notice that the death of Yeshua had no bearing on the Covenant of Noah and its Covenant requirements for Gentiles which had existed for thousands of years previously as James, the head pastor of the Jerusalem Church, reiterates these Laws and does not abolish or change them.

The Christian Church of today for the most part is totally in the dark about what I have just shown you. Yet if we paid attention to the Covenant of Noah and were familiar with its 66 subsets of Laws in detail then when we read the Old Testament and concern ourselves with references to the non-Jew then we would more easily see "bridges" between these Old Testament references and Covenant stipulations from the Covenant of Noah. Added with this is the ability of the non-Jew to go beyond the "minimum" requirements of his Covenant and "choose" those things pleasing to God contained outside the Covenant of Noah. This has major implications today since the Jew and the non-Jew are to be united as the peoples of God. Later we will see how this principle works in detail as I will present to you the problem at Antioch as we see how Paul was failing to teach the Laws of Noah correctly to his Gentile followers and was severely rebuked by the men from James as recorded by himself in Galatians 2. Understand that this incident of Paul's deviation from Covenant stipulations to the Gentiles precipitated the Acts 15 Council where James made his ruling that the non-Jews were to be taught the

Covenant of Noah along with its laws for inclusion into the Israel of God and all this was done long after Yeshua's death.

**Answer for yourself:** Do you believe Ecc 13:14 when it states "Whatever God decrees shall be forever; nothing shall be added to it nothing shall be taken away"?

**Answer for yourself:** Do you believe Is 40:18 when its says "The word of the L-rd shall stand firm forever"?

Then if you do let us look in-depth before going on in our study of Covenants at some of the **examples of non-Jews in the Old Testament and how God expected they relate to the Israel of God an ultimately to Him**. What is important for you to discern as you read the following is if these example were changed by the death of Yeshua and if not then you should ask yourself if your faith causes you to practice the same today. Remember as well that James attests in Acts 15 that the Laws of Noah and the Covenant of Noah had not changed twenty-five years after Yeshua's death, and this being so, has important implications as you read the following examples of non-Jewish believers in the Old Testament.

## A LITTLE BACKGROUND BEFORE WE START

A "Gentile" is a term signifying a non-Jew, who is not a "son of the covenant" and is only subject to the seven Noachide Laws.

Once a Gentile came to the understanding of the one true God, he would turn from idols and worship the God of Israel. These were the "God fearers", who accepted certain basic Jewish obligations along with the Noachide precepts. According to this, idolatry, shedding of blood, and grave sexual sins were forbidden to Gentile believers. These were originally the Noachide precepts accepted also by the Synagogue on which the Gentiles were obliged. Let me remind you that we see in Acts 15 (at least 25 years after the death of Jesus) the admonition for the Gentiles to adhere to Noachide Laws to be accepted in the believing community of Israel. It is logical that the Apostolic Church of Jerusalem should accept the view of the Synagogue on the conditions which Gentiles needed to fulfill in order to be saved. It can be easily shown that the fulfillment of other commandments of Judaism were not prohibited to Gentiles. On the contrary, **the Noachide precepts were only seen as the minimal condition for Gentiles to be recognized as God-fearers. These were so understood by the God-fearers themselves, who were attracted to the Jewish way of life and accepted many Jewish commandments without becoming full proselytes (Sabbath, festivals, etc).** This was also the attitude of Christian God-fearers, as may be seen from the Epistle to the Galatians; many of them wished to observe as many Jewish precepts as they could. This did not please Paul but that is too bad. It is evident that, while the leadership of the Mother Church decided to lay no burden upon the Gentile believers beyond the Noachide precepts, it did not object to their voluntarily observing more (Col. 2:16-17). Among the figures of the early Church who instructed Gentile Christians to observe more precepts than these essential ones was Peter, as we know from Paul's criticism of him for demanding that Gentiles live like Jews (Gal. 2:14). Rather than interpreting the apostolic decree as a minimum, Paul saw in the Noachide precepts the maximal obligations of Gentile Christians. **Rather than Peter being incorrect, a more comprehensive understanding of the Bible reveals Paul to be incorrect. But the view presented in the Roman New Testament is slanted by Rome's anti-Semitism to say the least and is historically inaccurate as we will see in our Antioch studies which are soon to follow.**

The liberation of Gentile Christianity from the yoke of Jewish commandments was a necessary step in order for Christianity to become a Gentile religion, separate from Judaism. It is impossible to know whether Paul was aware that by his "Gospel" he helped to achieve this aim in that he does not speak explicitly about the necessity of separating Christianity from its Jewish roots and he never says that this was his intention, but it is clear that in fact such was his historical role. Paul taught that the Jewish way of life had no validity for Christians, but the Mother Church in Acts felt differently. For Christian God-fearers it was not easy to accept Paul's demand; the complete rejection of Jewish precepts was for many Gentile Christians a painful operation. But if Christianity was to become a world religion it had to become "free from the Law". Only a Christian free from the law could separate himself from Judaism.

With the rise of Christianity the teachers of Israel sought to distinguish between the heathens of the past and those Gentiles who were subject to religious values and morality. The very term "ger tzedek" (righteous gentile) stands for the gentile who turned from idols and made a sincere conversion to the faith of Jesus in the first century. Such a person was respected and welcomed by the Jewish community. The "ger tzedek" submitted to circumcision, immersion, and brought a sacrifice to the temple. Upon completion of such, he was considered as "one born in the land."

There are two other terms for righteous Gentiles: Ger Hashar, and Ger ToShav. In the Bible the Ger Hashar is seen as "the stranger in the gate", and the Ger ToShav was known as "the stranger in the land." These also accepted the faith of Israel (ethical monotheism) and were immersed, but withheld themselves from circumcision. Such "Righteous Gentiles" had a place in the world to come, and it was believed that in the age of the Messiah all Gentiles would come to recognize the one true God according to Zech 14:9.

Once the Ger Tzedek was accepted as a Jew, he was entitled to all the privileges that Jews born into the faith enjoyed. Such converts to Judaism were numerous before the rise of Christianity. Within Palestine and outside, wherever Jews came into contact with pagans, Judaism held a strong attraction. It was expected of the Gentile that given enough time, he would develop from the Ger Hashar to the Ger Tzedek. The later development of Christianity offered the attraction of monotheism and at the same time imposed fewer restrictions on its new adherents that did Judaism. Commencing with the fourth century, when Christianity became the official religion of the Roman Empire, Jews were restricted in their own worship and were no longer permitted to continue their missionary activity and we find the conversion of the Ger Hashar and Tzedek dwindling. In spite of the peril to Jews and proselytes alike, we read throughout history of various instances where Christians joined the ranks of the oppressed Jews.

Now let us look at examples of how non-Jews were expected to relate to Israel and God as delineated in the Old Testament, the "ONLY" Bible Yeshua knew and used.

## **ALIENS-THE GENTILE IN SCRIPTURE:**

Let us gain a better understanding how Gentile believers "fit" with God's plan for Israel.

1616 ger, gare; or (fully) geyr, gare; from 1481; prop. a guest; by impl. a foreigner:-**alien**, sojourner, stranger. ^ gur. See 1482. It is important for comparison to understand that the alien was a Gentile who lived in and among Israel.

## **THE ALIEN-GENTILE IS LOVED BY GOD (The implication is that he is chosen).**

Deuteronomy 10:14-22 To the LORD your God belong the heavens, even the highest heavens, the earth and everything in it. Yet the LORD set his affection on your forefathers and loved them, and he chose you, their descendants, above all the nations, as it is today. Circumcise your hearts, therefore, and do not be stiff-necked any longer. For the LORD your God is God of gods and Lord of lords, the great God, mighty and awesome, who shows no partiality and accepts no bribes. He defends the cause of the fatherless and the widow, and loves the **alien**, giving him food and clothing. And you are to love those who are **aliens**, for you yourselves were aliens in Egypt. Fear the LORD your God and serve him. Hold fast to him and take your oaths in his name. He is your praise; he is your God, who performed for you those great and awesome wonders you saw with your own eyes. Your forefathers who went down into Egypt were seventy in all, and now the LORD your God has made you as numerous as the stars in the sky.

Psalms 146:1-10 Praise the LORD. Praise the LORD, O my soul. I will praise the LORD all my life; I will sing praise to my God as long as I live. Do not put your trust in princes, in mortal men, who cannot save. When their spirit departs, they return to the ground; on that very day their plans come to nothing. Blessed is he whose help is the God of Jacob, whose hope is in the LORD his God, The Maker of heaven and earth, the sea, and everything in them--the LORD, who remains faithful forever. He upholds the cause of the oppressed and gives



food to the hungry. The LORD sets prisoners free, The LORD gives sight to the blind, the LORD lifts up those who are bowed down, the LORD loves the righteous. **The LORD watches over the alien** and sustains the fatherless and the widow, but he frustrates the ways of the wicked. The LORD reigns forever, your God, O Zion, for all generations. Praise the LORD.

## THE ALIEN OBSERVED THE FESTIVAL OF PASSOVER...DOES YOUR CHURCH?

Exodus 12:48-49 "An **alien** living among you who wants to celebrate the LORD'S Passover must have all the males in his household circumcised; then he may take part like one born in the land. No uncircumcised male may eat of it. The same law applies to the native-born and to the alien living among you."

Numbers 9:14 "'An **alien** living among you who wants to celebrate the LORD'S Passover must do so in accordance with its rules and regulations. **You must have the same regulations for the alien and the native-born.**"

**The alien (Gentile) was allowed to celebrate Passover if all males in his household were circumcised. He Had all the same rules that the Israelites had!** We see from this the overlapping Laws were often the same for the non-Jew and the Jew although they had different Covenants!

## THE ALIEN-GENTILE OBSERVED THE FESTIVAL OF UNLEAVENED BREAD:

Exodus 12:14-20 "This is a day you are to commemorate; for the generations to come you shall celebrate it as a festival to the LORD--a lasting ordinance. For seven days you are to eat bread made without yeast. On the first day remove the yeast from your houses, for whoever eats anything with yeast in it from the first day through the seventh must be cut off from Israel. On the first day hold a sacred assembly, and another one on the seventh day. Do no work at all on these days, except to prepare food for everyone to eat--that is all you may do. "Celebrate the Feast of Unleavened Bread, because it was on this very day that I brought your divisions out of Egypt. Celebrate this day as a lasting ordinance for the generations to come. In the first month you are to eat bread made without yeast, from the evening of the fourteenth day until the evening of the twenty-first day. For seven days no yeast is to be found in your houses. And whoever eats anything with yeast in it must be cut off from the community of Israel, whether he is **an alien** or native-born. Eat nothing made with yeast. Wherever you live, you must eat unleavened bread."

**You can see that eating yeast during Hag HaMatzah (Festival of Unleavened Bread) was not permitted by God for the Gentile believer or not.**

**Answer for yourself:** Do you eat leaven bread during the Passover week? If you do then someone has failed to teach you properly.

## THE ALIEN-GENTILE WAS REQUIRED BY GOD TO OBSERVE THE DAY OF ATONEMENT:

Leviticus 16:29-31 "This is to be a **lasting ordinance for you:** On the tenth day of the seventh month (Yom Kippur-Day of Atonement) you must deny yourselves and not do any work--whether native-born **or an alien** living among you-- Because on this day atonement will be made for you, to cleanse you. Then, before the LORD, you will be clean from all your sins. It is a Sabbath of rest, and you must deny yourselves; it is a lasting ordinance.

**Answer for yourself:** Did you fast, not work, or observe the Day of Atonement last year, and if not, why not as it is a "lasting ordinance" for the non-Jew; believer or not? Is God's Word forever and are his Covenant stipulations forever?

## **THE ALIEN-GENTILE WAS REQUIRED BY GOD TO OBSERVE THE SABBATH:**

**Exodus 20:8-11** "Remember the Sabbath day by keeping it holy. Six days you shall labor and do all your work, But the seventh day is a Sabbath to the LORD your God. On it you shall not do any work, neither you, nor your son or daughter, nor your manservant or maidservant, nor your animals, nor the **alien** within your gates. For in six days the LORD made the heavens and the earth, the sea, and all that is in them, but he rested on the seventh day. Therefore the LORD blessed the Sabbath day and made it holy.

**Exodus 23:12** "Six days do your work, but on the seventh day do not work, so that your ox and your donkey may rest and the slave born in your household, and the **alien** as well, may be refreshed.

**Deuteronomy 5:12-15** "Observe the Sabbath day by keeping it holy, as the LORD your God has commanded you. Six days you shall labor and do all your work, But the seventh day is a Sabbath to the LORD your God. On it you shall not do any work, neither you, nor your son or daughter, nor your manservant or maidservant, nor your ox, your donkey or any of your animals, **nor the alien** within your gates, so that your manservant and maidservant may rest, as you do. Remember that you were slaves in Egypt and that the LORD your God brought you out of there with a mighty hand and an outstretched arm. Therefore the LORD your God has commanded you to observe the Sabbath day.

**Thus the Gentile, although not officially given the Sabbath in the Laws of Noah, was expected and required to rest on Shabbat.**

**Answer for yourself:** Has your Church taught you to keep the Sabbath or have they substituted the say of the Sun for it...ie. Sunday?

## **THE ALIEN-GENTILE HAD TO BRING HIS SACRIFICE TO THE SAME PLACE AN ISRAELITE DID:**

**Leviticus 17:8-9** "Say to them: 'Any Israelite or any alien living among them who offers a burnt offering or sacrifice And does not bring it to the entrance to the Tent of Meeting to sacrifice it to the LORD--that man must be cut off from his people.

**Answer for yourself:** Understand that sacrifices were a form of worship and are you aware that non-Jews followed the same pattern of worship as did the Jews up until the early fourth century until prevented by Rome on penalty of death?

**Answer for yourself:** Could it be possible that certain ways of worship were mandated by God for both the Jew and the non-Jew as they both were expected by God to observe the same pattern of worship in this world which was a pattern of worship in Heaven above? Do you know what this pattern entailed and do you care if you observe it or not, or are you perfectly satisfied in worship according to your "new" replacement Covenant? Is God since he never gave it to you but in reality such a "replacement" worship can be found to have its roots in Gentile pagan religions? Ooohh that is bad and you better know before you die.

## **THE ALIEN-GENTILE WAS FORBIDDEN TO EAT BLOOD-NOAHIDE LAWS:**

**Leviticus 17:10-14** "'Any Israelite or any **alien** living among them who eats any blood--I will set my face against that person who eats blood and will cut him off from his people. For the life of a creature is in the blood, and I have given it to you to make atonement for yourselves on the altar; it is the blood that makes atonement for one's life. Therefore I say to the Israelites, "None of you may eat blood, nor may an **alien** living among you eat blood." "'Any Israelite or any **alien** living among you who hunts any animal or bird that may be eaten must drain out the blood and cover it with earth, Because the life of every creature is its blood. That is why I have said to the Israelites, "You must not eat the blood of any creature, because the life of every creature is its blood; anyone who eats it must be cut off."

**Answer for yourself:** When was the last time you had communion in your church whereby you partook of the body and blood of Yeshua?

Maybe you are not a Catholic, and only take such in a symbolic manner, but again are you aware that such an event like Christian Protestant communion again finds its roots in pagan mystery religions where the devotees of pagan gods eat their body and drank their blood in order to take into them the strength and attributes of their false gods? I never cease to wonder how a Jew like Yeshua, who distanced himself from blood which makes one unclean, would ever use such references for himself when he knew perfectly well that such were customs of the heathen and his Bible commanded in Jer 10:2 "Thus saith the LORD, Learn not the way of the heathen..." And this does not explain how Yeshua would expect other pious Jews to follow him in such an abomination.

### **THE ALIEN-GENTILE WAS REQUIRED TO BE "CLEAN" BEFORE GOD:**

Leviticus 17:15-16 "Anyone, whether native-born or **alien**, who eats anything found dead or torn by wild animals must wash his clothes and bathe with water, and he will be ceremonially unclean till evening; then he will be clean. But if he does not wash his clothes and bathe himself, he will be held responsible."

**Answer for yourself:** Does it not amaze you that what you thought only applied to the Jews such as "uncleanness" also applied to non-Jews as well and did you ever expect that such requirements came from overlapping laws contained in the Laws of Noah for all non-Jews which were later restated in the Laws of Moses for the Jews?

### **THE ALIEN-GENTILE WAS NOT TO MURDER..ESPECIALLY CHILDREN:**

Leviticus 20:1-8 The LORD said to Moses, "Say to the Israelites: 'Any Israelite or any **alien** living in Israel who gives any of his children to Molech (INFANT SACRIFICE) must be put to death. The people of the community are to stone him. I will set my face against that man and I will cut him off from his people; for by giving his children to Molech, he has defiled my sanctuary and profaned my holy name. If the people of the community close their eyes when that man gives one of his children to Molech and they fail to put him to death, I will set my face against that man and his family and will cut off from their people both him and all who follow him in prostituting themselves to Molech (WHAT DOES THAT SAY FOR NON-INVOLVEMENT BY THE CHURCH IN THE "HOT" ABORTION ISSUE LET ALONE FOR MANY CHURCHES WHO ADVOCATE A PRO-CHOICE STANCE?). Too many Pastors are afraid to touch such a topic because it might offend someone who gives them money...and I speak from experience on this issue believe me! "'I will set my face against the person who turns to mediums and spiritists to prostitute himself by following them, and I will cut him off from his people. "'Consecrate yourselves and be holy, because I am the LORD your God. Keep my decrees and follow them. I am the LORD, who makes you holy.

### **THE ALIEN-GENTILE WAS TO BRING THE SAME BURNT OFFERING AS THE ISRAELITE:**

Leviticus 22:17-20 The LORD said to Moses, "Speak to Aaron and his sons and to all the Israelites and say to them: 'If any of you--either an Israelite or an **alien** living in Israel--presents a gift for a burnt offering to the LORD, either to fulfill a vow or as a freewill offering, You must present a male without defect from the cattle, sheep or goats in order that it may be accepted on your behalf. Do not bring anything with a defect, because it will not be accepted on your behalf.

**Answer for yourself:** Again did you notice the "same" laws for both Jew and Gentile again although they have different Covenants yet these Covenants often contain the same Covenant stipulations?

### **THE ALIEN-GENTILE WAS NOT TO BLASPHEME GOD'S NAME OR TAKE THE**

## LORD' NAME IN VAIN:

Leviticus 24:10-23 Now the son of an Israelite mother and an Egyptian father went out among the Israelites, and a fight broke out in the camp between him and an Israelite. The son of the Israelite woman blasphemed the Name with a curse; so they brought him to Moses. (His mother's name was Shelomith, the daughter of Dibri the Danite.) They put him in custody until the will of the LORD should be made clear to them. Then the LORD said to Moses: "Take the blasphemer outside the camp. All those who heard him are to lay their hands on his head, and the entire assembly is to stone him. Say to the Israelites: 'If anyone curses his God, he will be held responsible; Anyone who blasphemes the name of the LORD must be put to death. The entire assembly must stone him. Whether an **alien** or native-born, when he blasphemes the Name, he must be put to death. "'If anyone takes the life of a human being, he must be put to death. Anyone who takes the life of someone's animal must make restitution--life for life. If anyone injures his neighbor, whatever he has done must be done to him: Fracture for fracture, eye for eye, tooth for tooth. As he has injured the other, so he is to be injured. Whoever kills an animal must make restitution, but whoever kills a man must be put to death. You are to have the same law for the **alien** and the native-born. (FOCUS ON THAT VERSE FOR A MOMENT) I am the LORD your God.'" Then Moses spoke to the Israelites, and they took the blasphemer outside the camp and stoned him. The Israelites did as the LORD commanded Moses.

Numbers 15:14-16 For the generations to come, whenever an **alien** or anyone else living among you presents an offering made by fire as an aroma pleasing to the LORD, he must do exactly as you do. **The community is to have the same rules for you and for the alien living among you; this is a lasting ordinance for the generations to come. You and the alien shall be the same before the LORD: The same laws and regulations will apply both to you and to the alien living among you."**

**The same law (TORAH) applied to Israelites and aliens.**

**Answer for yourself:** Again did you notice the "same" laws for both Jew and Gentile again although they have different Covenants yet these Covenants often contain the same Covenant stipulations?

What will be horrifying to you to see is that as a Christian you blaspheme God's name regularly because of the failure to be taught correctly the Laws of Noah and how to observe them; both in observance of the positive commandments and the refraining from the breaking of the negative commandments within the Covenant of Noah. We will deal with each law in detail in the future so hold on as I prepare this year to present you fully with each of your Covenant stipulations whereby you can be certain of your relationship with God.

## THE ALIEN-GENTILE IS TREATED EXACTLY LIKE THE ISRAELITE CONCERNING UNINTENTIONAL OR INTENTIONAL SIN:

Numbers 15:22-31 "'Now if you **unintentionally (ACCIDENTALLY FAIL TO OBEY .. POSSIBLY BY IGNORANCE)** fail to keep any of these commands the LORD gave Moses-- Any of the LORD'S commands to you through him, from the day the LORD gave them and continuing through the generations to come-- And if this is done **unintentionally** without the community being aware of it, then the whole community is to offer a young bull for a burnt offering as an aroma pleasing to the LORD, along with its prescribed grain offering and drink offering, and a male goat for a sin offering. The priest is to make atonement for the whole Israelite community, and they will be forgiven, for it was **not intentional** and they have brought to the LORD for their wrong an offering made by fire and a sin offering. The whole Israelite community and the **aliens living among them** will be forgiven, because all the people were involved in the **unintentional wrong**. "'But if just one person **sins unintentionally**, he must bring a year-old female goat for a sin offering. The priest is to make atonement before the LORD for the one who erred by sinning **unintentionally**, and when atonement has been made for him, he will be forgiven. One and the same law applies to everyone who sins unintentionally, whether he is a native-born Israelite or an alien. "'But anyone who sins defiantly, **whether native-born or alien**, blasphemes the LORD, and that person must be cut off from his people. Because he has despised the LORD'S word and broken his commands, that person must surely be cut off; his guilt remains on him."

**Answer for yourself:** Since sacrifices are a form of worship, again did you notice the "same" laws for both Jew and Gentile concerning how to worship God although each have different Covenants yet these Covenants often contain the same Covenant stipulations concerning worship?

## THE FOREIGNER-THE GENTILE IN SCRIPTURE:

I Kings 8:37-43 "When famine or plague comes to the land, or blight or mildew, locusts or grasshoppers, or when an enemy besieges them in any of their cities, whatever disaster or disease may come, And when a prayer or plea is made by any of your people Israel--each one aware of the afflictions of his own heart, and spreading out his hands toward this temple-- Then hear from heaven, your dwelling place. Forgive and act; deal with each man according to all he does, since you know his heart (for you alone know the hearts of all men), So that they will fear you all the time they live in the land you gave our fathers. "As for **the foreigner** who does not belong to your people Israel but has come from a distant land because of your name-- For men will hear of your great name and your mighty hand and your outstretched arm--when he comes and prays toward this temple, Then hear from heaven, your dwelling place, and do whatever the **foreigner asks of you**, so that all the peoples of the earth may know your name and fear you, as do your own people Israel, and may know that this house I have built bears your Name.

5237 nokriy, nok-ree'; from 5235 (second form); **strange**, in a variety of degrees and applications (foreign, non-relative, adulterous, different, wonderful):-alien, **foreigner**, outlandish, strange (woman).

Deuteronomy 14:21 Do not eat anything you find already dead. You may give it to an alien living in any of your towns, and he may eat it, or you may sell it to a **foreigner** (ger). But you are a people holy to the LORD your God. Do not cook a young goat in its mother's milk.

Notice here the Covenant stipulations differ between the Jew and the non-Jew. They are not always the same, but overall the vast majority of Laws contained in the Covenant of Noah are reiterated at Sinai in the Laws of Moses.

Exodus 12:45

45 A **foreigner** and an hired servant shall not eat of it [unless circumcised] (concerning the Passover).

Deuteronomy 15:3

3 Of a **foreigner** thou mayest exact [hold him to the repayment of a loan after 7 years]: but [that] which is thine with thy brother thy hand shall release [not allowed to collect repayment of a loan to a Jew after 7 years];

Isaiah 56:3

3. Neither let the son of the **foreigner, that hath joined himself to the LORD**, speak, saying, The LORD hath utterly separated me from his people: neither let the eunuch say, Behold, I [am] a dry tree.

Isaiah 56:6

6 Also the **sons of the foreigner, that join themselves to the LORD**, to serve him, and to love the name of the LORD, to be his servants, every one that keepeth the Sabbath from profaning it, and taketh hold of my covenant;

Notice that the non-Jew could "join himself to the LORD" and notice in this instance he goes beyond the Laws of Noah which does not require observance of the Sabbath and acquires a higher mitzvot of observing the Sabbath. As stated before we as non-Jews are not limited to observe the minimum requirement of our Covenant, but can demonstrate our love for God by taking into our life as many commandments as possible; for each Covenant stipulation or commandments observed is how we show our love for God and strengthen our



## **relationship with Him.**

Ezekiel 14:7

7 For every one of the house of Israel, or of the **foreigner** that sojourneth in Israel, who separateth himself from me, and setteth up his idols in his heart, and putteth the stumblingblock of his iniquity before his face, and cometh to a prophet to inquire of him concerning me; I the LORD will answer him by myself:

**Answer for yourself:** Again did you notice the "same" laws for both Jew and Gentile again although they have different Covenants yet these Covenants often contain the same Covenant stipulations?

Deuteronomy 17:14-15 When you enter the land the LORD your God is giving you and have taken possession of it and settled in it, and you say, "Let us set a king over us like all the nations around us," Be sure to appoint over you the king the LORD your God chooses. He must be from among your own brothers. Do not place a **foreigner** (ish) over you, one who is not a brother Israelite (**NOTICE WHO IS TO HAVE RELIGIOUS AUTHORITY IN GOD'S EYES!**)

## **THE STRANGER-THE GENTILE IN SCRIPTURE:**

This stranger is different too (this is our nokree).

Deuteronomy 15:1-5 At the end of every seven years you must cancel debts. This is how it is to be done: Every creditor shall cancel the loan he has made to his fellow Israelite. He shall not require payment from his fellow Israelite or brother, because the LORD'S time for canceling debts has been proclaimed. You may require payment from a **foreigner**, but you must cancel any debt your brother owes you. However, there should be no poor among you, for in the land the LORD your God is giving you to possess as your inheritance, he will richly bless you, If only you fully obey the LORD your God and are careful to follow all these commands I am giving you today.

Deuteronomy 23:19-20 Do not charge your brother interest, whether on money or food or anything else that may earn interest. You may charge a **foreigner** interest, but not a brother Israelite, so that the LORD your God may bless you in everything you put your hand to in the land you are entering to possess.

## **THE GOD-FEARER-GENTILE & MONOTHEISM IN SCRIPTURE:**

The Strong's # for "Godfearer" is 4576: sebomai, seb'-om-ahee; mid. of an appar. prim. verb; to revere, i.e. adore:-devout, religious, worship.

Let me preface that it was these "strangers," "foreigners", and "aliens" who would later be called **God-Fearers** in the New Testament. By examining these in depth, we can see more correctly what is required for us today as a Christians.

Ecclesiastes 8:12 Although a wicked man commits a hundred crimes and still lives a long time, I know that it will go better with **God-fearing men**, who are reverent before God.

Acts 2:1-13 When the day of Pentecost came, they were all together in one place. Suddenly a sound like the blowing of a violent wind came from heaven and filled the whole house where they were sitting. They saw what seemed to be tongues of fire that separated and came to rest on each of them. All of them were filled with the Holy Spirit and began to speak in other tongues as the Spirit enabled them. Now there were staying in Jerusalem **God-fearing Jews from every nation (GENTILE CONVERTS FROM EVERY NATION)** under heaven....

Acts 10:1-8 At Caesarea there was a man named Cornelius, a centurion in what was known as the Italian

Regiment. He and all his family were devout and **God-fearing**; he gave generously to those in need and prayed to God regularly. One day at about three in the afternoon he had a vision. He distinctly saw an angel of God, who came to him and said, "Cornelius!" Cornelius stared at him in fear. "What is it, Lord?" he asked. The angel answered, "**Your prayers and gifts to the poor have come up as a memorial offering before God...**"

Acts 13:26-31 "Brothers, children of Abraham, and you **God-fearing Gentiles**, it is to us that this message of salvation has been sent...

Acts 13:46-51 Then Paul and Barnabas answered them boldly: "We had to speak the word of God to you first. Since you reject it and do not consider yourselves worthy of eternal life, we now turn to the Gentiles. For this is what the Lord has commanded us: "I have made you a light for the Gentiles, that you may bring salvation to the ends of the earth." When the Gentiles heard this, they were glad and honored the word of the Lord; and all who were appointed for eternal life believed. The word of the Lord spread through the whole region. But the Jews incited the **God-fearing** women of high standing and the leading men of the city. They stirred up persecution against Paul and Barnabas, and expelled them from their region. So they shook the dust from their feet in protest against them and went to Iconium.

Acts 17:1-4 When they had passed through Amphipolis and Apollonia, they came to Thessalonica, where there was a Jewish synagogue. As his custom was, Paul went into the synagogue, and on three Sabbath days he reasoned with them from the Scriptures, explaining and proving that the Christ had to suffer and rise from the dead. "This Jesus I am proclaiming to you is the Christ," he said. Some of the Jews were persuaded and joined Paul and Silas, as did a large number of **God-fearing Greeks** and not a few prominent women.

Acts 17:16-17 While Paul was waiting for them in Athens, he was greatly distressed to see that the city was full of idols. So he reasoned in the synagogue with the Jews and the **God-fearing Greeks**, as well as in the marketplace day by day with those who happened to be there.

## WHAT HAVE WE TRIED TO SHOW YOU WITH THE PREVIOUS SCRIPTURAL ANALYSIS?

***TODAY'S NON-JEWISH BELIEVER; THE CHRISTIAN IS GRAFTED INTO THE ISRAEL OF GOD AND HAS NO STANDING BEFORE GOD APART FROM HIS COVENANT WITH GOD...WHICH HAPPENS TO BE THE COVENANT OF NOAH CONTAINING THE LAWS OF NOAH***

The Gentile, after turning from idols and repentance (as a sign of his faith in the One God of Israel), and after following immersion in the Mikvah (baptism), was grafted into Israel as Paul would later tell us. But this did not begin with Paul as it had always been this way! The repentant Gentile believer chose God and His Torah. He chose to become "chosen". Since he is now within the "Israel of God", then these commandments given to "Israel" called the Laws of Moses contain within them the Laws of Noah and yet today applies to the Gentile Christian who accepts Yeshua, his teachings, and His God.

**Answer for yourself:** Is that your understanding and has your church taught this or are you hearing of this for the first time in your life today?

It was Jesus' understanding and still is his today! The tragedy of the matter is that the Contemporary Christian Church has not studied to know who they are. **They are included in the House of Ephraim; they are Israel and they don't recognize it.** They think there are Baptists, Methodists, Catholics, etc.; but God shows us that there is one plan for all non-Jews and that this plan did not alter at all following Yeshua's death as the New Testament reveals. **Many of the Commandments of God as seen in the Torah, the Law, as mentioned in both the Old Testament and New Testament are for the non-Jew, not just the Jew born in the land!** And this means it is for the Christian as his obedience or disobedience to these Covenant stipulations relate to his standing before God!

**We will continue in the next article in this series. Shalom.**



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## AS A CHRISTIAN DO YOU KNOW WHICH COVENANT YOUR UNDER? #7

### LET'S MAKE SURE WE UNDERSTAND ARE NOT CONFUSED ANY LONGER:

We have covered a great deal of material up to now about Covenants. I believe at this time a quick review is in order before we go on.

A "Gentile" is a term signifying a non-Jew, who is only subject to the seven Noahide Laws. Once a Gentile came to the understanding of the one true God, he would turn from idols and worship the God of Israel. These were the **"God fearers", who accepted certain basic Jewish obligations along with the Noahide precepts.** This picture is verified over and over again by the New Testament if you know what you are looking for. According to this, idolatry, shedding of blood, and grave sexual sins were forbidden to Gentile believers. These were originally the Noahide precepts accepted also by the Synagogue on which the Gentiles were obliged. Let me remind you that we see in Acts 15 (at least 25 years after the death of Jesus) the admonition for the Gentiles to adhere to Noahide Laws to be accepted in the believing community of Israel (it was James as leader of the Jerusalem church who referred back to the Noahide Laws in addressing the question of Gentile salvation). It is logical that the Apostolic Church of Jerusalem should accept the view of the Synagogue on the conditions which Gentiles needed to fulfill in order to be saved and accepted in the "family of Israel". **It can be easily shown that the fulfillment of other commandments of Judaism were not prohibited to Gentiles. On the contrary, the Noahide precepts were only seen as the minimal condition for Gentiles to be recognized as "God-fearers".** These were so understood by the uncircumcised "God-fearers" themselves, who were attracted to the Jewish way of life and accepted many Jewish commandments without becoming full proselytes (Sabbath, festivals, Tallith, etc). **This was also the attitude of Gentile Christian "God-fearers", as may be seen from the Epistle to the Galatians; many of them wished to observe as many Jewish precepts as they could.** We need to understand right now that Paul was not opposed to non-Jews voluntarily observing "Jewish" commandments over and above the Noahide minimum like the Sabbath for instance; he was opposed to only one "Law" being put upon the non-Jews and that was that the commandment of circumcision which was imposed on non-Jews for inclusion into the Israel of God by bigoted Jews who hoped that such a procedure would cause the non-Jew to rethink his decision and they would not have to have social or religious contact with them. Paul knew such a commandment was never a part of the Covenant of Noah given to all Gentiles and was purposely used by bigoted Jews and it was this bigotry which enraged Paul and kept many non-Jews from drawing close to the Creator. **His Galatians epistle is against the law of circumcision only** and we need to realize that Paul was not against the non-Jews acquiring other mitzvot as the pattern of the New Testament shows. It is evident that, **while the leadership of the mother Church in Jerusalem decided to lay no burden upon the Gentile believers beyond the Noahide precepts, it did not object to their voluntarily observing more** (Col. 2:16-17). Among the figures of the early Church who instructed Gentile Christians to observe more precepts than these essential "Noahide" ones was Peter, as we know from Paul's criticism of him for demanding that Gentiles live like Jews (Gal. 2:14). **Rather than interpreting the apostolic decree of Gentiles adhering to the Laws of Noah as a minimum, Paul would later change in his views after the Antioch incident and would see in the Noahide precepts the maximum obligations**

**of Gentile Christians.** Rather than Peter being incorrect, a more comprehensive understanding of the Bible reveals Paul to be incorrect. You will see this when we study the Antioch incident next in this series.

## THE CONFUSION THAT SURROUNDS PAUL'S TEACHINGS:

Paul remarks in a letter to the Corinthians (1 Cor. 7) that the circumcised (Jews or **converted Gentiles**) should not remove the **marks of circumcision**, nor should the uncircumcised (Gentiles become Jews) circumcise themselves. Wait a minute. **Paul contradicts himself** (like a lot of preachers today). In Galatians 5 he says "if you Gentiles get circumcised" and then he says "don't do it", can't he make up his mind? Dear one when you begin to draw a line down the middle of a sheet of paper and write out the sayings of Paul you will be amazed at how a great number of Paul's sayings are directly in opposition to each other. If you have not seen this for yourself then I suggest you begin to look for them for your inability to see them so far does not invalidate the FACT that they exist and they exist in abundance in the New Testament. This is just one of the problems I have with the New Testament for if a document is truly inspired and inerrant and given by God as the New Testament is touted, then God is not schizophrenic and has the ability to carry a clear and concise thought. Paul cannot!

In Acts 16 Paul circumcised his disciple Timothy.

**Answer for yourself:** Timothy was not a Jew was he? If he was a Gentile why bother, right?

This contradiction of Paul is very puzzling.

**Answer for yourself:** Sadly many have incorrectly interpreted Paul as teaching that circumcision was abandoned with the coming of Yeshua the Messiah, but was it?

*Acts 16 is over 20 years after Yeshua's death and Paul is still circumcising!*

Answer for yourself: Evidently we have failed to understand properly, so what is the clear truth of the matter?

Yeshua and his Apostles did not wish to destroy the Torah (Law) from Israel, God forbid; for it is written so in Matthew 5:17, Jesus having said, "**Do not suppose that I have come to abolish the Torah. I did not come to abolish, but to fulfill. I tell you this: So long as heaven and earth endure (do they yet exist today?), not a letter, not a stroke, will disappear from the Torah (the Law) until it is achieved. If any man therefore sets aside even the least of the Torah's demands, and teaches others to do the same (the majority of Pastors who preach the contemporary Christian message as well as Paul later in his ministry), he will have the lowest place in the Kingdom of Heaven, whereas anyone who keeps the Torah, and teaches others so, will stand high in the Kingdom of Heaven.**"

It never ceases to amaze me that the vast majority of Christianity today follows Paul instead of Yeshua; they follow the "least" more than the "greatest". The witness for Paul being "least in the Kingdom of God" comes not only from his doctrines as taught in the New Testament but also from James, the head of the Jerusalem Church, who informs us in Acts 21:21: "And they are informed of thee [Paul], that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise their children, neither to walk after the customs]. Dear ones this is historically accurate as will be proven to you beyond any shadow of a doubt when we look at the Antioch problem for it is here that Paul, having previously needed the Jerusalem's Church authority for "his" gospel, completely severs himself off from the Jerusalem Church and literally become a renegade among the non-Jews in an attempt to build a ministry to prove the validity of his apostleship to those in Jerusalem who yet considered him dangerous and not "apostolic" material at all.

*Bet Emet Ministries teaches Gentile and Jewish commitment and observance to the Torah, not because we desire to be "high" in the Kingdom of God, but because we love God and His Word, and would never think of destroying it by misinterpreting it or failing to study to arrive at the correct meaning of these truths for the people of God today.*

It is therefore exceedingly clear that Jesus never dreamed of destroying the Torah as have **the majority of**



churches today that carry his name but substitute "another Gospel" for the true Gospel of Yeshua.

## WHAT TO DO WITH TIMOTHY?

In reality Paul does not contradict himself because of his circumcision of Timothy, for the latter was the son of a Jewish mother, and a Gentile father (Acts 16), and Paul knew that the child of a Jewish mother is considered a "full Jew", even if the father should be a Gentile. Paul thus acted entirely in accordance with the Halakhah (interpretation of Jewish Law) by circumcising Timothy. **This would be in line with his position, following the Jerusalem Council of Acts 15 in 50 A.D., that no longer will Gentile believers be required to "become fully converted Jews through circumcision" in order to be accepted into Israel;** that the Gentile believers could now remain as **"uncircumcised God-Fearers" and be accepted fully by the Jews** (1 Cor 7, Acts 15). Gentiles no longer had to "convert and be circumcised" to be a part of Judaism and become "fully Jewish by circumcision" for inclusion with equal standing within the Israel of God. The Gentiles as "God-Fearers" were to also be accepted as grafted into Israel (as demonstrated by Cornelius in Acts 10 who was a "God-Fearer" and who had not yet been circumcised). **It is important to note that as a "God-Fearer", Cornelius in Acts 10 yet observed the Noahide Laws, honored the Sabbath (over and above the minimum requirement of his Covenant), and ate kosher (proper killing, dressing and preparation of animals intended for food as well as the removal of all blood...again over and above his Covenant stipulations).** The baptism of Cornelius into the Holy Spirit as had been the Jews earlier in Acts 2 during the Festival of Pentecost was the evidence needed to convince the Jerusalem church that the middle-wall of partition was being removed between Jews and "unclean Gentiles". **From this we learn that obedience to the Noahide Laws, without circumcision (to remain only as a "God-Fearer" and not fully convert to Judaism), was no longer to be a barrier between the "unclean Gentiles" and the Jews. For example, table fellowship at the Shabbat (Sabbath observance) and the Festivals could now be shared together!** This was understood from Peter's vision in Acts 10 concerning "unclean foods" which the Lord cleansed (symbolic of cleansing of men, and not the animals designated as unclean in Leviticus). We will later see Peter eating with uncircumcised Gentiles in Antioch; he learned the lesson. **Shammai's "Eighteen Measures"** (one of which commanded Jews not to eat or enter into the homes of Gentiles-remember Shammai hated Gentiles) was overturned by God with the revelation at Cornelius' home. **God corrects Shammai and those that followed his teaching. Peter's vision of the unclean foods represented the "unclean Gentiles" which God had cleansed; the vision was not meant to tell Peter that God had cleansed the "unclean foods". Let us not confuse this issue as have millions.**

## HOW DOES GOD VIEW YOU TODAY IN SPITE OF WHAT YOU KNOW OR DON'T KNOW?

Timothy had to be circumcised since he was Jewish (because his mother was Jewish) and, therefore, was required to observe all the commandments of the Torah (613). **Gentiles who observe the Noahide Laws are forbidden to observe "ALL" the Torah like a Jew is required, unless they desire to be circumcised and identify totally with the Jew and his Torah (full-conversion); if so then they are no longer "God-Fearers" but have become full-fledged Jews and undertake all the 613 Commandments. Following Immersion into Israel (after circumcision & mikveh called baptism) the Gentile is no longer considered a "Gentile", he is now Jewish (either partly or completely depending upon circumcision). Today such a sacred rite has been perverted by almost all of Gentile Christianity and made to do more with church membership than grafting into the Israel of God! All non-Jews who become circumcised following immersion were bound by all the commandments (613) as "full-coverts" to Judaism. Understanding the immersion process is crucial for the Christian; once you are immersed into the Israel of God, you emerged from that watery womb and tomb as a Born-Again "God-Fearer" who is grafted into Israel. You became "Israel" and are a Spiritual Jew (regardless if you were aware of it or not). You are not considered a "partial-Jew" unless you are uncircumcised. If you are circumcised you are then considered a "Full-Jew"!**

**Answer for yourself:** Did you hear that? Of course that was back then and today just because one is circumcised at birth as a matter of routine has no bearing on such a "decision" to convert. That is why today when a non-

Jew wants to "convert" to Judaism the Rabbi pricks the end of the male's penis to draw blood as a symbolic "circumcision" as a notation of one's conscious decision and pseudo-circumcision.

The majority of you set in your churches thinking you are "Christians" or "Baptists, Methodists, Catholics, etc.) and God's Word says you are "Jewish" (children of Abraham) and are the Israel of God. **You have not replaced Israel, your denomination is not in competition with Israel; when you first believed in God you became a part of believing "Israel". You are not a Baptist or a Methodist or a Catholic;...you are part of Israel! Now is the time that you begin to go by the Bible more than your denominational doctrine.** Either way as part of Israel you are obligated to observe the Torah (that part of the Laws of your Covenant that refers to you) and, because of your lack of study, you have let your unlearned pastors and teachers tell you repeatedly that you are **"under grace" and "not under Law."** **You are under both!** I just showed you that a proper understanding of immersion and a proper understanding of the teachings of Yeshua from the Jewish perspective of Jewish rites tell you otherwise. These were Jews who gave us these truths and they better than any can explain their meaning. You can either accept them or reject them; but to rely upon your experience as a correction for Biblical truth is not advised!

Now, let me ask you as a Christian an important question.

**Answer for yourself:** Who are you going to believe; your pastor, your Gentile Church, your experience or the message of Jesus?

**Answer for yourself:** With such an obligation to the "Christian" who now **becomes aware** that he is either "part-Jewish" (Judaism is not a race but a religion; the religion of Jesus) **what are you to do concerning the Commandments which are addressed to you in your Covenant...the Covenant of Noah?**

**Answer for yourself:** What will you now do since you have seen for yourselves the pattern in the Old Testament as well as the many examples in the New Testament where Jew and non-Jew had the same law regarding observance of the Festival of the Passover, Hag HaMatzah (Festival of Unleavened Bread), HaBikkurim (First Fruits), Shavuot (Festival of Pentecost), Rosh HaShannah (Jewish New Year), Yom Teruah (Festival of Trumpets), Yom Kippur (Day of Atonement), and Sukkot (Festival of Tabernacles)?

Surely you should want to begin to observe and keep them according to Scripture. **Failure to do so goes completely against the pattern of worship of God given to both Jew and non-Jew!**

## ARE YOU BEGINNING TO SEE THE LIGHT?

Christian scholars have assumed from certain passages in the Gospels that Jesus wished to give a new Torah to take the place of the Torah of Moses. I want you to understand that Yeshua could not unless he sinned for such an action would be considered the breaking of many Commandments.

**Answer for yourself:** How could Jesus have then said explicitly that he came only to fulfill the laws of the Covenant?

The truth of the matter is that Yeshua never came to abolish Judaism, but only that he came to **re-establish the religion for "lost sheep of Israel" which at that time included many assimilated Jews from the captivities who had literally become "Gentiles" from pagan influence and who at that time were spread throughout the nations.** His message was one of repentance and return to the roots of their ancestor's faith; not to follow a new one as sadly what has happened with Gentile Christianity. He came to reestablish from that time onward the faith that God had given from the beginning-Noahidism and the Laws of Moses which built upon them! Let us not forget that this religion new, but actually ancient; it being the observance of the **Seven Commandments of Noah**, which were forgotten purposefully by Shammai and his students as they wanted to keep the non-Jews at arms length through enforced circumcision upon non-Jewish males. Such men like Shammai were influencing the people of Israel in Jesus' day; **thus Jesus came not for those who are well but those who need a physician and who are sick; sick with hatred for the Gentiles whom God loved and to whom He had called Israel to be a light unto to**

**show them the Torah (the Noahide Laws).** God had intended for the Gentiles to be redeemed all along. Jesus came for the "lost sheep of the house of Israel"; who had lost their way. These truths were not only for them, but the Gentiles as well. **It is important to understand that as there were "people who were lost" in Israel, there were others like the Essene Menahem and the Hillel Pharisees who had not "lost their way" and needed little if any correction by Yeshua!**

## **DO YOU REALLY UNDERSTAND THE GREAT COMMISSION?**

Jesus's Apostles, in fulfillment of the Great Commission of their master, established these Seven Commandments anew (Acts 15, Acts 21). However, those born as Jews (with Jewish mothers), or those Gentiles where were immersed and circumcised as "full-converts" to Judaism (Ex. 12:49; one law shall be to him that is home-born, and unto the stranger) are obligated to observe all 613 of the commandments of the Torah without exception.

For the uncircumcised Gentile God reserved the Seven Commandments which they have always been obligated to fulfill. It is for that reason that they were forbidden pollution of idols, fornication, blood, and things strangled (Acts 15). Yeshua's Apostles also forbade them circumcision (to do so would mean full conversion) and the Sabbath observance (exactly like the Jews observed it). The mandatory observance by "God-Fearers" was similar, but not exactly alike the Jewish observance.

**This may sound so different from what your traditional Christian message has been, but your Christian message is incorrect if it does not agree or line up with the Apostle's Doctrine.** Maybe this does not matter to you at all, and if not, then you should check your heart! All of what I have shared with you is in accord with the law and custom of the Torah, as expounded by the Jewish sages, the true transmitters from Moses at Sinai, and understood by Jesus of Nazareth in the first century (they sit in Moses' seat...listen to what they say). Our understanding today is incorrect if it violates the truths as Jesus understood them. We do not know more about salvation than Jesus or the Jews. It was to the Hillel Pharisees Jesus referred to in Matt. 23 who set in Moses' seat and to whom we are to listen for correct doctrine. We are not to follow the examples of any leaders if they do not line up with the Apostle's Doctrine of Acts 2:42. This teaching on immersion and conversion is Apostolic Doctrine as Yeshua taught his disciples, and any other interpretation other than his is NOT correct. We are not to follow any Pharisee's examples unless they live what they preach (that means the Pharisee Preachers of today who fail to teach and live the truth of Apostolic Doctrine)! Jesus tells us not to follow them unless they agree with him! Good advice.

This same admonition is given in Deut. 17:8 ff., where the authority to teach and lead the people were given to the religious leaders God put over the people of "Israel". These occupy Moses' seat.

**Answer for yourself:** Do the Baptists, Methodist, Catholics, Assemblies of God, or any other denomination or non-denomination occupy Moses' seat? No.

*The Catholic and Protestant denominations are far from being Jewish and in fact the majority of their doctrines are anti-Jewish or should I say anti-Biblical. Salvation is of the Jews according to Yeshua. Do you dare tell him he made a mistake?*

It was these Sages and Pharisees who said that it is forbidden to circumcise a Gentile who does not accept upon himself the yoke of "ALL" the Commandments. In America male babies are circumcised apart from the truths of God's Word (we are commanded to circumcise on the 8th day and no within the first 2-3 days of a newborn's life) and thus their circumcision would not apply. That means circumcision that does violate Scripture does not automatically make you a "full-fledged" Jew. You are still a "God-Fearer". Identification with Israel is by faith and free will. You must choose to stand at your personal Sinai and say to God "I will do all that you say".

**Answer for yourself:** Do you want to obey God? Do you want to honor His Name with your life? Going to churches that teach error does not accomplish anything. It is bondage just like Egypt!

**Answer for yourself:** Have you ever been to Sinai? Will you ever go? Have you chosen to return to your Egypt of ignorance and false traditions and false religion that amount to idolatry?

The Sages likewise said that the **Gentile is commanded NOT to "fully" observe the Sabbath as does the Jew (yet he is to remember and keep it)**. Acts 20:6 recounts for us the Gentile believers and how they were taught by Paul to remember and keep the Sabbath. **It is here we find under Paul's instruction the Gentile Church keeping Jewish ordinances well over thirty years after Yeshua's death.**

**Answer for yourself:** What would later change this pattern?

As far as the Gentiles ("God-Fearers") were concerned, they were not commanded to observe all the Torah (the 613 mitzvot). The Gentile "God-Fearers" did not have to accept all the 613 mitzvot and are not enjoined to observe all of the 613 commandments. However, it is completely different as far as Jews are concerned, for they became obligated to fulfill the Torah because God delivered them from the bondage of Egypt to be the people of His possession. Therefore they and their children became **subject to it forever and so are those Gentiles who make full-conversions to Judaism.**

## WHAT IS THE BOTTOM LINE ON THE MATTER?

It should be easy to see that Jesus and his Apostles never meant to abolish the Torah of Moses from one who is born a Jew. Likewise, did Paul write in his letter to the Corinthians (1 Cor 7) that each should adhere to the faith in which each was called. They therefore acted in accordance with the Torah by **forbidding circumcision to Gentiles, according to Halakhah, as it is forbidden to one who does not accept the yoke of the commandments (all 613 would mean conversion to Judaism whereby then one would be obligated to all 613)**. They knew that it would be too difficult for the Gentiles to observe all the Torah of Moses especially living in non-Jewish settlements and lacking background in Biblical faith. Let us not forget that the Gentiles never had the Revelation of the Torah at Sinai, the Ark of the Covenant, the Tabernacle, the Two Tablets, the prophets, or the Temple & Tabernacle services as were given to Israel. The Gentile's only experience was that they were strangers from the Covenant promises of Israel, aliens for the commonwealth of God's people, without hope and without God in the world.

The rabbis thus took the Gentiles the revelation of God and instructed them not to be circumcised unless they wished to be fully converted to Judaism (this had no bearing upon immersion since it was required for "partial" as well as "full" conversion). **It would suffice that the Gentiles observe the Seven Noahide Commandments, as commanded upon them through the Halakhah from Moses at Sinai. This was the minimum requirements for inclusion into Israel and the minimum requirements of the non-Jew's Covenant with God.**

Rabbi Emden was correct; Jesus brought a double kindness into the world. One the one hand, he strengthened the Torah of Moses majestically (Acts 24:20 states that many thousands of Jews were believers in Yeshua as Messiah and zealous for the Torah (Law); this was over 30 years after Yeshua's death and resurrection). The ministry of Jesus helped return the "children of Israel back to their Fathers; the Patriarchs and their faith" and thus fulfill Malachi's prophecy.

On the other hand, Yeshua did much good for the Gentiles. **Yeshua obligated his Apostles to fulfill the Great Commission by taking the Gentiles (as a minimum) the Seven Commandments of Noah** so that they should not be as the beasts of the field and continue to live their lives as pagans and animals. **He also bestowed upon them ethical ways, and in this respect he was much less stringent with them (66 laws) than the Torah of Moses was for the Jews (613).** It is not necessary to impose upon Jews many such ethical practices, since they have been obligated to the yoke of Torah since Sinai. Israel took the oath at Sinai and are already trained in proper practice and nature of the Second Tablet of the Law (ethical monotheism and the horizontal relationships man-to-man). It would be for Paul to constantly correct, reprove, teach Apostolic Doctrine, and instruct the Gentiles in his travels since it was to his audience he would write "you are strangers from the Covenant promises, aliens from the commonwealth of Israel, without hope and without God in the world".

**If Christians would study they would understand what I have detailed in this teaching. No longer would the Church be allowed to erroneously teach the abolishment of the Torah of Moses along with the Laws of Noah if the people in the pew would elevate their Biblical knowledge. Such would be impetus for the Pastors to study more and get off the golf courses. Such sin and false doctrines and foolishness would cease.**

**Because of these errant scholars, hatred has increased toward the Jews who are blameless of any guilt concerning Yeshua's death and proceed innocently to observe their Torah with all their heart (intellect), soul (dedication and commitment to action) and might (resources and property). The leaders of the Churches of Jesus Christ should study to learn correctly for themselves before they lead their people into sin and astray from the will of God for their lives. The Jew is the brother of the Christian. Ephraim (the grafted-in Gentile) and Judah make up Israel. As members of the Christian faith, how good and pleasant it might be if you would observe what was commanded to you by your first teachers, sent directly to you by Yeshua, with his message, and not the message that anti-Semitic Christianity has created these last 2000 years.**

**Now for the next article in this series.**





## AS A CHRISTIAN DO YOU KNOW WHICH COVENANT YOUR UNDER? #8

After devoting considerable time and space to the discussion of Jeremiah's "New/Re-Newed" Covenant it is time once again to continue with our study into the Seven Covenants of YHWH in hopes of determining which Covenant the Christian finds his standing. The purpose of this study is not only to ascertain the above to help the non-Jewish Christian Believer better understand how he is to relate to the God of the Universe and take upon himself such Covenant stipulations in order to be more pleasing to Him. Now let us turn to the last Covenant given in the Bible.

### #7 THE COVENANT WITH DAVID

The Davidic Covenant was the seventh covenant of the Jewish scriptures and the final covenant made with ancient Israel. Messianic expectation in the Abrahamic the Mosaic and the Moabic covenants was vaguely suggested but was not a dominant issue. The Davidic Covenant, however, is the stimulus of the Messianic hope of Israel.

Israel had no king from the Jewish year 2488, the year of their entrance into Eretz Israel, until the anointing of Saul, three hundred twenty-six years later. Saul reigned forty years. David reigned at Hebron for seven years before his kingdom was fully established in the Jewish year 2854. This was about nine hundred years before the Common Era. David, too, reigned for forty years. Only after his kingdom was established and the Davidic Covenant was ratified did Messianic speculation become a prominent theme in Israel's eschatological expectation.

Nathan, the prophet, in II Samuel 7:4-17, spoke the words of the Davidic Covenant. Developing their messages from that covenant, many of the prophets spoke in detail of the kingdom of the Messiah, the days of the Messiah and the Messianic Age.

According to the Messianic expectation of Israel, the Messiah will come from the line of David's descendants. The tribe of Judah had been designated as the regal tribe by the patriarch Jacob in the prophetic blessings of his sons in Genesis 49:8-12: Judah, thou art he whom thy brethren shall praise: thy hand shall be on the neck of shine enemies; thy father's children shall bow down before thee. Judah is a lion's whelp: from the prey, my son, thou art gone up: he stooped down, he crouched as a lion, and as an old lion; who shall rouse him up?

The scepter [regal staff] shall not depart from Judah, nor a law-giver from between his feet, until Shiloh [the peace giver] come; and unto him shall the gathering of the [Gentile] people be. Binding his foal unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine and his clothes in the blood of grapes. His eyes shall be red with wine, and his teeth white with milk.

This prophecy by Jacob that Judah would be the regal house of Israel was made in the Jewish year 2255. It lay dormant without any particular fulfillment until Nathan expressed the Davidic Covenant at the beginning of the reign of David six hundred years later. Thereafter, Messianic speculation and expectation grew rapidly. The

division of Israel into two kingdoms, the moral decadence of those kingdoms, the Babylonian captivity, and the struggle in the reestablishment of Judah made the hope of the Promised One of David even more urgent. The coming of the Romans and the oppression of the Edomite dynasty of the Herods sharpened the Messianic consciousness to a keen edge.

**Answer for yourself:** What did the Jews of Yeshua's day expect the Messiah, the regal son of David, to be and to do?

**Answer for yourself:** How, if at all, did their Messianic expectation differ from the traditional view of Judaism today concerning the person and work of the Messiah?

First, the Messiah would be human. He would be a descendant of David, and he would be from the City of David, Bethlehem of Judaea. He would make his appearance in a regal form. He would be a triumphant king! He would arise as did David out of the ranks of the common people. The Messiah would appear at a particular time and in a particular situation. His appearance would come at a time of great distress and trouble. He would reveal himself at a dark time when the nation of Israel would be on the brink of destruction. The Messiah, the Son of David, would appear and redeem the nation from gross oppression forced upon them by alien powers. He would destroy all those oppressors. He would purge the land of Israel from apostate rule and religious hypocrisy. He would bring again the Shekinah Glory to the Temple. The law of Torah would once more rule the land. He would avenge the people of Israel and destroy the Gentile nations which had sought the destruction of the people and nation of Israel. He would establish an unprecedented era of peace on earth. The nations would learn war no more. Peace and justice and righteousness would reign upon the earth. In the days of the Messiah, the dead would be raised. Israel would receive its full inheritance from the Nile River in Egypt in the south to the Euphrates River in the north. The earth would be filled with the knowledge of the Eternal One as the waters cover the seas. The Messiah would restore the whole earth and all mankind to its perfect state under the Edenic Covenant. That Messiah would never die, but he would live forever and ever, ages without end. Of his kingdom, there would be no end. He would reign forever and ever.

These are the expectations of the Davidic Covenant with all its developments through the prophets. This is what the Jews of Yeshua's time expected the Messiah to do and to be. This is what traditional Judaism today expects in the person and work of the Messiah. The Jews have never, they can never, they will never accept anyone as Messiah who does not meet these expectations and performances.

## NOW YOU HAVE SEEN THE EVIDENCE

These seven covenants are the covenants of the Jewish scripture. They express the promises of God to Israel and the expectations Israel has of his God. **The Edenic, the Adamic and the Noahic covenants are universal and are to the Gentiles. Outside of Conversion to Judaism, the Christian has to find his "identity" with God in these and only these covenants.** It does not take a rocket scientist to understand that the Edenic and Adamic Covenants today were specific and not applicable to the non-Jewish believer. **This means that the non-Jewish believer today, the Christian and the Muslim for example and all other non-Jews find their relationship and standing with God ONLY through the Covenant of Noah. For the Christian to maintain that he has a relationship with God apart from the Covenant of Noah along with its 66 laws and commandments is ludicrous if not downright dangerous. To do so means you stand outside the Covenants of God! It means you reject the only Covenant you have and find your standing before God based on man-made theology which contradicts the Jewish Scriptures! This is the legacy of anti-Semitic Rome who recorded such ideas within the New Testament which is a document they "finalized" and altered almost beyond recognition.** Israel is involved in these covenants only in a restricted sense. The Abrahamic, the Sinatic, the Moabic, and the Davidic are primarily to the separate people of Israel. The Gentile nations or individuals are involved only in a restricted measure to these covenants of Israel.

**Answer for yourself:** At this point, a vital question arises demanding an answer: What did Yeshua mean when he said, "This cup is the **New** Testament [or New Covenant] in my blood shed for the sins of many"?

**Answer for yourself:** To which of the seven covenants was he making reference? Or, was he making reference to any of the former covenants?

**Answer for yourself:** Was the **New** Testament spoken of by Yeshua an entirely separate economy from any of the former?

**Answer for yourself:** If it was a separate economy from the seven covenants of Israel's scripture, what is its relationship to them?

**Answer for yourself:** Or did Yeshua even say "new" although the Bibles you buy today has such a wording?

**Answer for yourself:** Can it be shown from archeology and examination of the Greek New Testament manuscripts that "new" was added to these passages by the Monks as they continually created new "theologies" not taught in the Jewish Scriptures nor accepted by the Jerusalem Church? It sure can!

**Answer for yourself:** Have you ever looked in a good study Bible to the footnotes that tell you that the word "new" is not in the best and oldest manuscripts?

*The above example of adding "new" to the corners and margins of existing Greek manuscripts whereby later it was included in the "text" as if God breathed is just another in a long series of examples of Gentile theologians creating a "replacement religion" which was given to unsuspecting Gentiles who knew no better having not been equipped with the knowledge of the Jewish Scriptures. In other words we follow in Christianity today a false religion that is diametrically opposed to the faith and religion of Yeshua.*

## REPLACEMENT THEOLOGY AND THE VALIDITY OF THE GENTILE CHRISTIAN CHURCH

Replacement theologians paint one big sign on the Jewish Bible and call it the "Old Testament." This implies, naturally, that it is antiquated, abrogated, obsolete, done away with, and destroyed. For all practical purposes for the Christian non-Jewish believer the "Old Testament" is replaced by the "New Testament." The Gentile theologians have treated the "Old Testament" with great disrespect like a piece of old clothing fit for throwing away. These Gentile theologians use the Jewish scripture only to rip off a part here and there, modify it to their own designs, and use it to make functional their theology of the "New Testament" which can be shown easily to be diametrically opposed to what Yeshua both believed and practiced as a Jew. In other words lies are mixed in with truths in the New Testament and without training and education on your part you most likely cannot tell the difference when reading it. Thus you come away from the New Testament with a mixture of truth and lies which leads you to incorrect beliefs which influence your actions. The bottom line is that this becomes sin in many cases because such conduct violates the commandments of God which are the founding blocks of your Covenant and which assure your right-standing before God.

In ripping off or stealing parts from the Jewish canon, these Gentile Christian Replacement Theologians took the words "Israel" and "Jews," reinterpreted them with new spiritual interpretations, and attempted to pass them off as "True Israel" and "True Jews" as designations of the Church and the Christians.

The theologians took pleasure in calling the ancient people of Jacob "old," "fleshly," "earthly," or "natural Israel." They considered the Jews of the Old Testament heritage as no more purposeful than other discarded clothes lining the street outside a goodwill container.

Replacement theologians not only discarded the people of the covenants of Israel, they also reduced the holy, immutable, eternal covenants of oath to mere vows which could be revoked by official Church dogmas and "bulls". Any benefits found in those covenants were ripped off and applied to the Church. Christianity and Christian theology became the new vehicle of divine revelation, a vehicle made from selected parts from the Jewish Old Testament.

The tools used in making this modification were the terms of Greek logic and mythology as well as the content of Greek philosophy. Pagan words and pagan definitions totally alien to Jewish thoughts were substituted for rabbinic concepts. Foreign terms such as incarnation, theophany and trinity were introduced into the new system. These pagan mythological clichés became the dogmatic expression and credo of the new religion.

Every field of systematic theology was affected by this replacement concept. The concept of the Jewish God of the Old Testament was treated as a legalistic God of wrath and judgment. He was contrasted to the new God of the Christian New Testament, who is a God of love in Yeshua. The Law of Torah became a bitter, vulgar and obsolete thing, while the sweet Christian love could create holy wars, crusades, the Inquisition, and pogroms. That sort of "Christian love" is ludicrous and sickens the minds of men not filled with hatred for the Jewish people.

The anthropology of replacement theology wiped out all suggestion of the Jews as a chosen or separate people. In this new order, Yeshua did away with Israel as separate from the Gentile nations. The Jews became not only like all other peoples, they were relegated to a subhuman class. Much of the Gentile Church's propaganda against the Jews consisted of direct quotes from Christian literature and liturgy. The Chosen People are the Christians, not the Jews.

To illustrate how perverted the logic of Christian anthropology became, the Jew who converted to Christianity had to deny his Jewishness. At his baptism, he vowed to renounce Judaism and all its "heresies." After his baptism he was told that he was no longer a Jew, but was now a Christian. In many cases he was forced to change his name from a Jewish to a Christian one. He had to give up the observance and sanctification of the Sabbath for the day of the Sun. His Biblical Festivals were replaced with pagan holidays only "re-worked" to which Yeshua's name was attached.

After these renunciations of his Jewishness, these Jewish converts to Christianity began to study the catechism which taught that the pagan Gentiles who become Christians became true spiritual Jews. The logic of Christian anthropology is more a double inversion rather than a simple conversion. The Jew who became a Christian became a Gentile, while the Gentile who became a Christian became a Jew. Such metamorphosis is nowhere to be found in nature (or in the scriptures).

## **THE TRUE MESSAGE OF SALVATION OF THE BIBLE CHANGES IN THE NEW TESTAMENT...HOW CAN THAT BE SINCE GOD CHANGES NOT?**

The soteriology of replacement theology deals with replacement doctrines of salvation. In this concept Yeshua came to be the Savior of Israel. Israel, accordingly, rejected the Savior and crucified him. In this crisis, the "God" of Christian love quickly put the pieces of this tragedy into a new plan, producing the crisis theory of the Gospel of salvation made available to everyone.

The church, instead of Israel being a light unto the nations for salvation, soon became the object of this salvation through dogmas, sacraments, or other institutional demands. As time passed, multiple varieties of doctrines developed in the various denominations, many of which conflicted and contradicted the doctrines of others. Unity in the doctrines of Christ was impossible with over 2000 different Christian denominations which have over 2000 different ideas about Yeshua. Most of the Good News propagated by the missionaries today is to convert other Christians to their own denomination's "salvation," while they admittedly declare "millions have never heard the Gospel."

In all the various Christian salvation messages, there are only two classes of people in this world and in the world to come. There are the saved and the lost. The definition of who the "lost" are is determined by to whom you speak. The saved are those who accept a given particular message of a "particular" denomination over that of another. The Catholics have a different salvation message from the Baptists, they both differ from the

**Church of Christ, etc. Those who do not obey the various particular interpretations of the Gospel are the lost. More than anyone else, the Jew is treated as lost, blind, stubborn and damned. The "God" of Christian love has put all of his eggs in one basket now—the Christian church.**

**In 1973, over one hundred forty denominations decided to drop all doctrinal differences and join hands in the "Key '73" project. One single objective was in focus. "Let us reach the whole world with the Gospel message in the next decade." The Key '73 program spelled out its own failure. The problem was that the one hundred forty denominations could not agree on what the Gospel really is. If Christianity cannot define and agree on the "Gospel of Yeshua Christ which is the power of God unto salvation," how could they ever agree on anything?**

**Soteriology, the doctrine of salvation, is the most emphatic and important section of Christian theology. This is especially true in evangelical Christianity. Yet, in this very field, that same Christian theology finds its greatest weakness. If you have not noticed that New Testament is full of two competing and conflicting "Gospel" dealing with inheriting Eternal Life...one as taught by Paul and one as taught by Yeshua and neither agree with each other. One is true and one is false.**

**Answer for yourself:** Have you ever noticed this? If not, e-mail us for the articles and we will show it to you beyond any doubt.

**Ecclesiology is the study of community or church. Since salvation is only in the Gospel of Jesus Christ, according to replacement theologians, the only true community of God would be the Church. Denominational plurality finds its strongest expression in ecclesiology. It erased the distinction between soteriology, or salvation, and ecclesiology, or the church. The church and salvation became synonymous. Cyprian, in the fourth century was first to say that "there is no salvation outside the Bishop (the Catholic Church)". His ideas continue today. "Our church is the one and only true religion"; "Our church is the pillar and ground of the truth"; "Our church is the body and bride of Christ; other Christians may be in heaven, but they will only be friends of the bridegroom—we are the true church"; "God raised up our church to call all the true believers out of the apostate churches in our city." These quotations and other statements, such as "the plain truth," "facts you need to know about God's will for your life," "our denominational distinctives," are common to the vast majority of Christian organizations throughout the world. **At the same time, they all deny the community of Israel, the Jewish people, the light to the nations given by God. Israel has no place in the economy of God, according to strict replacement theology.****

**If the Christian believes that the Church is the only true community of God, and that his particular denomination enjoys a special favor in that economy, he finds himself experiencing a great difficulty in recognizing the legitimacy of other Christians being on equal standing without a compromise of his own denominational distinctives. It would be totally foreign for him to accept the idea that Israel had a community relationship with God completely separate and apart from his own.**

**When, however, the Christian makes the discovery that not only Israel has a place in the economy of God, but his standing before God is dependent on him being grafted into and part of the Israel of God whereby he accepts and attempts to live by his Covenant stipulations, the Covenant of Noah, then it will revolutionize his attitude toward, and his relationship with, Jewish people, with his neighbor Christians, with the study of the Bible, with himself, and with God. Ecclesiology made no allocation for a plural community either in this world or in the world to come. Such a shame. Shalom.**





## ARE YOU A TRUE CHRISTIAN?

In reading a book recently entitled The Day America Told the Truth, by James Patterson and Peter Kim, I ran across a survey in which people were asked to rank 73 occupations for their honesty and integrity. Americans said that the four sleaziest ways to make a living in America are: drug dealer, organized crime boss, TV evangelist, and prostitute. Notice that prostitution was considered a more "honorable way to make a living than TV evangelism.

**Answer for yourself:** How could Christianity evolve into something that would allow such to occur?

It all began in 325 A.D. and was reinforced in the 16th century.

Before we can begin to look at these events we must begin with what God has chosen to reveal to man about Himself. As God revealed Himself it became necessary to write down these revelations which later became canonized into an authoritative document for a community of people. The Bible is a book that contains a number of different recorded revelations about God. Religious leaders, both in Judaism and Christianity rely upon a canon as proof for their authority. Over time challenges have been brought against different groups in authority and their collected "revelations" through different methods:

- 1. Production of new revelations that challenge or refute prior divine revelations
- 2. Changing of the words of an existing revelation with other words which change concepts and ideas and religious beliefs
- 3. Reinterpretation of existing words and revelations...giving them new meanings foreign to the original revelation and meaning...like "born again" for example.
- 4. Physical destruction of existing revelations...through destruction of documents, libraries, monuments, etc.
- 5. A combination of one or more of the above factors...as history attests through multiple examples

By the time of John the Apostle's death, the leadership of the Jewish messianic congregation birth at Pentecost had shifted from Jewish men to Gentiles who were ignorant of the Jewish culture and mind set. The first challenge to this new community was through the changing of existing revelations by Gentiles with reinterpretation of the words within that revelation from the religious backgrounds of these prior Gentile pagans. The written authority that was used by these Gentile church leaders was the Septuagint, a corrupted Greek translation of the Hebrew Bible, not the Hebrew Bible itself. This is where they make a tragic but purposeful error. As Gentiles read the Greek Bible numerous questions arose since they had not the background or any prior tradition in the Jewish faith and religion of Jesus. With questions came answers, some correct and many incorrect as supplied by new Gentile leaders as they challenged the authority of the Jerusalem church as well as the Jewish Bible. As a result, tensions between those with conflicting positions escalated and the two drew apart. We have now the establishment of Gentile Christianity as opposed to Jewish Christianity (or should I say Messianic Judaism).

## ENTER MARCION AND THE FIRST NEW TESTAMENT

With the advent of Marcion and his first "New" Testament we find new revelations were offered in order to replace the "old Jewish revelations." Many of these "New revelations" in the New Testament not only conflicted with the teachings of Moses, the Prophets, and the writings but were completely opposite to them and what Jesus taught. Basically Marcion decided to throw away the Old Testament which was Jesus' Bible. Marcion is credited with producing the first "New Testament" and forced the Roman Church leaders to create their own "New Testament" to counteract that of Marcion. These "proto-Catholics" simply built on the foundation of Marcion's Bible to create their own authority to sanction their efforts of spreading their own kind of religion.

Marcion produced his new canon in 140 A.D. which is almost 100 years after Yeshua. This was 80 years after Paul and 50 years after John. Marcion was forced to create a "New Bible" to allow emerging Gentile church leaders to justify their position as God's "new" appointed leaders as they felt that they had "replaced" Israel in God's dealing with men. These Gentile leaders had failed to realize that God's covenant with Israel and the Jewish people is forever! The authority for those who were supposedly followers of Jesus was to switch from Jerusalem to Athens-Rome. With the Roman response to Marcion which included the production of writings very similar to those found in the New Testament of today, came also the prerogative to include or exclude certain books as each community decided in their successive church councils where decisions became "new" documents and "testaments." Literally epistles were continually written added to in the names of "apostles" was the Gentile church crafted their religious doctrines over centuries. The debate over which books should be included or excluded in the Roman Catholic Canon extended from 150 to 380 A.D. Although the Catholic Canon was closed in 380 A.D. the debate over the book of revelation continued until well into the 10th century.

## ENTER CONSTANTINE

It would be 55 more years before Emperor Constantine (a self professed God) would wrestle the control of Christianity from the grip of the local independent church leaders. They became totally subject to the Emperor's decisions in the matters of religion after the Council of Nicea in 325 A.D. Relying upon "personal revelation" from either the God of Israel or the sun god, Constantine blended Mithraism (pagan worship) with Judaism and further perpetuated Christianity. As recorded earlier, one of the ways of challenging existing religious authority is through a "new revelation". It was through such "new revelation" that Constantine:

- 1. Created a new powerful group to rule the Church.
- 2. Used public taxes to fund this group.
- 3. Gave this group judicial powers.
- 4. Divided the new group into smaller units which he could easily control.
- 5. Changed the Passover to Easter (Ish-tar; "a pagan holy day for fertility and fornication rites").
- 6. Changes the Sabbath (both the Jewish & the early church's day of worship) to Sunday (sun worshiper's day of worship)
- 7. Prohibited the Church from having anything to do with Jewish ways or customs or festivals.
- 8. Prohibited Jews from making proselytes and teaching the faith of Jesus to other Gentiles

Constantine failed to remember the same thing that plagues the churches of today; Yeshua, Paul, Peter, Jacob (James), John, etc. were all Jews. They all kept the Passover and worshipped on the Jewish Sabbath. It would have been a sin for Yeshua to participate in an Ishtar fertility rite or worship on the day of the Sun god. Yeshua and his Apostles were Jews who never renounced their Judaism, gave up their Jewish observances or told other Jews to renounce their Judaism in order to become members of a "new Christian Church." We must not forget that these are the same teaching that were shared with Gentiles who came to faith in God through Yeshua's ministry in the work of his disciples and apostles. Unfortunately this Roman Emperor authority model became the model followed by the Roman Catholic church. Eventually the Roman Empire along with its Emperor who was the head of the church would

disappear but only to be replaced again with one man who controlled the church, **the Pope**. The Roman model of authority prevailed against every major attack until the arrival of Martin Luther and a new model of authority; subjectivism.

## ENTER MARTIN LUTHER

The decision of Martin Luther to reform the Roman Catholic Church was never intended to end in the further creation of a new religion. He liked being a Catholic priest, practiced and taught Catholic doctrines, and actively participated in the Catholic Church. He accepted the Catholic doctrine of salvation and never suggested that there was another way of salvation. Luther chose to continue his reform activities which were built off the desire for money since funds were leaving his Parish in the building of St. Peter's basilica and soon found himself excommunicated for his actions. **For a Catholic this is serious because being kicked out of the Roman Church meant he was no longer "saved" as "salvation is only in the church." For Luther to regain his salvation he had to successfully challenge the authority of the Church. He had to overcome:**

- 1. The absolute power of the Pope.
- 2. Salvation based upon membership in the Catholic Church only.
- 3. The Catholic priesthood's power to forgive sins.
- 4. The Catholic priesthood's power to interpret the Bible.
- 5. The doctrine of Apostolic succession.

**Acknowledging that challenges to existing religious authority is always linked to "new" revelations, Luther challenged the Roman Church with his "new" revelation. The following is a summary of Luther's "new revelation."**

- 1. The authority of the Bible replaces the authority of the Pope.
- 2. Salvation is based upon only the faith of the believer.
- 3. He developed the doctrine of the priesthood of the believer to replace the priesthood of the Roman Church. Each believer could go directly to God for the forgiveness of sins.
- 4. Each believers could interpret the Bible for himself (it did not matter if you were trained or educated at all).
- 5. Apostolic succession (authority handed down from Jesus to Apostles to the papacy) was replaced with the authority of the indwelling Holy Spirit in each believer. Because of the presence of the Holy Spirit in each believer, they could interpret the Bible for himself and the Holy Spirit would guarantee that they would never make an error. (what a joke)!

## MARTIN LUTHER'S RADICAL INTERPRETATION OF BIBLICAL SALVATION BROUGHT DISASTROUS EFFECTS TO THE CHURCH WHICH WE SEE TODAY

- 1. Now everyone was his own ultimate authority...thus we see over 2,200 different Christian denominations today with over 2,200 different Jesuses
- 2. Faith alone was a requirement for salvation...but faith in what...with over 2,200 different Christian doctrines and dogmas dispersed among 2,200 denominations & non-denominations
- 3. The individual could go directly to God for forgiveness.
- 4. Each could adequately interpret the Bible without any prior knowledge necessary for proper interpretation...again ensuring no unity of faith and the proliferation of competing & conflicting sects and denominations
- 5. The authority you needed to all of the above was resident in the Holy Spirit..and the Holy Spirit being used to condone whatever one wanted to believe....."the Holy Spirit told me or

said"....

Thus, the foundation was laid for the Protestant Reformation as individuals protested against the Roman Catholic Church. Next came an immediate exodus from the Catholic Church to Luther's Church. But, it was not very long before Luther's disciples began to use their new found "individual freedoms and personal authority to challenge Luther. Before long there were two Protestant Churches, then 3,5,50,100, and we have 2,200 today!

**Answer for yourself:** What happened to the faith and religion of Jesus; what happened to original Christianity as he knew it? What happened to "THE" faith ONCE given to the saints? What happened to that "One faith" of Ephesians?

## YET THERE IS HOPE IN THIS MAZE

Jews by record numbers are returning to the land of Israel. But there is another return taking place in which a record number of Christians are returning to Yeshua's teachings, practices, and faith. The journey begins and ends with repentance (Teshuvah). Teshuvah holds a central place in Judaism. At the core of Teshuvah lies the concept of a return or "shivah". One is to return not only to the past (one's own, or one's ancestors'), but to the Divine source of all being: "You shall return to the Lord your God."

In this return back to God and His ways for both Jews and Gentiles there must be a standard or guide to direct those returning. Christianity's ultimate rise or fall, beginning or end is linked to one person-Yeshua. Without Yeshua Christianity would not exist. Thus, it is only logical that every Christian doctrine should be compared to Yeshua's position on the subject!

**Answer for yourself:** What was in that mind of "Christ" two thousand years ago? What did Yeshua believe on various doctrines and dogmas and have you compared this with what you have been taught in Gentile Christianity to see if it is the same? When you find out that it is not the same religious beliefs who do you blame?

***Yeshua's teachings and religious belief system must become the standard by which every Christian doctrine is to be measured.***

***We must never forget that concept. We cannot use Roman Catholic, Eastern Orthodox, Protestant, or Charismatic interpretations of Yeshua's words as "the standard". We must look through Jewish eyes and view Yeshua's teachings in their proper cultural, historical, and linguistic context. Only through this process will his words be reattached to their original meanings.***

**A RESTORATION OF WHAT YESHUA BELIEVED REVEALS TO US WHAT A "TRUE FOLLOWER" OF YESHUA IS TO BELIEVE:**

- **1. Gentile converts to Yeshua's movement within Judaism were first taught the "Noachide Laws" which consisted of laws prohibiting idolatry, blasphemy, unchastity, bloodletting, robbery, eating the flesh of still-living animals, and positive laws concerning establishing courts of justice. Every Gentile entering the Yeshua Movement was obligated to obey the Noachide Laws.**
- **2. Next they learned to become "God- Fearers."**
- **3. They lived the Ten Commandments.**

- 4. They observed along with the Jews the Sabbath.
- 5. They refrained from riotous living.
- 6. They supported the Temple with the Temple Tax, which is NOT the tithe.
- 7. They participated in festivals, rituals, and ceremonies.
- 8. They were not required to be circumcised.
- 9. They did not adhere to all the laws of kosher, however they did refrain from eating unclean foods so as not to become an obstacle in fellowshiping with Jews.

**The Apostolic Church in Jerusalem as seen in Acts chapter 15 accepted the view of the Synagogue concerning conditions which Gentiles needed to fulfill in order to be "saved".** This did not mean ultimate destiny as in heaven or hell, but according to the Greek definitions of the word in Scripture, the Jewish Apostolic Church was concerned about "rescuing" the Gentiles so as to include them in the people of God. **Fulfillment of other commandments of Judaism was not prohibited to Gentiles. On the contrary, the Noachide precepts were only the minimal conditions for Gentiles to be recognized as God-Fearers.**

**Such Gentiles who were attracted to the Jewish way of life and religion, who accepted MANY, but not all of the Jewish commandments, were accepted within Jewish religion even though they did not become full proselytes since they did not become circumcised. The leadership of the Jerusalem Church decided to lay no burden upon Gentiles who followed Yeshua beyond the Noachide precepts (Acts 10:28-29) and did not object to their voluntary observing more.**

Yeshua did not create a new religion that was either authoritarianism or subjectivism as seen above in the examples of Marcion, Constantine, and Luther. Yeshua did not replace Judaism with something else. He worked to purify the lives of the Jewish people by bringing them back to Torah and God's will for their lives. **Neither Yeshua or any of his Apostles preached anything related to any of the salvation messages preached in today's churches. He simply called people to repent and turn back to God and God's ways as revealed in the Torah (Bible).**

Modern Christianity's intellectual concept of salvation is possibly one of the most destructive forces ever released on the face of the earth. It has attracted millions of adherents who believe that they are "no longer under the Law". We must not confuse Subjectivism with grace. They have been taught erroneously that they belong to a "new spiritual Israel" which is a replacement for the Old Israel. They have been incorrectly taught that God has ended his relationship with Israel because of their disobedience. If we realistically look at the churches of today concerning their moral and spiritual conditions they make the Church of the first century look spotless.

Paul teaches us that Gentile Christians were grafted into the Olive Tree of Israel, not the opposite. **Israel is not to be grafted into the Gentile Church!**

Today the shofar is beginning to sound. The Church is being called back to the faith of Yeshua as when Gentiles adopted a Jewish religion as taught by Jesus to his apostles whom were later instructed to take these Jewish teachings to all the nations (Gentile nations). It is time for us to know his God, his people and his land.

**True Christianity is not Gentile Christianity as practiced by our Churches today.** Paul, in 1Cor. 11:2 encouraged and praised the Gentiles of Corinth that they "kept the ordinances that I (Paul) delivered unto you." Paul was pleased that they were turning (Teshuvah) from Gentile paganism to the true worship of God as in the Jewish religion. Paul was **not** bringing these Greeks more Greek philosophy, rather, he was bringing these Greeks Jewish customs and traditions concerning festivals, Law, conduct, and belief systems. These Greeks were not necessarily to become Jews physically, but they were to develop Jewish minds and spirits as they adopted the Jewish religion of Israel as their religion. Lastly, in 2 Thess. 3:6 Paul instructs and commands these Greeks in the city of Thessalonica to "withdraw themselves" from every brother that "walketh" disorderly and not after the "traditions" which they had received from him.



**Answer for yourself:** What traditions had Paul brought them?

Jewish traditions and ordinances along with Jewish Laws and Commandments which also included festival observances. The word "walketh" in the Hebrew means "interpretations", thus Paul is commanding these non-Jewish believer like you and me to resign themselves from the company of others who were not holding fast to the Jewish way of religion and worship.

**Answer for yourself:** Have you the courage to do what Paul ordered and begin to study and worship in Spirit and in Truth?

**Answer for yourself:** What would Paul have said about your involvement in churches that do not practice the festivals let alone teach the Jewish way as taught by Yeshua?

**Answer for yourself:** Is our lot to remain in reinterpreted revelations and replaced religious doctrines when the truth about the historical Jesus is at our fingertips today and when we see for example upon our study that the non-Jews who came to God through Paul and Jesus' apostles were taught to adhere to the Covenant and Laws of Noah and today we go to churches which pride themselves that they are not under such "laws"?

**Answer for yourself:** Having read this above article then can you really look within and tell God you are truly a follower of this man from Galilee and a "true" Christian as they were when Jesus walked among us?

***No longer are do we have to be deceived and have to live in the darkness of biblical ignorance.***

ARE YOU A TRUE CHRISTIAN?

ARE YOU A TRUE CHRISTIAN?

ARE YOU A TRUE CHRISTIAN?

ARE YOU A TRUE CHRISTIAN?



ARE YOU A TRUE CHRISTIAN?

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## THE LAWS OF NOAH RECOGNIZED BY THE UNITED STATES GOVERNMENT

The U.S. Congress officially recognized the Noahide Laws in legislation which was passed by both houses. Congress and the President of the United States, George Bush, indicated in Public Law 102-14, 102nd Congress, that the United States of America was founded upon the Seven Universal Laws of Noah, and that these Laws have been the bedrock of society from the dawn of civilization. They also acknowledged that the Seven Laws of Noah are the foundation upon which civilization stands and that recent weakening of these principles threaten the fabric of civilized society, and that justified preoccupation in educating the Citizens of the United States of America and future generations is needed. For this purpose, this Public Law designated March 26, 1991 as Education Day, U.S.A.



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# BUT I NEVER KNEW THAT THERE WAS A PATTERN OF WORSHIP THAT GOD GAVE TO BOTH THE JEWISH AND NON-JEWISH BELIEVERS

**Answer for yourself:** Are you aware that within the Jewish Scriptures we can find a "PATTERN OF WORSHIP" given by God that was followed by both Jews and non-Jewish believers in God both in the Old Testament and New Testament times?

**Answer for yourself:** Are you aware that both historically and archeologically we can attest that this "PATTERN OF WORSHIP" continued until early in the 4th Century A.D. when Rome for all practical purposes changed it for everyone and today we seldom if ever stumble onto the prior existing pattern that God had intended that all His children, both Jew and non-Jew, observe in their worship of Him?

**Answer for yourself:** Are you aware that the tabernacle was built according to the divine blueprint given to Moses by the Lord (Ex. 25:8-9)?

**Answer for yourself:** Are you aware that Aaron and his sons were consecrated to their priestly vocation according to a divine pattern as well, and they offered the prescribed sacrifices unto God according to a divine pattern?

**Answer for yourself:** Are you aware that David was given the same pattern when told to build the Temple, set aside the Priests, and oversee the work of the service (worship) within the Temple (I Chron. 28:13)?

*1 Chr 28:10-15 10 Take heed now; for the LORD hath chosen thee to build an house for the sanctuary: be strong, and do it. 11 Then David gave to Solomon his son the pattern of the porch, and of the houses thereof, and of the treasuries thereof, and of the upper chambers thereof, and of the inner parlours thereof, and of the place of the mercy seat, 12 And the pattern of all that he had by the spirit, of the courts of the house of the LORD, and of all the chambers round about, of the treasuries of the house of God, and of the treasuries of the dedicated things: 13 Also for the courses of the priests and the Levites, and for all the work of the service of the house of the LORD, and for all the vessels of service in the house of the LORD.*

Let us look and examine the the Hebrew word for :service and see what we find hidden in the Hebrew:

Strong's Concordance:

5656 `abodah (ab-o-daw'); or `abowdah (ab-o-daw'); from 5647; work of any kind: KJV-- act, bondage, + bondservant, effect, labour, **ministering (-try)**, office, service (-ile, -itude), tillage, use, work, X wrought.

### Brown-Driver-Briggs' Hebrew Lexicon

5656 `abodah or `abowdah- labor, service

- a) labor, work
- b) labor (of a servant or a slave)
- c) labor, service (of captives or subjects)
- d) **service (of God)**

*What we see from these words is that there is a "MINISTRY" and "SERVICE OF GOD" that was given by the Spirit of God according to a "PATTERN."*

### Even the New Testament alludes to this pattern:

*Heb 8:5 5 Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern shewed to thee in the mount. (KJV)*

Now it is for us to both understand that a "pattern of ministry" existed both in the Old Testament and New Testament which was a pattern of the intended service of mankind and worship toward God. This is called "ministry" according to the Hebrew word. I know that the term "ministry" is so overworked today but it is for us to try to discern:

- If this "pattern" of service and worship of God can be discerned from the Jewish Scriptures
- If this "pattern" of service and worship of God can be shown from examples in the Old Testament and New Testament texts to have existed not only before Jesus' death but also existed "unchanged" after Jesus' crucifixion
- If this "pattern" of service and worship of God can be shown to have been quite similar if not the same in many instances as practiced and observed by both Jews and non-Jews both before and after Jesus' crucifixion

If this can discerned from New Testament examples as applying "unchanged" for both the Jew and the non-Jewish believer who came to God through the ministry of Yeshua's disciples and apostles then we need then only ask if our experience as Christians and followers of Yeshua is yet today according to this "pattern of ministry" or if our experience is different and if so we must ask "why?" If not then we have to honestly ask if we have let Israel be a light unto us (as Gentiles as the nations of the world) as God has said they were to be in the Jewish Scriptures or if we have been misled in our "ministry and worship" toward God.

*In the articles that follow we will present evidence from both the Jewish Old Testament and the New Testament which proves beyond any doubt that there did exist not only a "pattern of worship" as observed by both the Jew and non-Jew but both observed and adhered to this pattern well before and after Jesus' crucifixion which indicates that nothing was changed by Jesus' death. One has to look to the official adoption of the Jesus Movement by the state of Rome in which "Christianity" became the state religion of Rome to see the organized changes made to this "pattern" of worship. Today few if any know that ever happened and that we have departed from the "pattern" of worship given by God*

BUT I NEVER KNEW THAT THERE WAS A PATTERN OF WORSHIP THAT G-D GAVE TO BOTH THE JEWISH AND NON-JEWISH BELIEVERS

*in His Holy Texts.*





# TORAH ETHICS FOR THE NON-JEW AS FOUND IN GENESIS

Among all the nations of the world and all their religions, not one regularly offers anything to people who do not belong to that faith or nation. Each and every group says to others, "Come and join us, be one of us, and do as we do, and then you can benefit from what we have. If you do not, then you are no concern of ours." This is the usual approach for all religions...except one.

**Answer for yourself:** Do you know which religion of whom I am speaking? Biblical Judaism.

Because the Jews do not seek to convert others to their own religion, most people assume that they are just happy to be left alone and that, if they had something to contribute to an average person's life, they would be trying to win new recruits to their cause. But it has not always been that way with Biblical Judaism and due to the persistent persecution of the Jewish people and their faith over the centuries the outreach of the Jewish people for the world as waned and we should expect so.

Behind the Jews' reluctance to turn other people into Jews, there is a full understanding of non-Jewish spiritual needs and a complete framework within which to satisfy those spiritual needs. In fact these "spiritualities" predate Judaism per se. It is rather shocking to see, once you have begun such a study, that before Biblical Judaism began there was an Ethical Monotheism given to the Gentile races long before there were ever Jews and this Ethical Monotheism has a name: Noachism which consists of "the" Covenant made by God with Noah and all the Gentile races which comprise 7 Categories of Laws and Commandments. More on that later.

## THE GENTILE'S PILGRIMAGE FOR TRUTH IN AN AGE OF RELIGIOUS PLURALISM

Before any of us can know who we are, or where we are to go, we must find out about our common origin and our "roots." Of course this must involve the discovery of long lost "truths" as well. Most are familiar with the fact that a long time ago in the past humanity became divided into two distinct forms, the Jewish and the Gentile. It may again be surprising but God's "teaching" [Torah] was made available to both Gentiles and Jews. It is beneficial for us to come to terms with the word "Torah" which means simply the "teaching" of God. Sadly we have coined a rather negative term for it today as most call God's teaching the "Law" and almost everyone has a dislike for "laws." Regardless of your feeling for these "Laws" the Torah is the living source of truth and holds the key to the lives of all humanity; both Jew and Gentile alike.

In order to come to an accurate understanding of this Ethical Monotheism questions have to be asked and accurate answers found. The answers begin with history, the true history of the origins of humankind. Sadly few know the truth about such ancient history; especially the Christian community and I hope to enlighten

them if I may.

According to Jewish historical records the first man and woman (Adam and Eve) was given by God six moral precepts to uphold:

- Not worship anything other than the Creator or practice idolatry
- Not to blaspheme by cursing the Creator,
- Not to steal
- Not to murder
- Not to practice forbidden sexual relations.
- They were commanded to establish law in society,

They were also subject to the seventh precept, the prohibition of eating meat taken from a living animal, but since they were not then allowed to eat meat at all they were not in possession of this moral precept in the same sense as the others. They married there in the garden, and they were assured that they would remain forever on this high spiritual level, producing children like themselves, if only they would earn the merit of fulfilling one divine commandment: to refrain from eating the fruit of a particular tree of the Garden (Gen 2:16-17...THEFT...one of the Laws given to Adam and later repeated to Noah). Because this fruit had been placed outside their ownership, they would transgress the prohibition against theft if they appropriated it for food. Even though they were very wise, they were led through the limitations of their reasoning to eat of that fruit, and thus the evil which had existed separately from them beforehand became mixed in with their own nature and became internalized within them (now two natures.....yetzer ha ra (evil) and yetzer ha tov (good)...[in constant conflict]. Their bodies assumed a more physical constitution, they lost many of the higher levels of their wisdom and beauty, and they were expelled from the Garden to work for their own maintenance, much as we do today. Nevertheless they retained the essential human attribute known as the "image of God": the human face and upright posture, the faculty of speech, and the intelligence to understand their Creator and to fulfill His wishes through moral conduct.

They were the ancestors of all humanity, both Jews and Gentiles, and they knew the wisdom of the Torah as the Jews have it today from the relatively high level that they still occupied. After entering into their new state, the man and the woman remained obligated to fulfill the six commandments they had been given in the Garden of Eden. If they departed from these precepts, they would be penalized, just as in a different sense they had been in the Garden. If, on the other hand, they kept them faithfully, they would receive reward. In particular, the observance of these commandments would have the benefit of bringing all of creation back toward the state of Eden so that it might be completely restored at a time when God would choose. Everything was left to the man and woman's free will so that they might earn merit by choosing the path of kindness and obedience. At this stage, they were still forbidden to eat meat as food, and thus the tooth structure of all humanity is clearly adapted for eating vegetables, being far different from that of meat-eating animals with long, sharp incisors. In the event they kept the commandments faithfully, they would depart this world with a clear conscience and a good name, cleansed of their first sin.

They produced many children, among whom were also wise men and women, but within a short time moral standards declined so sharply that the majority of people became wrongdoers, committing violent robbery, sexual misdemeanors, and acts of false worship, all breaches of the commandments given at the start. Although God had foreseen this, the actuality brought out His divine grief and regret over having created humankind, and He resolved to destroy His world and begin the creation over again. However, there was at this time, seven full generations after the first man and woman were created, still one man who had kept the charge of upright conduct given to his ancestors and who was worthy to be spared. This was Noah, whose name derives from the Hebrew word for the "comfort" that he brought into the world. When this name is reversed it spells out the Hebrew word "chen," meaning beauty or grace, as is written (Gen 6:8), "But Noah found grace in the eyes of God." This symmetry in the words is the key to the kind of beauty that he

represented. Noah was a man of great wisdom. He studied the Tora (God's instruction and Laws and their nuances). He was a prophet and a married man, whose wife and sons also shared his level of conduct. He became prophetically aware of God's intention to destroy all the rest of humanity by a great flood if they would not cease from their evil. God told Noah to save himself by building a large wooden vessel before the people of his generation over a long period of time, in the hope that by watching his efforts they would realize the truth and also be saved. But it was not so, and amid threats to Noah's life from the watchers, God led him and all his immediate family into the ark that he had built. Along with Noah and his family came breeding pairs of every animal that had refrained from the sexual perversions being committed at the time. God Himself shut them safely inside the ark before the rains began.

The purpose of the flood was to cleanse the earth itself from the effects of the sins through the spiritual nature of water, which under certain conditions forms a part of Jewish practice today (the mikvah/immersion...something totally misunderstood by Christianity today). While the flood lasted, the planetary system and the rotation of the earth were held in abeyance so that there was no day and night-and no seasons. Noah and his three sons lived separated from their wives because of the prevailing distress and were occupied in prayer and study and in caring for the animals. There was a miraculous environment in every sense, except that the ark itself and its provisions had been made by their own hands. They knew that they alone were to found the renewed state of life on earth, and they prepared themselves in righteousness for the responsibility. The ark was a complete "microcosm," a small entity that contained the elements of the whole creation within itself and, as such, it was a predecessor of the Temple at Jerusalem, a very high spiritual level where all of reality was gathered and dedicated to God.

When the waters of the flood retreated, the ark settled on the ground in the Caucasus mountains, and Noah and his sons emerged with their families. Noah built an altar at the Temple site in Jerusalem and offered sacrifice in thanksgiving for the deliverance and for the opportunity to start again. The Torah states that God "smelled the sweet odor of the sacrifice" (Gen 8:2 1), meaning that He was gratified that His will had indeed been carried out. At this point, God made a covenant with the whole creation that in the merit of Noah. He would never again destroy it because of the sins of humanity. The rabbis say that at this moment Noah looked out from the ark upon a "new world," completely fresh and ready for him to build and to make his own, free from the threat which had hung over it. This freshness has never disappeared, and it is revealed anew after all the lesser troubles which have come upon humanity in later generations. God also gave to the people the right to eat meat, only stipulating that food animals be rendered completely dead before any part of them was eaten along with the prohibition of eating blood (the soul/life that is in the blood).

This last commandment given to Noah, together with the previous six, completed the "Seven Commandments" that became the universal law of humankind to this day. All non-Jews in the world, of every land and color, are heirs to Noah's achievement. All of humanity, diverse as it is, descends from the three sons of this one man, whose great scope made the foundation for them all. This covenant of everlasting life was given through the sign of the rainbow (7 colors for 7 Laws), which God told Noah would be the reminder in the heavens of His eternal decision. Now everyone need only to look up after a rain, and they can see the beautiful display that assures them that evil will never be allowed to overcome them. And God gave the rainbow seven distinct colors-to remind men and women of the Seven Commandments that lay behind the covenant, the laws that will bring all of humanity to merit their ultimate redemption. (Rabbi Bindman, The Seven Colors Of The Rainbow, Resource Publications, Inc. San Jose, California, 1995, p. 1-7).



# THE LAWS OF NOAH AND ISRAEL AS GOD'S TEACHING PRIEST WHO IS TO TEACH THEM TO THE GENTILE WORLD

Let us pick up the story of the Gentile's relationship with God as we move through recorded history to the time of the flood and afterwards.

## A SHORT HISTORY LESSON AS IT CONCERNS THE LAWS OF NOAH

Following the flood, humanity was still one united body, living in one place, the area now known as Mesopotamia or Iraq, where the Tigris and Euphrates rivers flow through a fertile plain. Here the people had settled and given birth to children. Their state of security was so great that they began to consider themselves the masters of all creation, ready to challenge God Himself for supremacy. They saw their own unity as the key to this, and they did not commit the sins of banditry and sexual infidelity (bestiality) for which the previous generation had been condemned. They were kind and loving to one another, but they grew arrogant as a group and decided to build a high tower, the Tower of Babel, from which to gain an access to heaven.

This was a form of idolatry (violation of the Covt. of Noah), and their punishment from the heavenly court was that their languages should be confused. They would no longer understand each other as before. This was the origin of separate languages as we now have them; seventy basic tongues were established, from which all of today's languages descended. This was also the number of the actual nations of the non-Jewish world before they were subdivided and intermingled.

Because of their newly acquired linguistic differences, the people began to quarrel over the building of the tower and they were forced to abandon the project. They decided to move away from this central place, and they re-assembled in different locations depending on which language they spoke. Thus, the families of the earth became settled in their separate locations. While this was going on, the Seven Laws in all their detail were being taught from an academy in Jerusalem established by Shem, the son of Noah, and his grandson Eber. Anyone who wanted was free to come and learn. However, various temptations and the distances between the peoples were increasing. Soon the nations developed idolatrous cults of their own, based on the mistake of early stargazers who thought that since the stars and planets were serving their Creator, it was proper to worship them instead of Him. It is from these stargazers that would later come all various forms of astral/solar worship which would become the very foundation for almost all Gentile idolatrous religions including Gentile Christianity which can be shown upon study to be little more than sun-worship personified.

Shem and Eber were scholars of the whole Torah, as it is known to the Jews today, but in their time only the



Seven Laws had actually been manifested as commandments for the people to observe and keep; the rest remained, as it were, "in heaven."

In these circumstances there arose the first wicked king, Nimrod of Ur, who forced all others to submit to him by making himself an actual object of worship. This was the first instance of a form of tyranny that has never since disappeared, a tyranny over the human spirit as it strives for truth and for the freedom to express it. The solution came through the efforts of one man, whose descendants developed into the Jewish people themselves, still today the prime target for all such wicked rulers. This man was Abraham, born in Ur into a family of idolaters, who arrived by his own reasoning at the conclusion that only the Creator Himself should be worshiped and served, and that His name must be made known to all humankind.

Nimrod tried to kill Abraham for speaking out against his ruling cult, but Abraham was miraculously saved. Then God told him to leave the land of his birth and to travel to "a land which I shall show you." This was the land of Israel, the Holy Land, which God gave to Abraham and his descendants as an inheritance, as a place in which to keep all of His commandments in the Torah and thus to be close to Him.

There Abraham studied at the academy of Shem and Eber, and he acquired great wisdom. He traveled with his wife and his flocks and herds, offering hospitality to people and discussing the concepts of divinity with them, each according to his level. Sarah, meanwhile, instructed the women. Abraham wrote books and devoted all his wealth to doing kindness to everyone who needed it. He brought others to the understanding of the the Seven Laws, by which he himself was bound, but his efforts for the spreading of this awareness earned him a much higher reward; his descendants were to be given the privilege of keeping the whole Torah in the Jewish manner.

After they had passed many years without children, Abraham's first wife, Sarah, gave birth to Isaac, in whom Abraham's wisdom and his blessings were to be continued. Sarah had previously allowed Abraham to take a second wife, Hagar, in order that he might have a son. Hagar gave birth to Ishmael, in whom Arab and Moslem leadership originated. Ishmael challenged Isaac for the entire succession; though he was not found worthy for this, his greatness continued, and he died righteous and esteemed.

Isaac continued Abraham's work in his turn, never leaving the Holy Land all his life. His son, Jacob, completed the original task by fathering twelve sons and taking them to live in Egypt at God's command. These twelve men became the fathers of the Jewish people. Jacob was also challenged for the succession by his twin brother, Esau. Western power and success, as dramatically revealed in the rise of the Roman Empire, originated in Esau. Jacob knew the unworthiness of Esau and captured his truth by impersonating him before their father, later also escaping his brother's revenge.

Contrary to what some might say it can be shown that when Jacob brought his family to Egypt, the observance of the Seven Laws was well known as seen in the Egyptian's Negative confession (remember most of the Laws of Noah were negative). After Jacob's twelve sons died, an evil king of Egypt, the pharaoh, set out to enslave the Jewish people, to destroy their spiritual and ethical concepts, and to restrict their independence of thought. Thus the situation remained for hundreds of years. But God saw their sufferings, and He remembered the relationship of divine love that He had made with Abraham, Isaac, and Jacob. At an appointed time, He brought them out of Egypt among great plagues and wonders, through the hand of the chosen prophet, Moses, whom He had found worthy to teach and to lead them.

Moses led the Jews out into the Sinai Desert, and they gathered at a small mountain where Moses ascended to God before the eyes of them all. He remained there receiving the whole Torah from God through his prophetic faculties, and then he came down to teach it to them. Thus, the Jewish people were established as they exist today, charged with keeping the entire body of the divine commandments (the reiterated Laws of Noah plus those added over and above them which makes up the Covenant of Moses [613]).

This event took place in the year 1312 B.C.E. (Before Common Era). At this time, during which the whole world



was aware of what was happening, the state of the Garden of Eden was restored to humanity. (This state was to be lost again through other sins and errors of judgment.) The other nations were again given the Seven Laws that had been told to Noah, and the Jews were given the duty of teaching them. From then onward, all non-Jews who kept the Seven Laws were known by the Hebrew title of Chasidei Umot ha-Olam or "righteous of the nations."

Thus the Jews were brought out of the desert and restored to the land of Israel, the place whose nature was fit for wisdom and for the observance of Torah law. There they obeyed the commandments to set a king over themselves to rule according to the Torah and to build a Temple on the original altar site in Jerusalem for the offering of sacrifices as the law prescribed. In these ways they performed the task of linking all of earthly creation to its origin in heaven.

While the Jews lived on their land, with the Temple in their midst, they had a high level of spiritual awareness. Prophecy was a constant factor in their lives. These centuries also saw the rise of other empires: Greece, with its scientific and artistic excellence, and Persia and Babylon, with highly developed sorcery cults of a kind that has now disappeared. The Greek world produced many truly great thinkers, such as the philosopher Aristotle, but its cult of beauty also led many people to a self-indulgent way of life, immoral and idolatrous.

Thus, inevitably, through this Gentile Greek influence as well as others, there were elements that came into conflict with Torah and the world of Jewish learning. During the early years of the Second Temple, these forces mounted an all-out campaign to conquer the land of Israel and to force the Jews away from the Torah. These Greeks opposed the Torah as much because of the Seven Laws as from any concern over the life led by the Jews themselves. They wanted to pollute Jewish wisdom with impure concepts to the point where it would lose the capacity to influence non-Jews in favor of Noachide practice. They sent troops into the Holy Temple itself in an attempt to destroy its altars and to contaminate the sacred olive oil used for lighting the lamps. This was no act of random destruction: this oil and its light correspond in the Temple service to the maintaining of pure Torah wisdom.

However, the *Cohanim*, the priestly branch of the Jewish nation who were devoted to the Temple service, rose in armed revolt against the invader. With divine help, they gained a military victory. On re-entering the Temple, they discovered one single flask of oil that had remained sealed against contamination. It contained only enough oil for one day, but they trusted in God. In a further miracle, the light lasted eight whole days until more pure oil could be prepared. This was the origin of the present-day Jewish festival of Chanukah, where lights are lit for eight days in perpetuation of the miracle.

The victory over the Greeks did not merely secure the Jewish nation against an invader but also restored Torah to its place and maintained the entire moral order of the world. The Jews had also won the ability to teach the Seven Laws without interference, and through the succeeding years their influence grew. A movement arose among Greeks and other nations to abandon Greek culture and seek Torah enlightenment instead.

*Isa 49:6 6 And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth. (KJV)*

*Exod 19:6 6 And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel. (KJV)*

Even the New Testament affirms this truth; that Israel is God's bearer of His salvation to the ends of the earth:

*1 Pet 2:9 9 But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light: (KJV)*

What we see here is that Israel is a light in a dark place; that dark place being the Gentile nation's of the world who had departed long ago from the Divine Revelation that they once were given by God and even labored diligently to extinguish the light of Truth that resided with Israel and the Jewish' faith (Laws of Noah and the further Laws of Moses / Covenant of Noah and Covenant of Moses).

In Temple times, the non-Jews who formally took on the duty of observance of the Seven Laws were given the right to live in the land of Israel alongside the Jews, sharing in its divine insights and joys together with them. Both within the land and outside it they formed large communities in association with the synagogues. By the time of the rise of Imperial Rome they had become so prominent that the Roman government gave them special status in law, with the influence of their beliefs felt all across the empire. These were later called "Godfearers."

## THE GENTILE GODFEARER....OBSERVANT OF THE COVENANT OF NOAH

They were known as "Godfearers," yirei shamayim in Hebrew. In Italy and other western regions of the empire they were called by the Latin equivalent metuentes. In the Greek-speaking lands to the east, where they were much more numerous, they were known as phoboumenoi (fearers of the One) or theosebei (worshippers of God). A memorial tablet found in the synagogue of Aphrodisias in Turkey in 1976, commemorating donors to charity, has two separate groups of names: one is of Jews, but the other is of Greeks, such as "Polychronios," "Apianos," and "Athenagoras," and it is headed with the words, "and also these Fearers of the One...."

A similar inscription has also been found in the synagogue of Sardis, this time with three groups of names:

*born Jews, full converts to Judaism, and observers of the Seven Laws.*

The "Fearers" are mentioned many times by the Roman commentators and historians, often with sarcasm and mockery of their closeness to the Jewish world and its ideas.

Josephus records how each city in Syria from which the emperor had expelled the Jews still had its population of Greek "sympathizers." He also describes the large non-Jewish community associated with the synagogue of Antioch, which was then one of the largest cities in the world. The biographer Plutarch, in his Life of Cicero, describes how the great lawyer-politician defended a free Roman accused of abandoning the pagan religion of the state in favor of "Jewish practices," making clear that the accused had not in fact become a Jew (but a Godfearer).

The satirists Petronius and Juvenal derided non-Jews who "act the part of the Jew," mocking at their reluctance to be circumcised even after accepting Jewish truth upon themselves. Talmudic sources speak of a non-Jewish king named Lemuel who was reproached by Rabbi Hanina for unseemly behavior with the reminder, "Your father was a Fearer of Heaven." The Noachide observers were often well-educated people, sometimes members of the Roman aristocracy, and they endured and answered the pagan wits with great patience and intellectual distinction. The Roman Emperor Antoninus, who enjoyed a close

friendship with the Jewish sage Rabbi Judah the Prince, was thought to have established that relationship on the basis of a personal adherence to the Seven Laws. Josephus also mentions a King Izates, who underwent a Jewish "conversion" without being circumcised after discussions with a Jew named Ananias who lived within his kingdom of Adiabene in Mesopotamia. These Gentiles lived happy and fruitful lives, filled with the knowledge of truth, realizing their non-Jewish potential before the eyes of everyone.

It is often claimed that "ten percent of the empire" was Jewish, but the number of Jews who emerged from that period into more recent times does not bear out the contention that all these millions had converted in full. By far the majority of them were Noachide observers, non-Jews who had rejected paganism and formed an association with the Torah that gave them a status of their own.

**Answer for yourself:** What is the picture that we are seeing with these facts? Well it should be evident that non-Jews and Jews worshipped together, prayed together, held religious doctrines in common, that the non-Jews were taught of God by the Jews, that non-Jews were not required to be circumcised to be accepted into the Israel of God, that when non-Jews turned from paganism they turned to Covenant faith that required obedience and adherence to certain laws which framed their Covenant with God, that they adhered to the Torah (teaching of the 5 books of Moses where applicable), lived and acted like Jews in many regards, and adhered to the 7 categories/laws of Noah and did not desire nor create "anything" new that would replace the earlier revelation given to both Adam and Noah.

*In this way God was to have "one people;" both Jew and non-Jew...not with conflicting beliefs but both having the same testimony about the same God:*

*Ezek 37:15-28 15 The word of the LORD came again unto me, saying, 16 Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions: 17 And join them one to another into one stick; and they shall become one in thine hand. 18 And when the children of thy people shall speak unto thee, saying, Wilt thou not shew us what thou meanest by these? 19 Say unto them, Thus saith the Lord GOD; Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand. 20 And the sticks whereon thou writest shall be in thine hand before their eyes. 21 And say unto them, Thus saith the Lord GOD; Behold, I will take the children of Israel from among the heathen [assimilated captive Jews which were intermarried with Gentile nations as the lost tribes of Israel for the last 2800 years] whither they be gone, and will gather them on every side, and bring them into their own land: 22 And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all: 23 Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwellingplaces, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God. 24 And David my servant shall be king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes (laws), and do them. 25 And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children for ever: and my servant David shall be their prince for ever. 26 Moreover I will make a covenant of peace with them;*

*it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore. 27 My tabernacle also shall be with them: yea, I will be their God, and they shall be my people. 28 And the heathen shall know that I the LORD do sanctify Israel, when my sanctuary shall be in the midst of them for evermore. (KJV)*

Try to open your mind to see how the Gentile nations who accept and observe God's Covenant with Noah along with the Jewish people who accept and observe God's Covenant with Moses [both containing particular Laws and Commandments peculiar to each's individual Covenant but with the core the same since the Laws of Moses were built upon the Laws of Noah] is the manner and way in which this recombination of the people of God into one people will be done. If you think that paganized Christianity is the way of the world to come then you sadly are misinformed concerning your own faith and it's origin let alone the corruptions within it's religious texts and show a great lack of Biblical knowledge. You might know what your denomination spouts out but you sadly exhibit a total unfamiliarity of the Jewish Scriptures and the Bible Jesus used (the Law, Prophets, Writings)!

## BACK TO OUR HISTORY LESSON FOR A MINUTE

These were times which saw a great moral development in the non-Jewish world, as the absurdity of the old pagan ways became obvious to everyone. Public and private morality became the dominant issue in people's lives, as it is to a great extent today. While the Jews were established in the Holy Land, with the Temple at its heart for all to see, there was no mistaking the source from which the necessary ideas had to come. Similar developments were taking place also in the Persian Empire, and even in India and China, because the fame and glory of the Temple were known in all parts of the world. At this time the Hindu religion was led away from its early idolatry toward acknowledging the single Creator as it does today. The Buddhist ideology also arose to take the Far East onto a higher level than it had known before.

As these developments proceeded, the Roman state became the scene of a considerable struggle between non-Jews who stood fast by the Seven Laws and early church leaders who wanted the public to settle for a new religion that was based on Jewish themes but incorporated elements of Greek idolatry into its framework. The writing of the New Testament in Greek, based on the deeds of a certain Jew who was believed by many to be linked to messianic concepts, was intended to further the aim of the latter group. When the church made its bid for official domination, it was offering to reconcile the widespread desire for idolatrous concepts with the equally widespread desire for pure truth.

In time, there was a clear division between these two tendencies at all levels of life and politics. At its peak the struggle led to the brief but eventful reign of the Emperor Julian, known to Christian history as "the Apostate." He was a remarkable man, only twenty-four years old when he came to the imperial throne in the year 361, determined to give a moral basis to the crisis-ridden government in a very short span of time.

Julian was a cousin of the emperor, raised far away from the Roman court surroundings, and his early education had been mainly in Greek philosophy. Though he was considered an outsider in Roman politics, or perhaps because of it, the Emperor Constantius recognized his keen intelligence and gave him an important military command in the war against the tribes in what is now Germany. Against all the odds, he succeeded in battle and aroused the jealousy of the emperor, who ordered him recalled.

Julian's friends in Rome, aware of his moral and intellectual potential, rose up in revolt when they heard of his recall and proclaimed him emperor. Before the situation could develop into a full-scale civil war, Constantius died, leaving Julian as his only legitimate successor. The young man came to the throne with no ties to any of the powerful established forces of the state, whose greed and arrogance were tearing the fabric of society apart. His philosophical training had brought him close to Jewish ideas and to the Seven Laws at the exact time when their relevance was greatest.

Though the Christian bishops were pressing hard for their faith to become the sole official doctrine, Julian refused them and proclaimed constitutional freedom of religion. He allowed pagan temples to function, along with synagogues and Christian churches, but his policy in government was based on spiritual values that were intended to raise the tone of life above the level of interfaith competition. He reduced the taxes that burdened the working people and kept inflation down by banning price rises and stemming the flow of gold across the empire's borders. He completed the war with the aggressive German tribes, realizing that the state would never become stable until its borders were secure. The support of the "Godfearers" maintained his prestige, and the quality of the social fabric began to improve.

However, the senatorial class soon felt their privileges were being threatened, and the church sought to win them over as allies for the Christian cause. Propaganda was spread among the poor, alleging that the Jews and their adherents were planning to exploit them even more, and this was helped by the power which Julian's policies had given to the bureaucrats who administered the reforms. Within two years the emperor's position was under threat; he had gone for high moral stakes, but the empire itself was so unstable that chaos had risen against him.

In order to win final military security, he led an army to the east against the Persian Empire, the last strong power that posed a danger to Rome. His legions reached the Persian capital itself, going further than Roman armies had ever gone before. However, he retreated from the task of mounting a siege in the heat of summer. As the army marched away, he was hit by a stray arrow and died on the sand. Thus fell the last official advocate of the Seven Laws until modern times, a man whose courage was brooked only by the most elemental forces that menace the rule of law. (Rabbi Bindman, The Seven Colors Of The Rainbow, Resource Publications, Inc. San Jose, California, 1995, p. 8-18).





# THE COVENANT OF EVERLASTING LIFE

## *The Meaning of the Covenant of the Rainbow*

The idea of everlasting life is rather appealing to most folks. A somewhat primal yearning seemingly tugs at us to somehow reclaim that certain something which Adam and Eve lost when they sunk their teeth into that fruit from the Garden of Eden.

On a more serious note, we find in Genesis that God created and gave Adam a prohibition not to eat from the Tree of Knowledge of Good and Evil. As we know from studying the Torah, Adam and Eve transgressed the Prohibition, and as a result of their transgression, they suffered a physical loss - or, in other words, because of their physical transgression of eating the forbidden fruit, they suffered a physical punishment. And what did Adam and Eve lose “physically” by transgressing the Prohibition? The answer is very clear - Adam and Eve lost immortality. The punishment meted out by Hashem was the forfeiture of everlasting life - the ability to live forever without aging or dying.

Now, at this point, the reader must realize that the concept of everlasting life is nothing new to most world religions. If you are a Christian you cannot help but remember the teachings of Christianity concerning everlasting life; according to Christianity, everlasting life is a fundamental element of the “good news” or “gospel” of Jesus Christ. The only way, according to Christianity, for a human being to attain everlasting life is to accept Jesus Christ as his or her personal savior. And we were also taught, of course, that those who do not accept him are doomed to everlasting damnation. Weeping, wailing and gnashing of teeth... remember? Soul-winning became a primary focus of the Church - and during the Dark Ages, for example, those individuals who would not accept Jesus as the savior and proclaim him as lord were consigned to a fiery death at the stake in order to save their immortal souls (out of Christian love for the lost, of course)!

Let us take a minute and focus upon the significance of the punishment Adam and Eve received. Their punishment, the death sentence, was physical, not spiritual! Their souls were not punished in the sense that their souls were not condemned to death; their souls were never lost. In fact, the soul is Godly, as it is taught in Mishlei 20:27,

*The soul of a man is the lamp of Hashem.*

It should be noted that, according to Jewish teaching, the soul has three garments: **thought, speech, and action**. In our world, the World of Action, the soul, which is spiritual in nature, does not have the means to give expression to thought, speech, or action unless it has a physical body in which it is united. Therefore, as a result of their transgression, the very thing which Adam’s and Eve’s souls lost was the ability to remain permanently in a physical world within a physical body.

**Mankind’s dilemma of not having the God-given ability to live forever is remedied by the Torah. The antidote for the poison of transgressing God’s prohibition to not eat from the Tree of Knowledge of Good and Evil is the Torah and its mitzvot. The Torah teaches there will be a Resurrection of the Dead, and everlasting life for those who keep the mitzvot (commandments), both Jews and non-**

**Jews. Understand there that the Commandments required by God of the Jew and the non-Jew are both the same...yet different. As taught in prior articles on this website the Covenant of Noah and the Laws of Noah required of the non-Jew are reiterated fully in the Laws and Covenant of Moses for the Jew and also it is here with the Jew that God enlarges the Commandments required of the Jew over the non-Jew. For the Jews, the Torah's teachings concerning everlasting life are quite clear, but for B'nei Noah-the Gentile believer the Torah's teachings concerning everlasting life for the non-Jew (and the Seven Laws of Noah) have been impossible to find without the help of the Jews.**

For centuries, a great number of non-Jews have persecuted and murdered the Jews, either by being active participants or by being silent witnesses. Jews were, for the most part, unable to teach their non-Jewish neighbors about the Seven Laws of Noah for fear of losing their lives. Therefore, the important teachings concerning the Seven Laws of Noah and the Covenant of the Rainbow were forced into hibernation as a result of gentile oppression and Jewish assimilation. However, with the reemergence of the Noachide movement in the twentieth century, several Jewish books concerning the Seven Laws of Noah and B'nei Noah have appeared in print - but something has been missing in these books - especially in those books which talk about the origins of the Noachide Laws.

During your studies, search the corpus of Jewish books which deal specifically with the Seven Laws of Noah, and see if any of them reflect upon the deeper meaning of the Covenant of the Rainbow. Oddly, this concept is lacking in all but one book currently on the market. It appears only one author has recognized such an important concept - Rabbi Yirmeyahu Bindman, author of **The Seven Colors of the Rainbow**. All the other books i.e., **The Path of the Righteous Gentile** and **The Image of the Non-Jew in Judaism**, etc., miss the mark in this area - and they miss something of grave importance for B'nei Noah. Of course, I am referring to the concept of everlasting life for B'nei Noah!

## THE REVELATION OF GOD FOR THE NON-JEW

*And Hashem God commanded the man, saying, 'Of every tree of the garden you shall surely eat.'*

**Here, we are taught that this is the first mention of the Seven Laws.** Indeed, we find that by expanding this condensed information, the Seven Universal Laws are made clearer yet, and the Torah's basic ethics for living are unveiled for mankind's observance. **Judaism teaches that Moshe Rabbenu again received these seven laws and gave them to Gentiles at Har Sinai.**

**As Christians who understand that they are not really "Christians" but rather B'nei Noah who get to obey Isa. 56 and "choose those things pleasing" to God, we should look to Jewish scholarship to give additional depth and meaning to the Covenant of the Rainbow.**

**Answer for yourself:** For dear Christian, can you not see the relationship between the 7 colors of the rainbow and the 7 mitzvot of Noah? **Such information comes only through Jewish scholarship and not through the anti-semitism of the early Catholic Greek Church Fathers.**

When the waters of the flood retreated, the ark settled on the ground in the Caucasus mountains, and Noah and his sons emerged with their families. Noah built an altar at the Temple site in Jerusalem and offered sacrifice in thanksgiving for the deliverance and for the opportunity to start again. The Torah states that God smelled the sweet odor of the sacrifice (Gen. 8:21), meaning that He was gratified that His will had indeed been carried out. **At this point, God made a covenant with the whole creation that in the merit of Noah He would never again destroy it because of the sins of humanity.**

All non-Jews in the world (including Christians), of every land and color, are heirs to Noah's achievement. All of humanity, diverse as it is, descends from the three sons of this one man, whose great scope made the foundation for them all. This covenant of everlasting life was given through the sign of the rainbow, which God told Noah would be the reminder in the heavens of His eternal decision. Now everyone need only to look up after a rain, and they can see the beautiful display that assures them that evil will never be allowed to overcome them. And God gave the rainbow seven distinct colors - to remind men and women of the Seven Commandment that lay behind the covenant, the laws that will bring all of humanity to merit their ultimate redemption.

*God is speaking though nature itself and tells all of His Children the path to the World to Come with every rainbow we see!*

It is evident from the promise by Hashem to Noach that his descendents, through the merit of Noach and as a result of their observance of the Seven Laws of Noah, would have Everlasting Life.

Contrary to the latter teachings of Christianity concerning everlasting life, the Torah teaches us that we can regain what Adam and Eve lost through their failure to keep the Prohibition (not to eat from the Tree of Knowledge of Good and Evil), and that our souls will be able to give physical expression of praise to Hashem in the world to come (Olam Haba). All that is required is that we observe the Seven Laws of Noah.

## THERE SHOULD HAVE NEVER BEEN ANY CHRISTIANITY WHATSOEVER

**Answer for yourself:** Are you aware that if the righteous Jews of the Second Temple period had taught the Seven Laws of Noah to the non-Jews, there would never have risen a religion such as Christianity?

It is time for the Christian to learn something. The information necessary to understand the above statement is very involved and lengthy yet I will try to summarize. The Great Commission of Yeshua/Jesus was not the first...in fact it was the Second. Rabbi Hillel in 20 B.C.E. understood that God had judged Israel guilty of violating the Second Tablet of the Law. The Second Tablet of the Law involved man's relationship with mankind; in particular Israel's relationship with the non-Jewish world. Instead of Israel being a light unto the Nations the nation had turned within and had failed to reach out to the heathen with the truth about the Creator. In particular the light that Israel was supposed to shine upon the heathen was their Covenant with God called the Covenant of Noah. Israel's lack of love (since the Second Tablet of the Law are manifestations of love between man and man) for the Gentile due to years of persecutions, murder, captivity, occupation, etc., were the obvious reasons why the Jews without Eternal Life from the non-Jew. Only through circumcision and full conversion of the non-Jew would the Jews be receptive of non-Jews and that was tedious to say the least. But God held them accountable as His Holy Nation and Royal Priesthood....for a Priest brings mankind to God. Such was God's displeasure and the book of Daniel forewarns Israel of the forthcoming destruction of the Temple and the nation of Israel. Some Rabbis heeded the warning; many did not. Rabbi Hillel who influence Yeshua began the First Great Commission to take the Covenant and Laws of Noah to the Gentile nations in a repentant attempt to forestall or set aside the forthcoming prophesied judgment of God. Yeshua would fifty years later attempt the same in the Second Great Commission to the nations where the Commandments of God were taken to them in the form of the Covenant of Noah. Again a Third

attempt was made by James and the Apostolic community to take the Laws of Noah to the nations to not only fulfill Israel's calling as a Holy Priesthood but to repent of Israel's failure to obey the Second Tablet of the Law where they withheld God's love to the Gentile nations by refusing to teach them the Covenant and Laws of Noah for Eternal Life; instead they had enforced circumcision upon the nature-worshipping heathen who were into fertility rites and paganism. Israel's failure to teach the Nations how to come to God was a terrible sin; one which would cost them their Temple and their land for 2000 years. Efforts were made to turn Israel in repentance and avoid the judgment of God. Sadly the efforts of Hillel, Yeshua, and James would not be enough because after Hillel's death Gentile hating Rabbis like R. Shammai took control and direction of Israel as a nation and continued repressive treatment of the Gentiles. The Roman occupation of Israel and their harsh treatment of the Jews under P. Pilate did not help the matter but yet God called Israel to rise above their situation and not strike the rock twice but reveal Him accurately to the Nations. Failure to do that would by the year 70 A.D. mean the ultimate destruction of Israel and her Temple. Now understand that if Israel had lived up to her Covenant under God in relationship to her brothers the non-Jews and the Lost Tribes of Israel who had been assimilated into the Gentile nations then there would have never been any Essene radical apocalyptic theology and crucified sun-godmen theology that would have become the very basis for a mutated Judaism/Gentile religion that we have today for it was these Essenes who later became followers of the "Christ" and who departed from Biblical Judaism as we knew it. Understand as well that it was the Shammai Pharisees and NOT the Hillel Pharisees that brought the destruction upon Israel. Understand as well it was not the Shammai Pharisees alone but the Gentile hating Essenes as well along with the Sadducees that departed from true Biblical faith and caused Israel's demise. If Israel had repented and given the Gentile world the Laws of Noah and the Covenant of Noah as Hillel, Yeshua, and James had tried then today we would not be buried in the apostasy, idolatry, and blasphemy that we are as Gentile Christians. That says more than you know; trust me on that!

**Answer for yourself:** Having read the above paragraph now are you aware that Jesus' Great Commission was intended to take the Laws of Moses [613] (containing the Laws of Noah [66]) to all the Gentiles of the world ("lost sheep of the House of Israel") who had previously been Hebrews the over 8 centuries earlier before their Assyrian captivity and assimilation into the Gentile nations of the world?

**With the knowledge that (through the observance of the Sheva Mitzvot B'nei Noach) everlasting life could be attained as promised by Hashem to Noach, the resulting fabrication that everlasting life could come only through belief and worship of a human being cast in the image of sun-god men that were nothing more than personified astro-theology would never have happened.** Instead, as we have noted, the teaching concerning the Covenant of the Rainbow - The Covenant of Everlasting Life, had been forced into hiding by the vicious persecution of the Jews, and the "New Covenant" [in reality it is the "Renewed Covenant] of Christianity was but a pagan attempt to replace the eternal Covenant made by Hashem to Noach. Thankfully, the truth and light of Torah concerning the Covenant of the Rainbow now emerges and illuminates the Path of Life for B'nei Noach and beckons majestically to a needy world.

We should gratefully thank God for restoring the Covenant of Everlasting Life to its proper place in the Torah. It has always been there but attainable only through Israel as it was meant to be. Certainly, we should pray for Hashem's blessings upon those who teach such truths for the sacrifices they made in studying Torah and for fulfilling the mitzvah of teaching us such an important truth. Bet Emet appreciates and covets your prayers in this regard. And happy we should be - even non-Jews want to live forever, don't we?







# THE LOSS OF THE KNOWLEDGE OF THE LAWS OF NOAH...AND IT'S RESURGENCE

Almost two thousand years ago, the Roman Empire conquered the land of Israel and brought to an end the Jewish statehood that the kings had founded. The Roman troops rioted and burned down the Temple for revenge and for its treasures in silver and gold. The Romans deported many of the Jewish inhabitants, including the wise rabbis who provided the teaching and the interpretation of the Torah. This was the start of the worldwide Jewish exile that has lasted until earlier in our own century with the establishment of the state of Israel only fifty years ago. The exile will end completely when the Messiah, the heir to the original kings of the house of David, is brought out from obscurity to rebuild the Temple and to reign again in Jerusalem.

After the Jews were exiled, it became much more difficult for Gentiles to gain instruction on the Seven Laws or to keep them. Conditions for Jews became dangerous, even the teaching of the Torah sometimes being banned, and it was almost impossible for Gentiles to leave the surroundings where these penalties originated and find Jews willing to teach them. The Seven Laws had gone into exile also; some of the Godfearers actually became Jews, but most found the difficulties of their position too great without a secure Jewish community to support them. Like other non-Jewish people, they or their children tended to assume that Christianity, with its admixture of Torah concepts, would offer at least a little satisfaction.

Through the fall of the Roman Empire and the rise of the kingdoms of the Middle Ages, these conditions continued. Only a few exceptionally courageous people were willing or able to find the Seven Laws for themselves.

The Christian and Moslem kingdoms came into armed conflict with each other, with war loss and danger an everyday occurrence, and Jews were unable to fulfill their duty of teaching in circumstances of open risk to their lives. A non-Jew who converted to Judaism in full would surely have to flee from danger, but at the end he would have the Jewish society to join. One who remained content with his non-Jewish identity under the Seven Laws would face just as much risk without any such solution.

However, on many occasions, the church and its officials were called upon to deal with "Judaizing" tendencies among the population. Similar phenomena also occurred in Moslem countries. A preacher would recommend that people abandon the official religion in favor of conforming to Jewish belief or practice in some way. Some would listen to him and do as he said, and soon the inquisitional machinery would be mobilized with terrible effect, often also against the Jews themselves for allegedly spreading contrary ideas.

The Albigensian or Cathar movement in early France tried to purge the prevailing non-Jewish religion of idolatry. Later, the Taborite and Hussite campaigns in Bohemia were motivated by the same basic principle. In nineteenth-century Russia, when the presence of Jews first began to attract the attention of the people at large, the Subbotniki were persecuted by the tsars for "Judaizing." Learned Jews understood that the root of these misguided movements lay in the instinctive desire of non-Jewish people to observe the Seven Laws.

Unfortunately, in the threatening surroundings of exile, there was nothing Jews could do to help. They had to attend to their own safety.

Only when the wars of the Reformation began to discredit the crusading outlook altogether did the atmosphere begin to improve. Ideas of bettering the government and extending individual freedom gained ground among kings and citizens who had no more time or money for such expeditions. When the Thirty Years War destroyed the old Catholic order, plunging Europe into an almost mindless chaos of bloodshed and illegality, the church and the governments were left without prestige. A new basis for law had to be found from morality itself. And so the burnings of Jewish books, which took place in the Middle Ages, gave way to a new interest in Hebrew learning among non-Jews. It was not long before the leading thinkers began to encounter the Seven Laws once more.

This dialogue took place mostly in Holland, where Jewish refugees from Spain became close to the Dutch citizens who had fought to expel the Spanish governors from their tiny country. Rabbinic scholars discussed with the Dutch all the issues that confronted them in establishing their small state and securing its prosperity. Artists such as Rembrandt joined in this discussion also, painting many portraits of the rabbis themselves. Great legal minds assembled at the universities. They taught and wrote on the principles and philosophy of law, and they began to codify the legal tradition out of the mass of legal precedents that had come down from the Middle Ages.

Among these were the English jurist John Selden (1584-1654) and the Dutch legal philosopher Hugo de Groot (1583-1645), known by the Latin name of Grotius. Selden was a Hebraist, a non-Jew who knew the Hebrew language and read the Jewish source-books in the original to learn their contents. He was not a Talmudic scholar, but he knew the works of the rabbis well, and he accepted their moral authority. He wrote a complete exposition of the Seven Laws for the scholars of his time in his Latin work, De jure naturali et gentium, juxta disciplinam ebraeorum (On natural and Gentile law, compared with Hebrew principles).

*Six of the Noachide laws, those of judicial significance, are enumerated first in the Talmud among other sources. The seventh is therefore the prohibition of "the limb of a living animal," which forbids cruelty to animals.*

Grotius laid the foundations of modern international law in his De jure belli ac pacis (On the rights of war and peace), where he quoted the leading Rabbinic writers extensively as sources for the universal morality. He wrote:

*In the Hebrew sources we find of the "pious ones of the Gentiles," as the Talmud describes them. These, as the Jewish teachers themselves declare, are bound to observe the laws given to Adam and Noah, to abstain from idols, from blood, and from other things which will be mentioned further.*

In this way the Seven Laws were brought once more into the foundations of non-Jewish life, helping to form the ideas with which the western world led humankind into the modern era. Men of learning became the founders of states based on morality, owing little to the prejudices which had gone before. Their assimilation of Torah concepts made it inevitable that the Jews themselves would later be emancipated and freed from legal segregation.

Dutch rabbis also negotiated the readmission of the Jews into England on terms involving the Seven Laws. The leaders of the English republic were less committed to the principles than the Dutch had been, but they reached an agreement satisfactory enough to begin Jewish life in the west as we know it today.

When the United States of America was established, as the first new state designed according to these principles from the outset, non-Jewish people began to sense the new conditions and to show renewed interest in the Jews who, though now free from official hostility, were still exiled among them.

Questions began to be asked of the Jews: why do you maintain your separate identity? what interests do you serve? where do you go from here if this is not where you truly belong? and what is your purpose here if your destiny is only to leave?

These were legitimate questions, and they needed answers. Because the Jews, only newly released from restrictive ghetto surroundings, were often eager to pass undistinguished from their non-Jewish neighbors, the answers were often hard to find. But some were able to find them. The nineteenth-century German Rabbi Samson Rafael Hirsch, who was then the leader of the only large Jewish community living in free and affluent circumstances, gathered non-Jews quietly around him for study and wrote on the concept of the Seven Laws in his books and letters. Other questing personalities also managed to reach the goal. One of these was a young Frenchman named Aimé Pallière, who in the year 1900 had a series of conversations with the Rabbi of Leghorn (Livorno) in Italy on what religious path he should choose. They corresponded by letter, exchanging questions and ideas, and between them they set out the whole path for the rediscovery of the Seven Laws in modern times. We ourselves can begin to understand our own situation in its truth when we read the words that passed between Rabbi Elijah Benamozeg and his pupil Aimé Pallière. (Rabbi Bindman, The Seven Colors Of The Rainbow, Resource Publications, Inc. San Jose, California, 1995, p. 19-24).



# BECOMING FAMILIAR WITH THE B'NEI NOACH MOVEMENT

Literally, B'nei Noach means "the children of Noah." It is a "movement" of non-Jews who have become "God-fearers," accepting upon themselves the Seven Laws of Noah - the Covenant of Everlasting Life; true B'nei Noach have left the idolatry of their fathers and have turned to the God of Israel, accepting *Torah me Sinai* and the authority of Rabbinic/Talmudic (Orthodox) Judaism\* (as least I think we should for the most part).

It is a return to the Abrahamic faith - the "faith" that Abraham observed (with some important exceptions) prior to his bris milah (Covenant of Circumcision). In fact, it is the world's oldest doctrine.

## MANKIND'S OBLIGATION

The non-Jewish peoples of the world have a religious duty, an obligation which, if fulfilled, will bring peace and harmony to the world and will give the Righteous Gentile a share in the Olam haBa - the blessed World-to-Come.

God gave Mankind two paths by which the unity of man can be realized. Judaism is one path, and Noahism is the other path. This we know, and this we are aware of, because Judaism has preserved the knowledge and instruction of the path of the righteous Gentile - the Seven Laws of the Children of Noah (also known as the Seven Laws of Noah, or the Seven Noachide Commandments). Such a fact is testified to by Jesus' church in Acts 15 in the New Testament when reference is made to this Covenant and the Laws of Noah in discussing the Gentile problem since so many non-Jews were turning to God and the Jewish faith without circumcision.

Therefore, it is incumbent upon the non-Jew to become aware of what his religious duty is and how to fulfill it. In order to accomplish this, one must realize that God has ordained the rabbis and the sanctity of rabbinic authority as the means of protecting and teaching this ancient doctrine.

**Answer for yourself:** Why must we accept the rabbis and the sanctity of rabbinic authority? Because there is no source outside the Talmud and the later rabbinic teachings that delineate the Seven Commandments of the Children of Noah. Only from the Jews do we learn what our religious duty is, and how to fulfill it through the observance of the Seven Noachide Laws. Again in your reading and study of this website you will see a few instances when certain Rabbinical comments are to be avoided but hopefully you will also come to see that the overwhelming majority of the Rabbinical insights are "divine."

Fulfilling the Seven Laws of the Children of Noah requires a fundamental knowledge and understanding of certain precepts and principles, i.e. the non-Jew must have the realization of the One True God; that God's holy Torah was given to all mankind; that ethics and morals must become part of life; and lastly, humanity must

bind together in the unity of mankind. Thankfully, this unity will allow all people, both Jew and non-Jew, to approach God in peace and harmony, and will bring peace to Yerushalayim.

The non-Jew has a specific spiritual role and purpose in this world, and a specific purpose for his very creation and existence. Through the faithful observance of the Seven Noahide Commandments one can fulfill that purpose - striving with the Children of Israel (the Jews) to perfect this world; the essence of our existence as co-religionists and the fulfillment of our created purpose will bring revealed Godliness onto this world, and God will, so to speak, have great satisfaction in His creation.

## FAITH IN GOD

The realization of, and faith in, the One True God is necessary for the non-Jew. Once the non-Jew has belief in the God of Israel, then he will realize he has been commanded to keep Seven Universal Laws and Ethics based on a belief in God. The Hebrew word for commandment is *mitzvah* (plural: *mitzvot*). **The Seven Laws of the Children of Noah are *mitzvot* for all mankind; even the Jews must observe them, for they are part of the 613 *mitzvot* God commands for Israel.**

The Seven Noahide Laws are part of the Covenant of Everlasting Life (the Covenant of the Rainbow) - they are the basic requirements God has mandated to all the descendants of Noah, the observance of which will ensure a civilized and peaceful world. Whether the non-Jew chooses to observe the Sheva Mitzvot B'nei Noach (the Seven Laws of the Children of Noah) is another issue - the issue of free will.

## FREE WILL

**God created man with the intrinsic attribute of free will. Man has the free will to choose to keep God's commandments. Some choose to keep His commandments, and others choose not to keep His commandments. The choice of some to not observe the Seven Noahide Laws does not negate the Laws' existence, nor the Godly requirement to observe and keep them. Man is ultimately responsible for observing God's commandments, and will receive merit for observing them, or will receive punishment for failing to keep his duty. The key is to keep the commandments because God commanded them; therein lies our reward.**

For example, one can choose not to commit homicide because he feels it is ethically the right thing to do. This does not give him Godly merit - he enthrones himself as the supreme judge, judging whether a certain act is ethically right or wrong. This type of person is denying God, replacing Him, God forbid, with his own idol - himself. This, of course, is forbidden by God. **We must choose to do what God wants.** There is a teaching: **Greater is the one who is commanded and does something, than the one who is not commanded and does it. Doing what God commands is the only thing that matters.**

Once the non-Jew recognizes the unity of God, and recognizes that the observance of the mitzvot is what unites mankind, he will then understand how he can cleave to God and have a share in the Olam HaBa. There is a well-known thought that says, **"When a person becomes separate from sin and takes up the yoke of Heaven, [then that person becomes Mine]."**

## WHAT IS BET EMET?

Bet Emet Ministries is a family-oriented Fellowship dedicated to learning and fulfilling the *Sheva Mitzvot B'nei Noach*, the Seven Laws of Noah, which are part of the Covenant of Everlasting Life (the Covenant of the Rainbow). The Seven Laws of Noah are the basic requirements God has mandated to all the descendants of Noah. Our weekly articles and extensive websites are devoted to the presentation of factual materials that will not only illuminate the student but help him in recovering these truths along with the exposing of the



corruption of Gentile Christianity as it has strayed from such a Godly path due to the anti-Semitism of the early Gentile church. Today we accept a false substitute of what God intended in Gentile Christianity today and our documents have been altered to reinforce such error. It is our hope and prayer that through sufficient study that the student will see the errors in his religious belief system and repent and begin to worship the Father in Spirit and in Truth as was God's intention originally.

## CAN A B'NEI NOACH BELIEVE IN JESUS?

This is a very sensitive issue that, in time, will be dealt with on this WebSite as it has on many others that Bet Emet has made available. The simple "yes or no" answer is emphatically "NO;" at least not in the way Jesus has been presented in the antisemitic New Testament where he has been stripped of most of his Jewishness and historical attributes. Contrary to the teachings of "messianic Judaism," Jesus (or Yeshua) and Torah are not synonymous; let me close by saying that there is a major difference between the "Christ of Faith" and the "Jesus of history." One never lived (the Christ of Faith) and one did (the historical Jesus) but sadly his legacy has been altered almost beyond recognition by the Gentile antisemitic Christian Church over the last 1600 years. It is time to discern between truth and fiction in your worship of God and Bet Emet stands ready not to tell you what to believe; but rather, to show you how we deviated from the truth and how to recapture it.



## THE PATH OF THE RIGHTEOUS GENTILE

The non-Jewish people of the world have a religious duty, an obligation which, if fulfilled, will bring peace and harmony to the world, and will give the righteous Gentile a share in the Olam HaBa- the blessed World to Come. God gave Mankind two paths by which the unity of man can be realized. **Judaism is one path, and Noahism is the other path.** This we know, and this we are aware of, because Judaism has preserved the knowledge and instruction of the path of the righteous Gentile - the Seven Laws of the children of Noah (also known as the Seven Laws of Noah, or the Seven Noahide Commandments). Therefore, it is incumbent upon the non-Jew to become aware of what his religious duty is and how to fulfill it.

The non-Jew has a specific spiritual role and purpose in this world, and a specific purpose for his very creation and existence. **Through the faithful observance of the Seven Noahide Commandments one can fulfill that purpose - striving with the Children of Israel (the Jews) to perfect this world; the essence of our existence as co-religionists and the fulfillment of our created purpose will bring increasingly revealed Godliness into this world, the World of Action.** Fulfilling the Seven Laws of Noah requires a fundamental knowledge and understanding of certain precepts and principles, i.e., the non-Jew must have the realization of the One True God; that God's holy Torah (the Pentateuch) was given to all mankind; that ethics and morals must become part of life; and lastly, humanity must bind together in unity - belief in the Unity of God and in the unity of mankind.

Once the non-Jew recognizes the unity of God, and recognizes that the observance of the mitzvot (Commandments) is what unites mankind, he will then understand how he can cleave to God and have a share in the Olam HaBa (Heaven). **When a person becomes separate from sin and takes up the yoke of Heaven, then that person becomes "Kiddushin." What does this mean? It means that one has to bend his will to God's will, and to be concerned with the needs of his fellow man.** We have to use our inner power to turn our specific action into a mitzvah (commandment) - we have to freely choose to do God's will. We have the power to turn what is ordinary and mundane into something extraordinary and holy. **Man is ultimately responsible for observing God's commandments - the Sheva Mitzvot B'nei Noach - and will receive merit for observing them, or will receive punishment for failing to keep his duty. The key is to keep the commandments because God has commanded them; therein lies our reward.**

## SO WHAT DOES ALL THIS MEAN TO A CHRISTIAN?

What is of paramount importance for the Gentile Christian is that fact that these Laws and Commandments in the Covenant of Noah are reiterated by James (Jesus' pastor of his church) and called "necessary" and are described as "seeming good to the Holy Spirit."

*Acts 15:28-29 28 **For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things;** 29 **That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well. (KJV)** Acts 15:28-29 28 **For it seemed good to the Holy Ghost, and to us, to lay upon you no***

*greater burden than these necessary things; 29 That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well. (KJV) Acts 15:28-29 28 For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; 29 That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well. (KJV)*

## *The above verses is a paraphrase and restatement in summary form of the Covenant and Laws of Noah!*

This was the statement of the Messianic Church over 30 years after Jesus' death. The teaching of the Covenant of Noah and the Laws of Noah as required of the non-Jew is how the Messianic Church reached out to the non-Jew and brought them to God. Within all of this was not the idea that adherence and observance of such "Laws" and "Commandments" was a curse as the New Testament would teach much later but was understood by James and the other followers and apostles of Christ as the very path to righteousness for the non-Jewish believer in God. What was the very way of salvation for the non-Jew according to James and Jesus' church would later be altered by anti-semitic Gentiles who hated Jews and the Law and such hatred would lead to the clever crafting of religious documents in "apostle's names" that would literally change the salvation message of God and the Jerusalem church for the non-Jew. Such love for the Law (both Noahic and Mosaic as an expression of love toward God) would later become a "curse" under the Pauline influence.

This is what you have not been told because our Christian documents were forged over 1800 years ago when compared to the original Jewish Scriptures let alone extra-Biblical writings and history itself. You may wonder why others don't see such apostasy and the reason is simple. It all depends where you want to start your study. If you like so many begin not with the Jewish church but with the Greek Fathers of the church which already had anti-semitic leanings then your blinded from the start. It would be these Gentile church leaders who were filled with hatred for the Jews and their legacy which are responsible for the corruption of the faith once given to the saints in the first place. To think that they did not write or alter existing documents to slant in favor of their anti-Law biases is naive. Study will show otherwise along with their quotes of doing so where they make fun of the ignorant masses who let them get away with it. You need to read them. What we as followers of Jesus and Christians end up with is a false faith based not upon APOSTOLIC DOCTRINE at all but Gentile desires to not be encumbered by laws of God which dictated acceptable and non-acceptable conducts and behaviors by Him.

Thus the path of the righteous Gentile takes a tragic turn and we end up with falsified religious documents containing perversions of the Word of God as known by the Apostolic Church in the days of Jesus. Our inherited religious beliefs systems in Christianity are flawed in that our Covenant with God and our responsibilities within it are little known and few Christians have ever heard of the Covenant of Noah let alone discern it when reading Acts 15. The wool has effectively been pulled over our eyes by such men who took upon themselves to change the faith of Jesus and how it related to the non-Jewish world.

But you dear one if you are reading this are blessed in that God has allowed you to see for yourself such events and the documentation that proves such deception on this and other websites of Bet Emet Ministries.

It is my prayer and hope for you that you take the opportunity presented you to return to the real faith of Jesus and the faith once given the saints and return to the Path of the Righteous Gentile as given by God. Shalom.



## THE NOAHIDE LAWS

This Noachide, or universal, code to which all mankind is subject must, in the nature of things, be more rational than the Mosaic code, more accessible to intellectual perception. Rationality is, in fact, its principal characteristic, even its principal component. The most cursory study of the subject will amply demonstrate this.

Acknowledging the Noachide Law's rationality, Maimonides also introduces another consideration when he writes:

*Whoever accepts the seven commandments and observes them with care is considered a pious Gentile, and has a share in the eternal life; but this is on condition that he receive and fulfill these precepts because God has prescribed them in His Law, and revealed to us through Moses our teacher that these are the rules of life given originally to the sons of Noah. But if he observes them only because reason seems to endorse them, he may not be regarded as a proselyte of the gate, or fellow citizen, or as a pious man or sage among the Gentiles* (Maimonides, Mishneh Torah, Hilkhot Melakim 8.11).

With respect to its nobility and holiness, the Law of Noah need not fear comparison with the Law of Moses itself; for it was not only the Law of Adam, of Noah, and of all the patriarchs before Abraham, but also of Abraham, of Isaac and Jacob, of all their children and descendants, and of Moses himself before the revelation at Sinai. We hear so much at times about Abrahamic faith and the startling conclusion of the matter upon study is that Abraham was a non-Jew and never practiced Judaism per se; rather he was a Noahide and observed the Commandments and Laws of the Covenant of Noah.

**Answer for yourself:** What was the procedure which signaled a man's passage from polytheism to Noachism? A text tells us that the Gentile who wished to be converted must present himself before three *haverim* (brothers, companions), a name which was given on certain occasions to the sages of Israel. In their presence he must declare his intention of adhering henceforth to the Noachide religion.

A ritual of baptism or absolution accompanied the conversion of a pagan to Noachism, just as it was part of the conversion ceremony to Mosaism itself. In fact historically this immersion provides the background for the correct understanding of "Being Born Again" as we find in the discourse between Yeshua/Jesus and Nicodemus in the third chapter of the Gospel of John. In fact, such a ritual was practiced not only by the Gentile entering Judaism (Joseph Caro, Yoreb De'ab, 267.3) but also by the pagan slave entering the service of a Jew (Ibid., 267.3) and by an apostate Jew returning to the communion of Israel (Isserles on Yoreb De'ab, 268.12). It also marked the passage to a higher level of holiness, as for the high priest on the Day of Atonement, and formed one of the essential conditions for purifying oneself from all manner of defilement. We see that Elisha prescribes it also for the Syrian general Naaman (2 Kgs 5:10, 14, 15), who makes no mistake about the religious meaning of the ritual. It would therefore have been most surprising that a ceremonial ablution had not been required for the pagan who was converting to Noachism. What is certain is that Christianity grasped its significance, for it made the practice obligatory for the converted pagan, and later, if not at the same time, for the Jew also.

In any event, whatever may have been the manner in which the new Noachide was received at the moment of his conversion, our present concern is to examine the law which he took upon himself. We have alluded often to its seven precepts; we must now address each of these seven-which certain sages have considerably augmented-and try to determine its meaning. But before launching into this detailed analysis, let us first consider the overall contents of the Noachide Law.

Whatever may be the true number of Noachide precepts, it is clear that each of them represents not a single commandment but rather an entire group of related obligations. It was indeed natural to organize the entire Law of Noah into general categories, by analogy with the Law of Moses, in which each precept-and they are vastly more specialized-includes a larger or smaller number of particular provisions (Maimonides, *Sefer ha-Mitzvot*; trans. into English by Charles B. Chavel, 2 vols. (London, Soncion, 1967).

We know, moreover, that the Jewish law-courts were sometimes entrusted with applying the Noachide code, and it was therefore necessary that their decisions be based not on the arbitrary or ephemeral opinion of some judge but on a set of principles which would delineate the profile of the laws in a lasting way. The Talmud addresses this question explicitly. It discusses the "sanctification of the name of God" (*Kiddush ha-Shem*), that is, the Jew's obligation to accept martyrdom rather than deny true religion.

**Answer for yourself:** Is the Noachide held to this *mitzvah*? The objection is made that if he were, the number of Noachide precepts would rise to eight, whereas the Oral Tradition speaks of seven only. The answer given is that these seven precepts embrace all related issues (Sanhedrin 74b).

I have already mentioned an important Talmudic principle which we may recall here: that the Noachide, apart from his universal law, may also observe whatever Mosaic precepts he chooses.

*If he wishes to fulfill one of the other mitzvot of the Law [says Maimonides], he should not be prevented from doing so just because his own laws does not require it* (Maimonides, *Mishneh Torah*, Hilkhot Melakhim 10.10).

**Thus, the entire Law of Moses is available to the Noachide.** He can take from it what he wants, so that his own personal code, which consists of a small number of obligations which cannot be set aside for any reason, can, if he desires, be augmented with such Mosaic observances as he wishes to practice as well. We find this principle taught by Isaiah the prophet as well.

*Isa 56:1-8 1 Thus saith the LORD, Keep ye judgment, and do justice: for my salvation is near to come, and my righteousness to be revealed. 2 Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the sabbath from polluting it, and keepeth his hand from doing any evil. 3 Neither let the son of the stranger, that hath joined himself to the LORD, speak, saying, The LORD hath utterly separated me from his people: neither let the eunuch say, Behold, I am a dry tree. 4 For thus saith the LORD unto the eunuchs that keep my sabbaths, and choose the things that please me, and take hold of my covenant; 5 Even unto them will I give in mine house and within my walls a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off. 6 Also the sons of the stranger, that join themselves to the LORD, to serve him, and to love the name of the LORD, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant; 7 Even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called an house of prayer for all people. 8 The Lord GOD which gathereth the outcasts of Israel saith, Yet will I gather others to him, beside those that are gathered unto him. (KJV)*



The compatibility of all these legal provisions is admirable. The situation of the Noachide **since** the promulgation of the Law of Moses is exactly the same as that of the Patriarchs of Israel **before** Sinai. In point of fact, according to Scripture and Oral Tradition, the Patriarchs freely committed themselves to certain observances which are part of modern Judaism but were optional in their time, having become obligatory only with the appearance of the Mosaic Law. What were originally precepts of perfection for a small number of pious men are today the religion of an entire people, but these precepts retain their voluntary character for all those who do not adhere to this religion by virtue of birth or free conversion.

Here is another Talmudic assertion which, without specifying the number of Noachide commandments, nevertheless helps clarify the question. The sages say that all seven of the basic Noachide *mitzvot* are conceived as negative precepts, the positive ones remaining outside this inclusive enumeration [though presumably some of these are implied in and may be deduced from the negative formulas] (Sanhedrin 48b).

## THE SEVEN COMMANDMENTS...IN REALITY SEVEN CATEGORIES OF COMMANDMENTS

Let us now examine what we may call the nucleus of each Noachide precept. These nuclei have often been mistaken for the laws themselves, whereas in reality they form only the chief principles of the Code of Mankind.

The oldest *baraita* enumerates them in this way:

Our sages have said that seven commandments have been prescribed for the Sons of Noah: the first requires them to have judges; the other six forbid sacrilege, idolatry, incest, homicide, theft, and the consumption of a limb taken from a living animal (Sanhedrin 56b).

Another *baraita* substitutes for the first precept the prohibition of castration, and for the second the prohibition of the cross-breeding of different species and of the grafting of trees (*Ibid.*). At first sight, one is surprised to find this second text ignoring the necessity of a judiciary, and thus seeming to allow the possibility of a human society without courts charged with the administration of justice. But we must repeat that this list of commandments offers nothing more than a method of classification. If it omits justice, this is because it regards justice as the purely instrumental aspect of the Noachide code, and as an inevitable result of the very existence of this code.

The idea of a unique God, which implies the worship of Him alone and obedience only to His will, follows from the very revelation of God and of His commandments. The story of the creation of woman and of the institution of marriage, presented with such solemnity (Gn 2:22-24), constitutes a quite solid foundation for the prohibition of forbidden relationships by the fourth Noachide law, and the rabbis did not fail to deduce from it the proscription of adultery and unnatural vices (Sanhedrin 57b). The account of the punishment of Cain, Abel's murderer, is clear evidence near the beginning of Genesis that homicide is a punishable crime. The law which condemns him is later formulated most explicitly in the covenant established with Noah (Gn 9:5). The prohibition of theft exists in embryo in the distinction made by God as sovereign master of the earthly paradise between what Adam may take and what is forbidden to him (Gn 2:16-17). As for the Noachide commandment relating to the consumption of a living animal, we find this in full in the laws given to Noah after the Flood.

Since we have just touched on God's covenant with Noah, here might be the appropriate place to consider the specific precepts which it contains and its relation to the code which would later be called Noachide.

First of all we find the duty of procreation (Gn 9:1). This is omitted from the list of seven commandments, perhaps because this list is conceived in terms of negative rather than positive injunction. It is also possible that God's call to "increase, and fill the earth" is here interpreted, following the opinion of some commentators, as a blessing rather than a command. If, however, the undeniably positive precept of justice is included, it may

perhaps be because justice is a *sine qua non* for punishing any transgressions whatever.

In addition to the obligation of procreation, we find in Genesis 9 the law relating to food, which we mentioned above. This law, contrary to the instructions originally given to Adam (Gn 1:29), permits renewed mankind to eat any animal at all (Gn 9:3). The difference seems to be intentionally stressed by the biblical language itself, for after saying "Every creature that lives shall be yours to eat," the text adds, "as with the green grasses, I give you all these." This means, evidently, that just as all possible vegetable foods had once been granted to Adam, so now Noah is to be given, in addition, all of the world's animal life to use as food.

The very liberal conditions of this concession, and the solemnity of its statement, remind one of the famous vision of Peter, in which the apostle "saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners" (Acts 10:11), this vessel containing all the quadrupeds, reptiles, and birds-while a voice said to him:

*Rise, Peter; kill, and eat...What God hath cleansed, that call not thou common. (Acts 10:13, 15)*

We know that the first Christians claimed that they were acting on the authority of Peter's dream in abolishing the distinction between pure and impure animals in the Mosaic Law. **But the Jews, for their part, had no need to abolish any such ritual distinction with respect to mankind at large, for none had ever been imposed.** The freedom allowed to Noachides in this matter is as complete as the restrictions placed upon Israel are explicit. **The coexistence of two separate laws** shows that it would be as absurd to try to subject all men to such ritual prohibitions of diet as to claim that it would be an improvement if the Jews' special dietary laws were abolished. The single obligation for the Gentile-that he must not eat the flesh of a living animal (Gn 9:4)-is enough to give legal sanction to the freedom which he enjoys otherwise.

The verse which follows, according to which God holds man responsible if he takes human life (Gn 9:6), may be interpreted so comprehensively that the Talmud, properly, sees here the condemnation of suicide (Baba Kamma 91b). Proof of the accuracy of this interpretation can be seen in the following principle: A criminal who has incurred capital punishment, and thus becomes the indirect cause of his own death, is declared responsible for the loss of his own life, and is obliged to account for this before God. We can infer this from the laying-on of hands to which he was subjected before being led to his execution.

The concluding sentence of this ancient Noachide Law, a truly precious document, also deserves our attention:

*Whoever sheds the blood of man, By man shall his blood be shed; For in His image Did God make man. (Gn 9:6)*

**Answer for yourself:** Must we see in these last words only a kind of justification of the capital punishment imposed on the homicide who by his crime has offended the image of God? Perhaps there is also a consecration or authentication of human law, of man's acting on behalf of God in order to exercise a jurisdiction over his fellow men, by virtue of his resemblance to the Divinity, which gives him an intuition of moral truth, an understanding of what is right and true. If to this text in Genesis we add the many others in which justice is called a divine thing, which show God as seated in the midst of those who administer it, and even *in them*, according to the literal meaning (cf. Ps 82)-if we recall that the condemned man is thought of as consecrated to God, even perhaps as a sacrifice-we shall not hesitate to recognize that the second interpretation is highly probable.

Such is the relation between the terms of God's covenant with Noah and his descendants, and the "Noachide Law" whose various principles we must now consider in some detail.

## PROHIBITION OF POLYTHEISM

**The second Noachide precept forbids polytheism and requires the Gentile, like the Jew, to**

**acknowledge only one God.**

Let us hasten to add, however, that the Noachide religion is far more permissive in this matter than Judaism itself. Whereas Israel must observe the oneness of God with uncompromising rigor, without any trace of reference to other divine beings, at least in worship, the Gentile is **thought** not to sin if in his religion he relates other divinities to the authentic God, provided that he acknowledge and worship only a single supreme God. The Hebraic doctrine of Noachism is somewhat analogous to one in Roman Catholic theology, which distinguishes between latria (worship which may be directed to God alone) and julia (worship directed to the angels and saints). This latter mode of worship, allowed to Gentiles so long as it does not dilute their profession of pure monotheism, is rigorously forbidden to Israel. Indeed, Moses himself has never been worshipped by the Jews and the location of his tomb has ever been kept secret so that the masses might not be tempted in any way to associate this greatest of prophets with the adoration of the true God.

**Answer for yourself:** Is the difference a result of the Gentile's special situation, or rather an allowance which is required by his habitual historical gravitation to polytheism and idolatry? We do not know. All the same, the fact is uncertain at best and notice above that the allowance of secondary deities to Gentiles is **"thought"** to be acceptable to God and not "known" for certain. **This issue is of major importance and involves such issues as the worship of Jesus as God, praying in Jesus' name or the name of Mary or other saints, let alone the worship of Mary in Roman Catholicism.**

This concession is surely not due to any pagan influence, nor does it imply an attitude of religious condescension on the part of Jews toward Gentiles. With this single exception-of the highest significance, to be sure-there is complete equality between Jew and non-Jew regarding monotheistic worship and doctrine. Acts punishable by death in Jewish courts are also forbidden to the Noachide; those which do not entail capital punishment for Jews are permitted the Gentiles. This is the Talmudic principle (Sanhedrin 57b)/

inevitably, the Talmud asks if the non-Jew has the obligation (submitting to martyrdom rather than betray his commitment to monotheism. The question is not even raised with respect to the Israelite and history attests to the incomparable heroism with which Israel has always accepted this duty. But the sages have raised a doubt with regard to the Noachide, and their very controversies on the matter prove how carefully they considered all aspects of universal religion and with what generous tolerance they regarded the Gentiles who were drawn to the doctrines of Judaism. Moreover, these considerations absolve the Pharisees of the reproach, made in the Gospels, that they wanted to impose on pagan converts a more demanding yoke than the one they accepted upon themselves (Mt 23:4).

Here is the relevant Talmudic passage:

It was asked of R. Ammi: Is a Noachide bound to sanctify the Divine Name [i.e., through martyrdom] or not?-Abaye said: Come and hear. The Noachides were commanded to keep seven precepts. Now, if they were commanded to sanctify the Divine Name, there are eight. Rava said to him: Them, and all pertaining thereto [i.e., the seven precepts as well as all their implications must be observed]. What is the decision?-The disciples of Rav said: It is written, "But may the Lord pardon your servant for this: When my master enters the temple of Rimmon to bow low in worship there, and he is leaning on my arm so that I must bow low in the temple of Rimmon-when I bow low in the temple of Rimmon, may the Lord pardon your servant in this. And he [i.e., Elisha] said to him [i.e., Naaman, a Noachide]: Go in peace" (2 Kgs 5:18-19). Now, if it be so that a Noachide [such as Naaman] is bidden to sanctify the Divine Name, he should not have said this?-The one is private, the other public. [That is, if Naaman were obliged to sanctify the Divine Name, Elisha would have explained to him the distinction between a *public* act of worship, which is forbidden, and a private act, which is allowed when life is in danger.] (Sanhedrin 74b).

What is interesting is the doctrine which has been drawn from this passage of the Talmud. On this point as on so many others, opinion is divided. According to Rashi, the problem has not been resolved. According to the Tosafot, however, the question has indeed been decided: Gentiles are exempt from the obligation to sanctify the Divine Name. Maimonides, R. Jonah, and R. Nissim agree with the Tosafot. Yet Nachmanides, addressing the

matter, declares explicitly that when it is a question of public worship, Noachides, like Jews, are required, whatever the consequence, to sanctify the name of God-that is, to accept martyrdom, if necessary (Sanhedrin 74; Nachmanides, Milkhamot Adonai, on Sanhedrin; Maimonides, Mishneh Torah, Hilkhhot Melakim 10.2).

## SACRILEGE

**Answer for yourself:** What is the source of the prohibition of sacrilege, which forms one of the seven Noachide commandments? The Talmud derives it from this text in Leviticus which deals with the punishment imposed on the half-Israelite, half-Egyptian man who blasphemed God's name (Sanhedrin 57b).

*Anyone [Heb. ish ish] who blasphemes his God shall bear his guilt; if he also pronounces the name Lord [i.e., Tetragrammaton], he shall be put to death. (Lv 24:15-16)*

Hebraic tradition infers from the scriptural doubling of *ish*, "man," in this text that sacrilege is forbidden to non-Jews as well as to Israelites.

Jewish monotheism stems from the universal monotheism which prevailed in the earliest times; and we know that the religious fragmentation which appeared was engendered by the diverse names used to address the one God. By degrees this variety of names replaced the original religious unity with multiplicity, as men were persuaded to believe that these words, which at first expressed only the various attributes of a single God, rather represented each of them-distinct and independent personalities, as occurred later in Christianity, when the church councils defined the Trinity of persons. In asserting that all the versions of God's name have a legitimacy (Maimonides, Mishneh Torah, Hilkhhot Melakhim 9.3), Jewish doctrine brings mankind back to its starting point. Beneath the religious differences- which it respects, but among which it banishes all antagonisms- Judaism affirms the fundamental unity. Nothing could express this doctrine more characteristically than the Noachide law on blasphemy, which forbids the Gentile to blaspheme not only the names of the God of Israel but also those of the various divinities of paganism, in which Judaism teaches their adherents to discover the scattered fragments of divine Truth.

## MURDER

Like the other Noachide commandments, the precept against homicide has been understood by the sages in a much amplified way.

With respect to the words "Of man, too, will I require a reckoning for human life, of every man for that of his fellow man" (Gn 9:5), the Talmud (Sanhedrin 57a) concludes that an act of homicide has been committed even though one pay an intermediary to perform it. R. Hanina adds that a single witness, a single judge, and proof that someone had been commissioned to execute the murder are all that is needed for the Noachide's condemnation. This last doctrine is based on the text

*Whoever sheds the blood of man, By man shall his blood be shed. (Gn 9:6)*

Instead of interpreting the second clause to refer exclusively to the right conferred on courts of justice to impose capital punishment, the rabbis also linked "by man" to the first clause: "Whoever sheds the blood of man *by man*. . . ."

It is important to point out that Jewish Law differs significantly from Noachide Law on this question of homicide committed indirectly by a third party: In Jewish Law, only the person actually performing the murder is guilty of it. "Every authorization to commit an offense is regarded as nonexistent." This is the accepted rule, founded on the principle that when there is a contradiction between two orders, one of which comes from the master (i.e., God) , the other from the disciple (i.e., a man who asks another to sin), it is the first

which must be obeyed (Kiddushin 42b; Sanhedrin 29a).

This is by no means the only difference between the two codes on the subject. **Contrary to Mosaism, the Noachide Law declares abortion to be a homicide also punishable by death.** The Talmud justifies this determination by the expression *ba'adam*, "by man," in Genesis 9:6, cited above; for *ha'adam* can also mean "in man," thus yielding the reading **"Whoever sheds the blood of man in man. . . ."** The rabbis see here an allusion to the child in its mother's womb. Pagan antiquity's tolerance of abortion is well known; Aristotle and Juvenal attest to the prevalence of this infamous custom.

**Answer for yourself:** Can you imagine for just a moment what this means for America, a Christian nation, which advocates a "Woman's Choice" when it comes to abortion; yet they call themselves for the most part Christians and followers of Yeshua? Such an attitude and murderous conduct is a disgrace to the name Christ let alone God!

Among the other acts which Noachide Law considers to be murder and punishes as such are terminating the life of an incurably sick man, leaving a man to die of hunger, and binding a prisoner so that he is defenseless and may be devoured by a wild beast. Maimonides, echoing the Talmudic doctrine already cited, even asserts that a man who, while defending himself legitimately, kills his aggressor when merely wounding him would have saved his own life, is guilty of homicide and should be appropriately punished (Maimonides, Mishneh Torah, Hilkhoh Melakhim 9.4)

With respect to involuntary homicide, we find that the rabbis quite logically apply the principle which governs the entire Noachide code: **Ignorance of the law is no justification, and the Noachide is punished for not having learned what he ought to have learned.**

**Answer for yourself:** Do you dare fathom the implications of the above statement as it is applied to the rampant Biblical ignorance of Gentile Christianity today?

This principle differs essentially from the Mosaic code, according to which, for there to be a misdemeanor, the law has to have been brought to the attention of the guilty party, before his culpable act, by the witnesses for the prosecution.

**This difference follows naturally from the essential character of the two codes. The Noachide Law is intrinsically rational. Not so the Mosaic Law, however, for this is the priestly law, decreed not only for this world but for heaven as well. That is, in philosophical language, Mosaism expresses the relation between the earth and the material and spiritual universe. Noachism addresses the observance of what is true and right to the degree that the interests of the individual and of society require; in Judaism, however, this observance acquires all the amplitude which the universal order itself calls for. Necessarily, therefore, the Mosaic code eludes man's present understanding, which comprehends only a more limited sphere, and its precepts have a significance far more vast, extending to the universe itself. This universe thrusts itself upon man's consciousness in the form of revelation, as it speaks to animal life in the form of instinct. We can say that Revelation is but instinct of a higher order, which puts man in harmony with the universal order, and, by means of Israel, links mankind with the entire world. Thus, the Israelite is presumed to be ignorant of the Law as long as he has not been expressly instructed in it; but this excuse cannot do for the Noachide, whose conspicuously (indeed, exclusively) rational code is accessible to the human conscience.**

This fundamentally rational quality of Noachism has a consequence which at first sight is surprising but which actually proceeds from it very naturally. The rabbis, who are often accused of slavishness and narrowness of spirit, ask a question as unexpected as it is important-a question which has perhaps not been asked in the criminal law of any other people.

**Answer for yourself:** If ignorance is not acceptable as a legitimate excuse for the Noachide, what about rejection



or denial of the law by a man who acknowledges neither its authority nor its justice, whose *reason* refuses to accept its commands? Is he to be considered guilty or innocent? We read in the Talmud:

*He who believes in his heart that homicide is an allowable thing, that its prohibition has never been binding, is [nevertheless] considered by Raba to be very like a murderer* (Makkot 9a).

**Answer for yourself:** Do you dare again fathom the implications of such denial or rejection of the Law/Torah of God by those who accept Pauline Christianity over Moses, the Prophets, and the Writings?

Maimonides shares this opinion (Maimonides, Mishneh Torah, Hilkhos Roseab 5.4)

## THE LAWS OF MARRIAGE

According to the rabbis, God Himself established marriage when He created woman, and the inviolability of the marital union for Noachides is confirmed by this verse in Genesis: "Hence a man leaves his father and mother and clings to his wife, so that they become one flesh" (Gn 2:24). The sages say: "It is written that he will cling to his wife, not the wife of his neighbor" (Sanhedrin 58a).

**Answer for yourself:** What exactly is marriage in the universal Noachide religion? It is simply the fact of belonging to each other exclusively. But it is natural to suppose that since the establishment of courts is one of the Noachide precepts, this exclusive pairing of spouses must be established by public authority, if only to make possible the prosecution of adultery and the devolution of inheritances. A text of Maimonides, drawn from the Talmud, clearly demonstrates that such is the character of marriage:

If a Noachide, after having promised a female slave to a male slave, then permits himself intercourse with her, he will be punished by death (Sanhedrin 58b; Maimonides, Mishneh Torah, Hilkhos Melakhim 9.8).

This example expresses a spirit of fairness truly astonishing for its time. Master and slave are both pagans, but the latter, according to Jewish thought, nevertheless enjoys his inviolable rights as a husband, and in this is equal to his master, who faces capital punishment if he dares violate these rights of his *fellow-man*: Such indeed is the eloquent term (*havero*) which the rabbis use in this context to designate the slave.

Let man not sunder what God has joined together-that of course is the basic issue; but the question is to know what God has joined, or, to use the rabbinic expression, what the man can properly consider as *his half*. If the woman he married were certain to be such a one, we should have to say that dissolution of the marriage would be counter to the divine will. But inasmuch as it is not necessarily thus, and couples are not always well mated, one can maintain that on occasion it is indispensable to dissolve a conjugal union precisely in order to facilitate the joining of "what God has joined"; and thus man's sundering may actually serve the cause of God's joining.

As for the marital union itself, no one has understood it more perfectly than the rabbis, and especially the Kabbalists, who see it as a joining not only of bodies but of souls as well. In their view the complete human soul embodies the nature of both sexes. They have even asserted in the Talmud that man without woman is not truly man. Moreover, if we recall the role that children play in biblical and traditional Judaism, we shall welcome the description of marriage which comes, according to Michelet, from the laws of Manu:

*The essence of marriage-and no society in the future will find a truer formulation of it-is this: man is man only so far as he is triple, which is to say man, woman, and child.*

Mysticism has sanctified this doctrine by introducing the concept of the "holy family" into its symbolism, and it is quite probable that here is the original form of the Trinity: man (Father), son (Logos), and mother (Holy Spirit). This identification of the mother with the Holy Spirit should not seem shocking. We know that certain Christian sects have elevated Mary to the Trinity in place of the Holy Spirit, and that for the Gnostics, the Holy Spirit itself is a feminine principle. In the apochryphal gospels, Jesus speaks of his mother the Holy Spirit. In the

Kabbalah, the name "aeon Malkhut" embodies this dual motif.

But despite the elevated concept of marriage which the sages formed, we must repeat that divorce was not therefore impossible: only (according to the unanimous opinion of the commentators) that Noachides are not held to the formalities of divorce required by the law of Israel. Just as the marriage itself is contracted by the simple consent of the spouses, so it can be dissolved by their mutual consent. Such is the doctrine which Maimonides affirms. We find in the Palestinian Talmud a text which, owing to its terseness, is less transparent, but is no less instructive:

*Does divorce exist for the Noachides? R. Yehuda answers: "Either it does not exist at all, or the right of divorce is allowed to the woman as well as to the man" (Kiddushin, Jerusalem Talmud, chap. 1).*

To our knowledge, the Noachide code contains no special provision concerning polygamy. Nevertheless, there is no lack of arguments to suggest strongly that although there was no explicit prohibition of polygamy in Israel, it was monogamy which was at least favored by the law and by its most eminent spokesmen. This makes it probable, we believe, that **Noachism of the same period shared the Jewish bias toward monogamy.** The most important texts in favor of monogamy, and the most notable examples, come to us, indeed, from the preMosaic period, which is to say that they express Noachide life in its full flowering. The creation story, among other texts, is surely significant for the conception of marriage which it contains. From the biblical point of view, it is manifestly appropriate to man's nature to have but a single wife: Adam had only one, who was created from his own flesh, and we might thus even venture to say that there existed at the beginning of humankind only a single human being, at once male and female-an androgynous Adam, according to the rabbis (Midrash Bereshit Rabbah 8.1), who were being more faithful to the sacred text in this matter than one might have imagined. In contrast to Lamech, who had two wives, we have the far more significant instances of Noah and his sons, each of whom had but one. Abraham also would have been monogamous if Sarah had not urged him to take her maidservant Hagar. Isaac had a single spouse; Jacob had four, but only because of Laban's trickery, in the first instance, and afterward, the expressed wish of Rachel and Leah. The mother of Moses had no rival, and as for Moses himself, even if the Ethiopian woman about whom Miriam and Aaron complained at Haze-roth was not the same as his wife Zipporah, it has not been proven that he took her while his spouse was alive. For his part, Aaron had, so far as we know, only one wife, Elisheba, daughter of Amminadab.

We thus come to the threshold of Mosaism with an abundance of evidence that monogamy was already the norm.

**Answer for yourself:** Did matters change under the Mosaic code? The verse prohibiting a man from taking at the same time a woman and her sister was interpreted by the Sadducees as a categorical proscription of polygamy. In the Oral Tradition, however, the prohibition applies only to the marrying of two sisters simultaneously, and is not regarded as excluding polygamy, but in fact is held to take polygamy for granted. This is a sound exegesis. Without pursuing the matter further, however, we may suggest that the interpretation of the Sadducees should not be ignored. Exaggerated though it may be, it at least testifies to the dominant spirit in Judaism. By contrast, the Pharisees preferred not to extend a text's meaning beyond its plain sense. To be sure, they laid increasing emphasis on the importance of monogamy, but without categorically prohibiting polygamy. In their writings, we are always encountering the distinction between law and ethics, a distinction which they carefully respected at all times, and which is the key to our understanding of exactly what many of their institutions and precepts signify.

For example, whenever the Law asserts the obligation of marriage, it is not polygamy which the Oral Tradition specifies-manifest proof that although polygamy is tolerated as an expression of individual freedom, it is never prescribed, no doubt because it was not thought to be the most perfect state. In this spirit, a man was required to marry his sister-in-law when his deceased brother had left no child; but if the brother happened to be survived by two or three wives, the survivor could in no case marry more than one of them.

Not only does the Law refuse to endorse the polygamous state, but there are instances where it prohibits it, and the circumstances in which it then imposes monogamy lend a special value to the prohibition. The high priest

who officiated on the Day of Atonement had to be married, for the Law says: "Aaron is to offer his own bull of sin offering, to make expiation for himself and for his household [lit. 'house']" (Lv 16:6). Because the word *house* is in the singular, the Oral Tradition deduced from this text that the high priest, at least on this occasion, could have but a single wife (Yoma 23a). The eloquent implication of such a law for all Jews of the time is abundantly clear. If the man occupying the most august position in the priestly hierarchy, performing the most exalted functions of his ministry on the holiest day of the year, was obliged to have only one wife, it is obvious that monogamy was felt to be the higher state.

Perhaps it will be objected that if this were indeed the law's meaning, true perfection for the priest who was called to these lofty functions would consist not in having only a single wife but in having none at all. It cannot be denied that Judaism, even Mosaic Judaism, contains the germ of such asceticism, and that the ideas of the Hasidim, the Essenes, and the Kabbalists in this regard embody an authentically Jewish principle, but one which appears among these groups in an exaggerated form, divorced from contrary Jewish principles which must moderate and correct it. However, the asceticism of total renunciation does not inform this law governing the conjugal state of the high priest who officiates on the Day of Atonement. As he represents in his solemn role all the family heads, the entire Jewish people, he too must have his "house": that is, he must be married, in the manner considered most worthy, the one which was probably the most common.

**Answer for yourself:** What were the conjugal unions forbidden by the Noachide code? There are two kinds of incest proscribed by the Mosaic Law which the sages discuss in connection with the Noachides. However shocking the matter may seem to us, we must not ignore the evidence of history, which shows that mankind, in all ages and in all places, has been unanimous in prohibiting certain kinds of marriages. On this subject, Montesquieu said all that could be known in his time (Baron de la Brede et Montesquieu, De l'Esprit des lois, Book 16, esp. chap. 13-14). Modern studies of the various races at all stages of civilization have increasingly confirmed that although the moral distinction between good and evil is found everywhere, the way in which each is conceived differs considerably from one people to another.

We may recall that among the Tartars, a father might marry his own daughter. According to Priscus, "Attila married his daughter Exa, a marriage allowed by the law's of the Scythians". Unions between brothers and sisters were extremely common in antiquity.

The primitive peoples [writes M. Houzeaux] were not horrified by these marriages, as are modern civilized peoples. To the contrary, Inca princes married *only* their sisters, in order to perpetuate the royal line (Jean Charles Houzeaux, Etudes sur les facultes mentales des animaux compares a celles de l'homme, vol. 1 (Mons: Manceaus, 172), p. 283.

Language, that faithful mirror of ancient customs, has preserved memories of such marriages; this is why the Hebrew sometimes uses "sister" to mean "wife" (cf. 1 Chr 7:15). The rabbis interpreted the word *bat*, "daughter," in the second chapter of Esther, in the sense of "wife," (Megillah 13a), and it is perhaps owing to this synonymy that the Decalogue does not speak of "wife" but only of "daughter," which must in this case refer to any woman in a subordinate relationship.

Apart from illicit unions, the Noachide code forbade marriage with the uterine sister, mother-in-law, and mother (even after the father's death). Sexual relationships contrary to nature are also forbidden (homosexual sodomy). In the face of the widespread depravity which defaced the entire pagan world, it is an admirable spectacle offered by this small people, rising proudly in its moral superiority, with serene impartiality, to declare this authentically catholic Noachide Law binding upon all men without distinction, a law which none dares transgress without degrading himself lamentably.

## CONDEMNATION OF THEFT

It is curious to see how the rabbis account for the prohibition of theft in the Noachide code. They trace it all the way back to Eden, where Adam was, of course, given permission to eat of all the trees except the tree of the

knowledge of good and evil (Sanhedrin 56b). The contents of Eden as a whole were not, therefore, his property, since he required divine permission to use them legitimately.

Theft itself, however, is not the only form of culpable appropriation which is forbidden to the Noachide. It goes without saying that any kind of pillage or armed robbery constitutes an aggravated form of theft; but so also does the **kidnapping of a captive woman (kidnapping was considered theft of a life)**. The master who refuses to pay his servant's wages, the laborer who (while resting in the vineyard) eats the owner's grapes-these too are guilty of theft (Sanhedrin 57a; Maimonides, Misheh Torah, Hilkhhot Melakim 9.9). Trading in slaves is also included in the prohibition of theft. **We need hardly add how gratifying it is to find this explicit condemnation of slavery in such an age and such an environment.**

**As Judaism perceives it, the Noachide code imposes an exceedingly rigorous penalty on theft in all its forms, even as severe as death.**

If we need to persuade ourselves that this sanction is perfectly justified, it is enough to invoke the evidence of history. We find peoples whose conditions of existence were such that the greatest severity with regard to theft seemed like a necessity. According to Montesquieu, "Where the rights of property are violated, there can be reasons for imposing capital punishment"(Baron de la Brede et Montesquieu, De l'Esprit des lois, Book 12, chap. 12. It has been said, quite rightly, that accidental crime is many times more worthy of leniency than crime which is premeditated, and that, all things considered, it is the latter which causes the more injury to society.

This is perhaps the place to recall Judaism's conception of property. For the Oral Tradition as for the Bible, the notion of acquisition is linked to that of labor. It is by work that property is created, and the transformation of an object is the title to its possession.

The right to landed property, therefore, cannot be absolute, as is an individual's right to the product of his own labor. Considerations of common interest can alone justify an individual's exclusive possession of the soil. When private ownership of the land does not profit the commonweal, it is unjust. In the light of these basic axioms, we can understand the profound difference which Jewish law established between personal property and real estate, the first belonging without reversion to the individual, the other reverting after a certain period of time to the community. It would be superfluous to add that this distinction, calling for the inalienability of land, is not an isolated phenomenon in history. Certain ancient law codes forbade the sale of land. The notion that land is owned collectively by the tribe, which may still be found in some countries, is said by scholars to be a stage of civilization through which all peoples have passed.

## DIETARY LAWS

Here is the biblical text which is the basis of the dietary prohibition in the Noachide code:

***Every creature that lives shall be yours to eat; as with the green grasses, I give you all these. You must not, however, eat flesh with its life-blood in it. (Gn 9:3-4)***

Contrary to the opinion of certain commentators, who see in this passage only the prohibition of eating flesh torn from the body of a living animal, and accordingly maintain that the Noachide is permitted to eat the blood by itself, R. Hanania ben Gamaliel believes that this is a double prohibition: of blood, and of flesh thus cut (Sanhedrin 56b, 59a). This opinion surely seems consistent with sound exegesis. It is the proscription of blood which in fact seems to be the single object of this precept, for it logically implies proscription of the flesh of the living animal. We know, moreover, that in another passage, blood is called the "life" of the animal:

***But make sure that you do not partake of the blood; for the blood is the life, and you must not consume the life with the flesh. (Dt 12:23)***

The matter has a very special importance in the early history of Christianity. This rabbinic discussion is closely

related to those which occurred in the early church relating to the prohibition of blood, or of the flesh of suffocated animals. In connection particularly with the prohibition of blood, it is surely as a final homage to the Noachide code that this interdiction was preserved for the Gentiles by early Christianity. In doing so, the church would have been a faithful interpreter of Judaism, if not for its untenable pretension to have supplanted it in reducing (even for Jews) the number of laws to those which it chose to maintain.

Finally, we may summarize the difference between the Mosaic and Noachide codes with respect to the consumption of animal flesh. For the Noachide, it is enough that the animal should have ceased to live, whatever the manner in which it had been killed. For the Israelite, however, the animal must have been killed by jugulation in order to be fit for consumption.

## ADDITIONS TO THE NOACHIDE CODE

The rabbis devote much attention to possible additions to the Noachide code. R. Hanania ben Gamaliel adds the prohibition of eating blood from a living animal. R. Hilda prohibits castration. R. Shimon bans witchcraft, and R. Yose extends this interdiction to all related practices covered by the relevant section of the Mosaic Law, including human sacrifice, divination, auguries, oracles, and summoning the spirits of the dead (Sanhedrin 56b). In the text of the Pentateuch which treats these matters (Dt 18:9-12), the Canaanite tribes, whom the Jews are to expel from the land in punishment for their gross superstitions, are in fact blamed for all these practices specifically. It is clear, therefore, that these prohibitions are (as R. Yose affirms) part of the Noachide code, whose precepts, as we see once again, are in fact categories. Thus, a number of related offences are gathered under the rubric of witchcraft or sorcery. The number seven, then, which Oral Tradition has attached to the Noachide precepts, is very far indeed from accounting for the entire Noachide code, since Scripture itself prescribes others, as the instance just noted reveals.

R. Eleazar forbids Noachides to cross-breed two different species of trees or animals (Ibid.), and Maimonides, at the same time that he accepts in principle the concept of seven precepts, endorses the prohibition. And certain rabbis add the obligations of procreation and circumcision. One of them, however, appends the important qualification that these two positive commandments were imposed on the Gentiles only until Sinai, but since then have been obligatory only for Israel (Maimonides, Mishneh Torah, Hilkhhot Melakim, 10.6). There were no doubt weighty reasons why the Talmudic sages were reluctant to include these two *mitzvot* in the Noachide code; but this does not mean that the first of them, at least, does not have universal import, unless we understand the words of Scripture "Be fertile, then, and increase" (Gn 9:7) not as a command but as a blessing which expresses God's will, so that it will always be a virtue in man to comply with it.

Friedenthal adds the Sabbath to the seven precepts, because it is written:

*You shall not do any work-you, your son or daughter, your male or female slave, or your cattle, or the stranger who is within your settlements. (Ex 20:10)*

He includes also the prohibition of work on the Day of Atonement, citing Leviticus:

*And you shall do no manner of work, neither the citizen nor the alien who resides among you. (Lv 16:29)*

Additionally, Friedenthal includes the prohibition of eating blood (discussed above), and of forming those incestuous relationships which, the Torah tells us, led to the expulsion of the Canaanites (Friedenthal, Yesod ha-Dat, 2 vols. (Breslau: Loeb Sulzbach, 1823).

Let us add, finally, a few observations on some of these rabbinical amplifications of the Noachide code.



**The proscription of castration** which was added by R. Hidka (Sanhedrin 56b) seems to be based on a deduction. Scripture says:

*Nor shall you accept such [mutilated animals] from a foreigner for offering as food for your God [i.e., as sacrifice], for they are mutilated, they have a defect; they shall not be accepted in your favor. (Lv 22:25)*

Perhaps it was inferred that since the animals in question could not serve as sacrificial offerings from the Gentiles, then the practice of castration would also be prohibited to them.

R. Shimon believed that the Noachides were not permitted to practice magic; R. Yose added the proscription of sacrificing children to Molech. In point of fact, the text in Deuteronomy which forbids these practices to Israel includes this significant assertion:

*For anyone who does such things is abhorrent to the Lord, and it is because of these abhorrent things that the Lord your God is dispossessing them before you. (Dt 18:12)*

The sages who did not reason with Shimon and Yose in these matters surely assumed that the Noachide code's provision against homicide included the sacrifice of children, and that magic was included in the injunction against all idolatry.

## ETHICAL LAWS OF NOACHISM

Finally, we must consider two classes of practical precepts which have not formed part of the scheme outlined above. These are the principles of ethics and of politics, which could not, at least in their essence, have been left to individual discretion.

As regards ethics: It is certain that when Scripture speaks of human behavior, it addresses mankind in general, and that its precepts embrace all humanity. And this is so not only in the Prophetic books and in the books of the Writings, such as Proverbs, but even in the Torah, which also affirms that the moral life is indispensable to the dignity of all men without distinction, as the sages acutely observed in connection with the immoralities of the pagans (Shabbat 33a). Moses says: "For all those abhorrent things were done by the people who were in the land before you, and the land became defiled" (Lv 18:27), suggesting that ethical laws are universal, applying to Gentiles as well as Jews. This text is but a single example, among many others, in which we see God approving or condemning, rewarding or punishing the Gentiles- appraising their conduct, whether as Lawgiver or Judge, and doing this with reference to a higher law to which they are held as responsible as the Israelites, which is in fact the same for all men. This universal moral standard is invoked not only in the pagan's relation to God but also in his relation to Israel, and in a general way in the relations of all men with one another. It is this standard which obliges Israel to treat even idolators, their religious (and, very often, political) enemies, with justice and charity. Perhaps this uniformity of mankind's moral code explains why the Mosaic Law is so substantially dominated by national, political precepts rather than ethical. Moral values are perhaps assumed to be generally known, whether by a natural instinct of mankind or through a tradition common to all peoples. In human culture, as a rule, the most fundamental beliefs tend to be taken for granted and not formally spelled out.

As for social precepts, which are of course extremely important, these must also form part of the Noachide Law. To be sure, we shall not find there a complete system of government nor an actual political code, but rather general truths, germs of future progress, essential principles of common law. From a philosophical point of view, politics merges with ethics; and if ethics is part of the universal Noachide code, then politics, which derives in large part from it, must be represented there as well.

We know that a celebrated political philosophy has been conceived according to biblical principles; and though

**we are by no means able to accept all of Bossuet's interpretations of the divine Word, it is obvious that for him to have attempted such a project at all, he must have found its substance in the Bible. It would, however, be very useful to examine Bossuet's study from a critical and Jewish point of view. In the modern conflict between church and state (or, if one prefers, between religion and secular culture), a work of this kind would have considerable value. But for our present purposes, it will be sufficient to demonstrate that Judaism possesses not only a religion and an ethics which embrace all mankind, but a universal political philosophy as well.**



# GENESIS 2:16-17 & EXEGESIS OF THE LAWS OF NOAH

**Answer for yourself:** What does Judaism say about non-Jews, their responsibilities before God, and their path to the World to Come otherwise known as Heaven?

**Answer for yourself:** What does God demand of gentiles to get to Heaven/world-to-come?

**Answer for yourself:** What are the "Noachide" laws?

Bet Emet Ministries is dedicated to learning and fulfilling "the Sheva Mitzvot B'nei Noach" (the Seven Laws of Noah, also known by the following: The Seven Laws of the Children of Noah, The Seven Noachide [Noahite, Noahaic] Laws, or the Seven Universal Laws of Ethics and Morality).

The Seven Laws of Noah, which are part of the [Covenant of Everlasting Life](#) (the Covenant of the Rainbow), are the basic requirements God has mandated to all the descendants of Noah (Gentile believers).

The Seven Laws of Noah are a Guaranteed World Peace Plan. Noahism is the world's oldest doctrine; it is Biblical and was recognized by "Chazal" (the Sages of blessed memory). **The observance of the Seven Laws of Noah is taught by orthodox Judaism today and can be found to be taught by James and the Apostles to all the Gentile Churches over 30 years after the crucifixion and resurrection of Jesus (see Acts 15). Let us not forget that James (Jesus' pastor for his church) made the statement that Gentile adherence to this Covenant and Laws was both "necessary" and "seemed good to them and the Holy Spirit."**

*Acts 15:28-29 28 For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; 29 That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well. (KJV) Acts 15:28-29 28 For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; 29 That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well. (KJV) Acts 15:28-29 28 For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; 29 That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well. (KJV)*

*The above verses is a paraphrase and restatement in summary form of the Covenant and Laws of Noah!*

The Rabbis in "Tractate Sanhedrin [57a]" derive from the Torah the six broad categories of laws that God

forbids all of humanity:

- Killing
- Stealing
- Committing sexual immorality [such as adultery or incest]
- Eating the flesh of a living animal
- Serving idols (particularly the sexual excesses and the killing of children which went along with idol worship)
- Blaspheming against God
- They also derived one positive category of laws:
- Establishing a system of legal justice

This gives rise to the common expression of "seven" laws. According to the standard computation, these break down into 66 laws that non-Jews are obligated to observe. According to the Rambam, in order to merit the World to Come, non-Jews must observe these obligations specifically because they were commanded by God through the Torah (and not just on the basis of reason).

A common question asked by Christians is "What are these laws?". The following is a condensed version of a summary of the laws and categories.

## THE SEVEN NOACHIDE CATEGORIES....AS EXEGETED BY THE RABBIS FROM THE TORAH

- Idolatry is forbidden. Man is commanded to believe in the One God alone and worship only God.
- Incestuous and adulterous relations are forbidden. Human beings are not sexual objects, nor is pleasure the ultimate goal of life.
- Murder is forbidden. The life of a human being, formed in God's image, is sacred.
- Cursing the name of God is forbidden. Besides honoring and respecting God, we learn from this precept that our speech must be sanctified, as that is the distinctive sign which separated man from the animals.
- Theft is forbidden. The world is not ours to do with as we please.
- Eating the flesh of a living animal is forbidden. This teaches us to be sensitive to cruelty to animals. (This was commanded to Noah for the first time along with the permission of eating meat. The rest were already given to Adam in the Garden of Eden.)
- Mankind is commanded to establish courts of justice and a just social order to enforce the first six laws and enact any other useful laws or customs.

These categories are felt to be implicit in God's commandment to Adam and Eve in Gen. 2:16-17:

### Gen 2:16-17

*16 And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat: 17 But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.*

### And the L-RD

This implies the prohibition of blasphemy. As it says in Lev. 24:16, "He who blasphemeth the name of THE LORD (Hashem) shall die."

## God

This is a reference to idolatry for it says in Ex. 20:3 "You shall have no other Elokim before me".

## commanded

This is a reference to laws of justice for it says in Gen. 18:19, "For I have known him so he will COMMAND (Yitzaveh) his children after him to keep the way of the Lord and righteousness and justice."

## the man

This is a reference to the prohibition of murder. God explicitly commands Noah (Gen. 9:6), "If one sheds the blood of THE MAN (Ha Adam), by man shall his own blood be shed."

## saying,

This refers to sexual misconduct or adultery, as the prophet Jeremiah (3:1) says, "Saying if a man divorces his wife..."

## From all the trees of the garden

This is an implicit prohibition of theft. It shows that permission is needed to take something that is not explicitly yours.

## you may freely eat.

This implies that there are things which may not be eaten (the limbs of a live animal).

## From this are derived the following 66 laws:

### THEFT:

(1) against stealing; (2) against committing robbery (3) against shifting a landmark; (4) against cheating; (5) against repudiating a claim of money owed; (6) against overcharging; (7) against coveting; (8) against desiring; (9) a laborer shall be allowed to eat of the fruits among which he works (under certain conditions); (10) against a laborer eating of such fruit (when certain conditions are not met); (11) against a laborer taking of such fruit home; (12) against kidnapping; (13) against the use of false weights and measures; (14) against the possession of false weights and measures; (15) that one shall be exact in the use of weights and measures; and (16) that the robber shall return (or pay for) the stolen object.

### JUSTICE:

(1) to appoint judges and officers in each and every community; (2) to treat the litigants equally before the law; (3) to inquire diligently into the testimony of a witness; (4) against the wanton miscarriage of justice by the court; (5) against the judge accepting a bribe or gift from a litigant; (6) against the judge showing marks of honor to but one litigant; (7) against the judge acting in fear of a litigant's threats; (8) against the judge, out of compassion, favoring a poor litigant; (9) against the judge discriminating against the litigant because he is a sinner; (10) against the judge, out of softness, putting aside the penalty of a maunder or killer; (11) against the judge discriminating against a stranger or an orphan; (12) against the judge hearing one litigant in the absence of the other; (13) against appointing a judge who lacks knowledge of the Law; (14) against the court killing an



innocent man; (15) against incrimination by circumstantial evidence; (16) against punishing for a crime committed under duress; (17) that the court is to administer the death penalty by the sword; (18) against anyone taking the law into his own hands to kill the perpetrator of a capital crime (this point is disagreed upon by different writers: "The Noahides are not restricted in this way but may judge singly and at once."); (19) to testify in court; and (20) against testifying falsely.

## **HOMICIDE:**

(1) against anyone murdering anyone.

## **ILLICIT INTERCOURSE:**

(1) against (a man) having union with his mother; (2) against (a man) having union with his sister; (3) against (a man) having union with the wife of his father; (4) against (a man) having union with another man's wife; (5) against (a man) copulating with a

beast; (6) against a woman copulating with a beast; (7) against (a man) lying carnally with a male; (8) against (a man) lying carnally with his father; (9) against (a man) lying carnally with his father's brother; and (10) against engaging in erotic conduct that may lead to a prohibited union.

## **LIMB OF A LIVING CREATURE:**

(1) against eating a limb severed from a living animal, beast, or fowl; and (2) against eating the flesh of any animal which was torn by a wild beast ... which, in part, prohibits the eating of such flesh as was torn off an animal while it was still alive.

## **IDOLATRY:**

(1) against entertaining the thought that there exists a deity except the Lord; (2) against making any graven image (and against having anyone else make one for us); (3) against making idols for use by others; (4) against making any forbidden statues (even when they are for ornamental purposes); (5) against bowing to any idol (and not to sacrifice nor to pour libation nor to burn incense before any idol, even where it is not the customary manner of worship to the particular idol); (6) against worshipping idols in any of their customary manners of worship; (7) against causing our children to pass (through the fire) in the worship of Molech; (8) against practicing Ov; (9) against the practice of Yiddoni; and (10) against turning to idolatry (in word, in thought, in deed, or by any observance that may draw us to its worship).

## **BLASPHEMY:**

(1) to acknowledge the presence of God; (2) to fear God; (3) to pray to God; (4) to sanctify God's name (in face of death, where appropriate); (5) against desecrating God's name (even in face of death, when appropriate); (6) to study the Torah; (7) to honor the scholars, and to revere one's teacher; and (8) against blaspheming.

## **THE GENTILE BELIEVER AND HIS TORAH**

The term "Noachide" describes groups, generally founded by rabbis, for the purpose of making non-Jews aware of their obligations according to Torah. These groups observe the commandments in the seven categories, and do not follow the tenets of non-Jewish religions.

Literally, B'nei Noah means "the children of Noah." Something wonderful happens when Christians begin serious study into their Christian faith. They find the truth that lies behind their Gentile traditions. They find out that God never called them to be "Christians" but really Godfeares as defined in the New Testament in

several places. The term "noahide" is a term used to describe non-Jews who have become "God-fearers" (like the Gentile Cornelius in Acts 10). Let us not forget that Cornelius is a picture of a Gentile believer after Christ; accepting upon themselves the "Seven Laws of Noah," the Covenant of Everlasting Life as referred to by James in Acts 15 as things "necessary" for Gentile to be grafted into Israel without having to undergo full conversion.

True B'nei Noach and Godfearers have left the idolatry and blasphemy of their Gentile Roman fathers and many teachings of Gentile Christianity which contain them and have repented of such apostasy once learning the truth upon their own studies. They have turned to the God of Israel, accepting "Torah at Sinai," and the authority of Rabbinic/Talmudic (Orthodox) Judaism (the true faith as espoused by Yeshua).

It is a return to the Abrahamic faith - the "faith" that Abraham observed prior to his "bris milah" (Covenant of Circumcision which takes on a transition toward what would later be known as Judaism). In fact, it is the world's oldest religious doctrine. I have been personally amazed as my studies into comparative religions and Egyptology over the years have shown me that the Covenant of Noah was known to these nations and adhered to by the earliest of mankind as seen in the oldest existing religious documents that exist to mankind today. This is not just a "Jewish" thing but the pinnacle of the oldest Divine Revelation of God to mankind recorded on this planet...known earlier to Adam and then Noah. This is as good as it gets and we can be assured that in the Covenant of Noah we have the purest form of Divine Revelation possible without the corruption of man-made religious endeavors. Added to that is Jesus and James endorsement of the same in Acts 15 in fulfillment of the Great Commission to take to all the world nations (Gentiles):

*Matt 28:20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen. (KJV)*

We see the fulfillment of this in Acts 15 and Acts 16 as carried out by Jesus' faithful Apostles. We should take special pains to make sure we understand their decisions and rulings concerning how the Gentiles come to God let alone be "grafted" into the Israel of God.

## MANKIND'S OBLIGATION

The non-Jewish peoples of the world have a religious duty, an obligation which, if fulfilled, will bring peace and harmony to the world and will give the Righteous Gentile a share in the "Olam haBa," the blessed World-to-Come.

God gave Mankind two paths by which the unity of man can be realized. Judaism is one path, and Noahism is the other path. This we know, and this we are aware of, because Judaism has preserved the knowledge and instruction of the path of the righteous Gentile - the Seven Laws of the Children of Noah (also known as the Seven Laws of Noah, or the Seven Noahide Commandments). Therefore, it is incumbent upon the non-Jew to become aware of what his religious duty is and how to fulfill it. In order to accomplish this, one must realize that God has ordained the rabbis and the sanctity of rabbinic authority as the means of protecting and teaching this ancient doctrine.

**Answer for yourself: Why must we accept the rabbis and the sanctity of rabbinic authority?**

Because there is no source outside the Talmud and the later rabbinic teachings that delineate the Seven Commandments of the Children of Noah. Only from the Jews do we learn what our religious duty is, and how to fulfill it through the observance of the Seven Noahide Laws.

Fulfilling the Seven Laws of the Children of Noah requires a fundamental knowledge and understanding of certain precepts and principles, i.e. the non-Jew must have the realization of the One True God, blessed is He; that God's holy Torah was given to all mankind; that ethics and morals must become part of life; and lastly,

humanity must bind together in the unity of man-kind. Thankfully, this unity will allow all people, both Jew and non-Jew, to approach God in peace and harmony, and will bring peace to Yerushalayim.

The non-Jew has a specific spiritual role and purpose in this world, and a specific purpose for his very creation and existence. Through the faithful observance of the Seven Noahide Commandments one can fulfill that purpose - striving with the Children of Israel (the Jews) to perfect this world; the essence of our existence as co-religionists and the fulfillment of our created purpose will bring revealed Godliness onto this world, and God will, so to speak, have great satisfaction in His creation.

## FAITH IN GOD

The realization of, and faith in, the One True God is necessary for the non-Jew. Once the non-Jew has belief in the God of Israel, then he will realize he has been commanded to keep Seven Universal Laws and Ethics based on a belief in God. The Hebrew word for commandment is "mitzvah," plural: "mitzvot." The Seven Laws of the Children of Noah are "mitzvot" for all mankind; even the Jews must observe them, for they are part of the 613 "mitzvot" God commands for Israel.

The Seven Noahide Laws are part of the [Covenant of Everlasting Life](#) (the Covenant of the Rainbow) - they are the basic requirements God has mandated to all the descendants of Noah, the observance of which will ensure a civilized and peaceful world. Whether the non-Jew chooses to observe the "Sheva Mitzvot B'nei Noach" (the Seven Laws of the Children of Noah) is another issue - the issue of free will.

## FREE WILL

God created man with the intrinsic attribute of free will. [Man has the free will to choose to keep God's commandments.](#) Some choose to keep His commandments, and others choose not to keep His commandments. The choice of some to not observe the Seven Noahide Laws does not negate the Laws' existence, nor the Godly requirement to observe and keep them. [Man is ultimately responsible for observing God's commandments, and will receive merit for observing them, or will receive punishment for failing to keep his duty. The key is to keep the commandments because God commanded them; therein lies our reward.](#)

For example, one can choose not to commit homicide because he feels it is ethically the right thing to do. This does not give him Godly merit - he enthrones himself as the supreme judge, judging whether a certain act is ethically right or wrong. This type of person is denying God, replacing Him, God forbid, with his own idol - himself. This, of course, is forbidden by God. [We must choose to do what God wants.](#) There is a teaching: Greater is the one who is commanded and does something, than the one who is not commanded and does it. Doing what God commands is the only thing that matters.

Once the non-Jew recognizes the unity of God, and recognizes that the observance of the "mitzvot" is what unites mankind, he will then understand how he can cleave to God and have a share in the "Olam HaBa...Heaven." There is a well-known thought that says,

***"When a person becomes separate from sin and takes up the yoke of Heaven (through accepting his Covenant with God...the Covenant of Noah and observance of it's Commandments in this instance), [then that person becomes Mine]."***



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# OLD TESTAMENT EXAMPLES OF THE LAWS OF NOAH

This might come as a shock to you but understand that Abraham was under the laws of Noah, with the addition of circumcision (non-binding on people who are not part of the covenant of Abraham).

First of all, the number of laws = the number of colors easily visible in a rainbow, and also the number of days of creation, that is, seven.

## THE SEVEN LAWS OF NOAH AND THE OLD TESTAMENT

### 1) PROHIBITION TO NOT DENY GOD (BY IDOLATRY)

This is shown from a number of incidents in Genesis, including the fact that God created the world. Denunciations against idolatry are many in the Old Testament. One only needs to look at Gen. 35:2:

*Then Jacob said unto his household, and to all that were with him, Put away the strange gods that are among you, and be clean, and change your garments: (KJV)*

We see the negative consequences of denying God in the Tower of Babel incident (Gen 11-they wanted to make a name for themselves, as if they were as powerful as God). Anything that takes the place of or substitutes for the one true God is idolatry.

### 2) PROHIBITION TO NOT BLASPHEME OR CURSE GOD

Since God created the world, this is a given, but it is explicitly stated in Lev 24:16 "And he who utters the name of the L-RD blasphemously...both the stranger and the resident alien..." The stranger is a non-Jew (though he/she may be in the process of learning about Judaism and converting, but not yet Jewish).

### 3) PROHIBITION TO NOT MURDER

Cain and Abel (Gen 4:8-16) is an obvious example of murder, and God clearly does not approve of it, but there is a specific prohibition as well. Gen 9:5-6 "But for your own life-blood [human life] I will require a reckoning: I will require it of every beast; of man too, I will require a reckoning for human life, of every man for that of his fellow man! Whoever sheds the blood of man, by man shall his blood be shed; for in His image did God make man." The fact that man will shed the blood of the murderer, also leads to the necessity of courts (law 7).

Also included under this law are such things as not fighting wars of aggression (self-defense is permitted), not to abort a fetus if the mother's life or reproductive ability is not in danger, no euthanasia or assisted suicide, and no suicide. A child of Noach may not break the law not to murder

**even to save their own life.** For example, to murders another because you yourself are being threatened by another at gunpoint, is prohibited--a person may defend themselves, but may not murder a person who is not out to murder them. The other 6 laws may be violate in order to save your life, but in no case may you murder.

#### **4) PROHIBITION TO NOT ENGAGE IN FORBIDDEN SEXUAL RELATIONSHIPS SUCH AS INCEST, ADULTERY, HOMOSEXUALITY, BESTIALITY, ETC.**

Ham's son Canaan had **incestuous, homosexual relations** with his grandfather, Noah. (Gen 10:20-28) In the Tanach, to uncover someones nakedness it to have sex with that person. So, Canaan must have had sex with Noah while Noah was drunk. Since Canaan got punished, not Ham, Canaan must have done the deed (**homosexuality**). Later the Torah, it will say that if you uncover the nakedness of your mother, for example, it is as if you were uncovering the nakedness of your father. Thus, Ham is connected in the verse, by the deed was done by Canaan. Additionally, there is the incident with Lot and his daughters, which was **incestuous**.

**Adultery** is shown to be prohibited by God's reaction when Pharaoh takes Sarai into his house (Gen 12:10-20, see also Gen 20:1-7).

**Bestiality** is one of the main reasons for the flood as a judgment upon mankind as sex with animals was prominent before the flood. After the flood God changed the die of mankind in order to remind mankind that now he is to eat what he used to mate with. By such an action God make a great division between mankind and the animal world and this reminds us today that we are made in the image of God and above the animal creation.

Additionally, it says in Genesis 2:24 "Hence a man leaves his father and his mother and clings to his wife, so that they become one flesh". Clearly he is not to be one flesh with anyone except his wife.

#### **5) PROHIBITION TO NOT STEAL**

There is the incident where Joseph's brothers find their money back in their sacks. They are dismayed, clearly they are afraid they will be accused of stealing (Gen 43:35). Again, in Gen 44:1-10, notice that they were accused of stealing in verse 8, that stealing is evil (verse 4), wicked (verse 5), and that they brothers expected that if one had stolen, that they should die (verse 9) and the rest become slaves. The Egyptian says that only the one who has the goblet will become a slave. Clearly stealing is illegal.

Besides the obvious acts of theft, this also means that a B'nai Noach cannot: **cheat a worker or employer out of money, overcharge, shift a landmark to add someones property to your own, refuse to pay money owed, kidnap a person (this, by the way, includes a prohibition to kidnap a fellow to enslave them), use false weights or measures, looting in wartime (or in peacetime, as that too is theft), or commit rape which is also considered a form of "theft."**

#### **6) PROHIBITION TO NOT EAT THE LIMB OF A LIVE ANIMAL**

Gen 9:3-4 "Every creature that lives shall be yours to eat; as with the green grasses, I give you all these. You must not, however, eat flesh with its life-blood in it." Flesh with its life blood in it is considered to be eating from a living animal. So no consumption of blood in any form whatsoever or cruelty to any life form as seen in the eating of "meat" or "flesh" while the animal suffers and is not dead. This commandment will lead to many different laws involving the humane destruction of animals for food sources by the Jewish people.

#### **7) THE POSITIVE COMMANDMENT TO ESTABLISH COURTS TO ENSURE ADHERENCE AND OBEDIENCE TO THESE OTHER SIX COMMANDMENTS**

Gen 7:11 "The earth had become corrupt before God; the earth was filled with lawlessness" **Additionally, this**



law not only assures accountability of mankind for the observance of these above prohibitions and commandments of God but allows Noachide communities to make other laws their society needs, provided they do not conflict with the first 6 laws above.

Acknowledging the Noachide Law's rationality, Maimonides also introduces another consideration when he writes:

*Whoever accepts the seven commandments and observes them with care is considered a pious Gentile, and has a share in the eternal life; but this is on condition that he receive and fulfill these precepts because God has prescribed them in His Law, and revealed to us through Moses our teacher that these are the rules of life given originally to the sons of Noah. But if he observes them only because reason seems to endorse them, he may not be regarded as a proselyte of the gate, or fellow citizen, or as a pious man or sage among the Gentiles* (Maimonides, Mishneh Torah, Hilkhhot Melakim 8.11).



# THE JEWISH ENCYCLOPEDIA.....ON THE LAWS OF NOAH

I remember the days when I wished that I could one day afford to buy The Encyclopedia Judaica and several years ago that day finally arrived; after all Jesus was Jewish and I wanted to understand not only him but his faith as accurately as possible. That could only be done by examining things from a Jewish perspective; that again was reemphasized repeatedly by my Seminary training which viewed everything as if Rome was the source of all knowledge. That was a terrific mistake as anyone knows who spends any time at all looking at the Jewish roots of Christianity.

That being the case I decided to make this information available to you as I find it superior to most information on any given topic from non-Jewish sources; the Jewish scholars I have found are the best when it comes to teaching on those things given to them by God and usually secondary information not only lacks so much but is often colored by "theological agendas" of the Gentiles. What comes next is the entirety of the article on the Laws and Covenant of Noah as taken from the Jewish Encyclopedia.

## LAWS OF THE SONS OF NOAH...THE SEVEN NOACHIDE LAWS

Noachide Laws, the seven laws considered by rabbinic tradition as the **minimal moral duties enjoined by the Bible on all men** (Sanh. 56–60; Yad, Melakhim, 8:10, 10:12). Jews are obligated to observe the whole Torah, while **every non-Jew is a "son of the covenant of Noah"** (see Gen. 9), and he who accepts its obligations is a ger-toshav ("resident-stranger" or even **"semi-convert"**; see Av. Zar. 64b; Maim. Yad, Melakhim 8:10). **Maimonides equates the "righteous man (hasid) of the [gentile] nations" who has a share in the world to come even without becoming a Jew with the gentile who keeps these laws.** Such a man is entitled to full material support from the Jewish community (see ET, 6 (1954), col. 289 s.v. ger toshav) and to the highest earthly honors (Sefer Hasidim (1957), 358). The seven Noachide laws as traditionally enumerated are:

- the prohibitions of idolatry,
- blasphemy,
- bloodshed,
- sexual sins,
- theft,
- and eating from a living animal,
- as well as the injunction to establish a legal system (Tosef., Av. Zar. 8:4; Sanh. 56a).

Except for the last, all are negative, **and the last itself is usually interpreted as commanding the enforcement of the others** (Maim. Yad, Melakhim, 9:1). **They are derived exegetically from divine demands addressed to Adam (Gen. 2:16) and Noah (see Gen. R. 34; Sanh. 59b)**, i.e., the progenitors of all mankind, and these **Laws of Noah are thus regarded as universal**. The prohibition of idolatry provides that, to ensure social stability and **personal salvation**, the non-Jew does not have to "know God" but must

recant false gods (Meg. 13a; Kid. 40a; Maim. Yad, Melakhim, 10:2ff.). This law refers only to actual idolatrous acts, and not to theoretical principles and, unlike Jews, Noachides are not required to suffer martyrdom rather than break this law (Sanh. 74a; TJ, Shev. 4:2). They are, however, required to choose martyrdom rather than shed human blood (Pes. 25b and Rashi).

In view of the strict monotheism of Islam, Muslims were considered as Noachides (cf. ET, loc. cit., col. 291, n. 17), **whereas the status of Christians was a matter of debate due to the idolatry that exists within Gentile Christianity**. Since the later Middle Ages, however, Christianity too has come to be regarded as Noachide, on the ground that **shittuf ("associationism"—this was the Jewish interpretation of Trinitarianism) is not forbidden to non-Jews (see YD 151)**. Under the prohibitions of blasphemy, murder, and theft Noachides are subject to greater legal restrictions than Jews because non-Jewish society is held to be more prone to these sins (Rashi to Sanh. 57a).

The prohibition of theft covers many types of acts, e.g., military conquest (ibid., 59a) and dishonesty in economic life (ibid., 57a; Yad, Melakhim, 9:9). A number of other Noachide prescriptions are listed in the sources (see Sanh. 57b; Mid. Ps. 21; Yad, Melakhim, 10:6), e.g., prohibitions of sorcery, castration, mixed seeds, blemished sacrifices, injunctions to practice charity, procreate, and to honor the Torah (Hul. 92a). **These are best understood as subheadings of "the seven laws."**

**Noachides may also freely choose to practice certain other Jewish commandments** (Yad, Melakhim, 10:9–10). Jews are obligated to try to establish the Noachide Code wherever they can (ibid., 8:10). Maimonides held that Noachides must not only accept "the seven laws" on their own merit, but they must accept them as **divinely revealed**. This follows from the thesis that all ethics are not ultimately "natural," but require a theological framework (see Schwarzschild, in: JQR, 52 (1962), 302; Fauer, in: Tarbiz, 38 (1968), 43–53).

The **Noachide covenant** plays an important part in both Jewish history and historiography. Modern Jewish thinkers like Moses Mendelssohn and Hermann Cohen emphasized the **Noachide conception as the common rational, ethical ground of Israel and mankind** (see H. Cohen, Religion der Vernunft (1929), 135–48, 381–8), and see Noah as the symbol of the unity and perpetuity of mankind (ibid., 293). Views differ as to whether the ultimate stage of humanity will comprise both Judaism and Noachidism, or whether Noachidism is only the penultimate level before the universalization of all of the Torah (see TJ, Av. Zar. 2:1). Aimee Pallilre, at the suggestion of his teacher Rabbi E. Benamozegh, adopted the Noachide Laws and never formally converted to Judaism. [Steven S. Schwarzschild] In Jewish Law. While in the amoraic period the above-mentioned list of seven precepts is clearly accepted as the framework of the Noachide Laws, a variety of tannaitic sources indicate lack of complete agreement as to the number of such laws, as well as to the specific norms to be included.

**The Tosefta (Av. Zar. 8:6) records four possible additional prohibitions against**

- **drinking the blood of a living animal;**
- **emasculation;**
- **sorcery; and**
- **all magical practices listed in Deuteronomy 18:10–11.**

**The Talmud records a position which would add:**

- **prohibitions against crossbreeding of animals of different species,**
- **and prohibitions against grafting trees of different kinds (Sanh. 56b).**

**Non-rabbinic sources of the tannaitic period indicate even greater divergence.**

**The Book of Jubilees (7:20ff.) records a substantially different list of six commandments given by**

## Noah to his sons:

- to observe righteousness
- to cover the shame of their flesh;
- to bless their creator;
- to honor parents;
- to love their neighbor; and (
- to guard against fornication, uncleanness, and all iniquity (see L. Finkelstein, bibl.).

## Acts (15:20) refers to four commandments addressed to non-Jews, "

- ... that they abstain from pollutions of idols,
- from fornication,
- from things strangled,
- and from blood."

*This latter list is the only one that bears any systematic relationship to the set of religious laws which the Pentateuch makes obligatory upon resident aliens (the ger ha-gar and ezrah).*

## NATURE AND PURPOSE

There are indications that even during the talmudic period itself there was divergence of opinion as to whether the Noachide Laws constituted a formulation of natural law or were intended solely to govern the behavior of the non-Jewish resident living under Jewish jurisdiction. The natural law position is expressed most clearly by the assertion, as to five of the seven laws, that they would have been made mandatory even had they not been revealed (Yoma 67b; Sifra Aharei Mot, 13:10). Similarly, the rabbinic insistence that six of the seven Noachide Laws were actually revealed to Adam partakes of a clearly universalistic thrust (Gen. R. 16:6, 24:5). The seventh law, against the eating of flesh torn from a living animal, could have been revealed at the earliest to Noah, since prior to the flood the eating of flesh was prohibited altogether. The very fact that these laws were denominated as the "seven laws of the sons of Noah" constitutes further indication of this trend since the term "sons of Noah" is, in rabbinic usage, a technical term including all human beings except those whom Jewish law defines as being Jews. Nor was there a lack of technical terminology available specifically to describe the resident alien. On the other hand, the entire context of the talmudic discussion of the Noachide Laws is that of actual enforcement by rabbinic courts. To that end, not only is the punishment for each crime enumerated, but standards of procedure and evidence are discussed as well (Sanh. 56a–59a). This presumption of the jurisdiction of Jewish courts is most comprehensible if the laws themselves are intended to apply to non-Jews resident in areas of Jewish sovereignty. Of a similar nature is the position of Yose that the parameters of the proscription against magical practices by Noachides is the verse in Deuteronomy (18:10) which begins, "There shall not be found among you..." (Sanh. 56b). The attempt of Finkelstein (op. cit.) to date the formulation of the seven Noachide commandments during the Hasmonean era would also suggest a rabbinic concern with the actual legal status of the non-Jew in a sovereign Jewish state. It might even be the case that the substitution by the tanna of the school of Manasseh of emasculation and forbidden mixtures of plants for the establishment of a judicial system and blasphemy (Sanh. 56b) itself reflects a concern with the regulation of the life of the resident alien already under the jurisdiction of Jewish courts. Of course, the seven commandments themselves are subject to either interpretation; e.g., the establishment of courts of justice can mean either an independent non-Jewish judiciary and legal system or can simply bring the non-Jew under the rubric of Jewish civil law and its judicial system.

## THE BASIS OF AUTHORITY

A question related to the above is that of the basis of authority of these laws over the non-Jew. Talmudic texts seem constantly to alternate between two terms, reflecting contradictory assumptions as to the basis of authority, namely **seven precepts "which were commanded"** (she-niztavvu) to the Noachides, and **seven precepts "which the Noachides accepted upon themselves"** (she-kibbelu aleihem; BK 38a; TJ, Av. Zar. 2:1; Hul. 92ab; Hor. 8b; Sanh. 56b). This disparity between authority based on revelation as opposed to consent reaches a climax when **Maimonides asserts that the only proper basis for acceptance of the Noachide laws by a non-Jew is divine authority and revelation to Moses, and that "... if he observed them due to intellectual conviction [i.e., consent] such a one is not a resident alien, nor of the righteous of the nations of the world, nor of their wise men"** (Yad, Melakhim 8:11; the possibility that the final "ve-lo" ("nor") is a scribal error for "ella" ("but rather") while very appealing, is not borne out by any manuscript evidence). Of course, this same conflict between revelation and consent as basis of authority appears with regard to the binding authority of Torah over the Jew, in the form of "we will do and obey" (Ex. 24:7) as opposed to "He (God) suspended the mountain upon them like a cask, and said to them, 'If ye accept the Torah, 'tis well; if not, there shall be your burial'" (Shab. 88a).

## NOACHIDE LAWS AND PRE-SINAITIC LAWS

The amoraim, having received a clear tradition of seven Noachide Laws, had difficulty in explaining why other pre-Sinaitic laws were not included, such as procreation, circumcision, and the law of the sinew. They propounded two somewhat strained principles to explain the anomalies. The absence of circumcision and the sinew is explained through the assertion that any pre-Sinaitic law which was not repeated at Sinai was thenceforth applicable solely to Israelites (Sanh. 59a), whence procreation, while indeed obligatory on non-Jews according to Johanan (Yev. 62a) would nevertheless not to be listed (cf. Tos. to Yev. 62a s.v. benei; Tos. to Hag. 2b s.v. lo).

## LIABILITY FOR VIOLATION OF THE LAWS

While committed to the principle that "There is nothing permitted to an Israelite yet forbidden to a heathen" (Sanh. 59a), the seven Noachide Laws were not as extensive as the parallel prohibitions applicable to Jews, and there are indeed situations in which a non-Jew would be liable for committing an act for which a Jew would not be liable. As to the latter point, as a general rule, the Noachide is criminally liable for violation of any of his seven laws even though technical definitional limitations would prevent liability by a Jew performing the same act. Thus a non-Jew is liable for blasphemy—even if only with one of the divine attributes; murder—**even of a fetus**; robbery—even of less than a perutah; and the eating of flesh torn from a living animal—even of a quantity less than the size of an olive. In all these cases a Jew would not be liable (Sanh. 56a–59b; Yad, Melakhim, ch. 9, 10). **One additional element of greater severity is that violation of any one of the seven laws subjects the Noachide to capital punishment by decapitation** (Sanh. 57a). [Saul Berman]





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## BY PRACTICING RIGHTEOUSNESS....CAN A GENTILE MAKE HIMSELF ACCEPTABLE TO GOD? TAKE CORNELIUS FOR EXAMPLE...

We pick up our thought process by relating "obedience to the Law/Commandments particular to our Covenant....ie., Covenant of Noah and it's relationship to becoming righteous and acceptable to God."

I know that this concept is foreign to Gentile Christianity yet it finds itself smack dab in the middle of the New Testament buried in the original language of the text which is never noticed if one only studies or reads the New Testament in English. What we must be conscious of in our study is that the following concepts are not only found in the New Testament but agree totally with the Laws of Noah and Biblical Judaism as well.

Paul continues to reveal the hidden mysteries of God to the Gentiles whom believe in Yeshua (Jesus) in the Book of Ephesians 2:3-5, KJV:

- **3** Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature the CHILDREN OF WRATH, even as others.
- **4** But YHWH, Who is rich in mercy, for His great love wherewith He loved us,
- **5** Even when we were dead in SINS, hath quickened us together with MESSIAH (by UNDESERVED PARDON ye are saved;),

***Before the CONVERSION of these GENTILE EPHESIANS, they lived in SIN.***

**Answer for yourself:** What did we discover in the last teaching as to what "sin" was in the New Testament? It was ignorance toward, violation of, and transgression of the Laws of Moses, especially for Gentiles.

***As Gentiles, who were born as aliens to the commonwealth of Israel, strangers from covenant promises, without hope and without God, the Death Penalty for transgression of the Law...which is exactly "what" one earns for committing SIN, as Romans 6:23 says (THE WAGES OF SIN IS DEATH)-hung over Gentiles, just as it does for anyone who PRACTICES SIN (remember transgression of the LAW is defined as "sin" in the New Testament). Only those who turn FROM sin, and turn TO YHWH in OBEDIENCE to Yahweh's Every Word" will be given the Gift only Yahweh can give...Eternal Life! We will be given access to the Tree of Life!***

As we have read in Isaiah 59: 1-2, it is OUR INIQUITIES and SINS (as seen in the breaking Yahweh's Laws) that cuts us off from Yahweh. These same Scriptures tell us that the REASON Yahweh will NOT listen to someone, is BECAUSE they are a SINNER...they practice sin.

Before the Word of Yahweh was given to the Gentile People as a whole, they were cut off from Yahweh. Before this, ONLY the Tribes of the Children of Israel (JEWS) were given Yahweh's Laws, which GUIDED one to Yahweh's SALVATION. Israel has ceased being a "light" to the nations and there was not hope for the Gentile people unless they could come to the saving knowledge of God.

Yahweh's Message of Repentance, Conversion, and Salvation was not being preached to the Gentiles on a large scale until **after** Yeshua's death where his followers, convinced he was the promised Messiah, finally were driven by persecution from Jerusalem into all the world where they took with them the message of Yahweh's salvation to the "lost sheep of Israel" whom were scattered all over the world.

## SALVATION GOES TO THE NON-JEWS.....

In Acts 10:18,34-35, KJV:

- 18 When they heard these things, they held their peace and glorified YAHWEH, saying, Then hath YAHWEH also to the **NATIONS (GENTILES)** granted **REPENTANCE UNTO LIFE.**
- 34 Then Peter opened his mouth, and said, Of a truth I perceive that YAHWEH is no respecter of persons:
- 35 But <235> in <1722> every <3956> nation <1484> he that feareth <5399> (5740) Him <846>, and <2532> worketh <2038> (5740) righteousness <1343>, is <2076> (5748) accepted <1184> with Him <846>.

Let us set the stage. Peter had, against his will, been sent to the home of an "unclean" Gentile. However this particular Gentile was a "Godfearer" who had accepted the God of Israel and was living by the Laws of Noah which were part of the faith of the Godfearer. However, since he remained "uncircumcised" he was not accepted by the Jews since lacking this he was not eligible for conversion. So he remained "apart" from the Israel of God in the Jew's eyes but not in God's eyes as we are about to see. Paramount for our understanding is that such a one who turned from idols to serve the living God was "saved". Notice also that he was "saved" after Yeshua's death; in fact he knew nothing about Yeshua or adhering to any established doctrine concerning "Yeshua" for salvation. He was just a Godfearer as pictured all the way through the Jewish Scriptures as an example of non-Jews who had faith in the Only True God and who was "saved" accordingly. Understand as we go on that this condition of "salvation" was no longer accepted by bigoted Jews who considered Gentiles "dogs" and wished no social or religious contact with them. Only if the non-Jew was circumcised was he considered "born" again and acceptable to the Jew. This is the whole issue of Paul and Galatians which is overlooked by most who fail to realize that Paul was talking only about "one" law..the law of circumcision which the "non-Jew" was not under!

*While Peter was in Cornelius' home, before he even talked with him about Yeshua, the Holy Spirit fell upon Cornelius has He had the Jews years before. This will be very problematic for Christian theology because not knowing to be "saved" by belief in Yeshua or his death or his blood as Christians teach, here is Cornelius "accepted" by God and "filled with the Spirit of God" and he does not yet know or accept any of the Christian theology you and I are told are necessary for salvation.*

**Answer for yourself:** According to Peter, are those who practice and work righteousness accepted with God? Yes.

Before we can go on verse 35 bears our investigation. Let us see who the "nation" refers to in that verse.

**Lexicon Greek 1484** 1484 ethnos {eth'-nos} probably from 1486; TDNT - 2:364,201; n n AV - Gentiles 93, nation 64, heathen 5, people 2; 164

- 1) a multitude (whether of men or of beasts) associated or living together
- 1a) a company, troop, swarm
- 2) a multitude of individuals of the same nature or genus
- 2a) the human race
- 3) a race, nation, people group
- 4) in the OT, foreign nations not worshipping the true God, pagans, Gentiles
- 5) Paul uses the term for Gentile Christians

**Answer for yourself:** Does not Peter say that in referring to "ethnos" that those of a race, or nation who worketh righteousness (who like Cornelius had not yet learned of Yeshua or the theology connected with his death which would be developed later) find eternal life through obedience to righteous acts? It sure does. Again this negates totally Christianity's salvation message through the death and blood of Yeshua if the account of Cornelius is to be believed. I personally believe it is to be believed because it lines up with Biblical history and Biblical Judaism correctly.

## HOW THE NON-JEW BECOMES ACCEPTABLE TO GOD

Now let us reaffirm what these multitude of Gentiles and heathens who were without the knowledge of the True God and who were not worshipping the true God were **to DO** (accomplish righteous works) to become acceptable to God.

We are told they must **WORK RIGHTEOUSNESS to be accepted with God. Notice that ACCEPTANCE WITH GOD is not belief alone but involves the WORKING OUT OF TANGIBLE DEEDS THAT AFFIRM ONE'S FAITH!**

**Answer for yourself:** Can we be assured of acceptance with God if we have faith and no righteous works? No because faith without "works" is dead.

**Answer for yourself:** Is it possible that this "working out" of practical deeds and manifestation of practical righteousness is nothing more than the accurate and correct response of one's faith in obedience to Laws and Commandments? It sure is.

### **Lexicon Greek 2038**

2038 ergazomai {er-gad'-zom-ahee} middle voice from 2041; TDNT - 2:635,251; v AV - work 22, wrought 7, do 3, minister about 1, forbear working + 3361 1, labour for 1, labour 1, commit 1, trade by 1, trade 1; 39

- 1) to work, labour, do work
- 2) to trade, to make gains by trading, "do business"
- 3) to do, work out (as in "working out one's salvation by fear and trembling)
- 3a) exercise, perform, commit
- 3b) to cause to exist, produce
- 4) to work for, earn by working, to acquire

**Answer for yourself:** Do you not recognize that Peter is saying that those Gentiles who perform acts of righteousness, thereby causing righteous works to exist, are accepted with Yahweh? I hope so.

**Answer for yourself:** Does this verse not say that being accepted with God is based upon EARNING and WORKING and ACQUIRING acceptance with God through righteous acts? It sure does.

**Lexicon Greek 2041** ergon {er'-gon} from a primary (but obsolete) ergo (to work); TDNT - 2:635,251; n n AV - work 152, deed 22, doing 1, labour 1; 176

- 1) business, employment, that which any one is occupied
- 1a) that which one undertakes to do, enterprise, undertaking
- 2) any product whatever, any thing accomplished by hand, art, industry, or mind
- 3) an act, deed, thing done: the idea of working is emphasized in opp. to that which is less than work

**Answer for yourself:** Is a "work" a deed? Yes.

**Answer for yourself:** Is not the emphasis upon the "doing" of a deed instead of "believing" only? It sure is.

**Answer for yourself:** Did not Jesus say that by their fruits (not their faith) you shall know them? Yes he sure did.

**Answer for yourself:** And what is it that we as Gentiles are to work toward? Biblical Righteousness.

## **WORKING RIGHTEOUSNESS....BEING ACCEPTED BY HIM (GOD)...ACTS 10:35**

**The Greek word for "righteousness" is as follows:**

**Lexicon Greek 1343** dikaiosune {dik-ah-yos-oo'-nay} from 1342; TDNT - 2:192,168; n f AV - righteousness 92; 92

- 1) in a broad sense: state of him who is as he ought to be, righteousness, **the condition acceptable to God**
- 1a) **the doctrine concerning the way in which man may attain a state approved of God**
- 1b) **integrity, virtue, purity of life, rightness, correctness of thinking feeling, and acting**
- 2) in a narrower sense, justice or the virtue which gives each his due

**Answer for yourself:** Does "righteousness" describe a condition that brings a state of acceptance with God? Yes.

**Answer for yourself:** Does not true Biblical righteousness relate to "doing" more than just "believing?" I hope you said "yes."

**Answer for yourself:** Since "working righteousness" relates to the way one can attain an approved state with God, then does it not stand to reason we must respond in obedience to commandments (like keeping the Commandments of the Seven Biblical Festivals, the Sabbath, and the correct use of the Tithe...all of which most of Christianity violates)? Yes.

**Answer for yourself:** Since Acts 10:34-35 is written after the cross of Yeshua and teaches us that a condition of "acceptance" with God MAY BE ATTAINED by working righteousness and practicing righteous deeds, then are we to trust SOLELY in our faith in Jesus for "acceptance with God" if this verse connects such "condition of acceptance" with righteous works, acts, and deeds? No, and if you have the courage to check out our other web site we will demonstrate beyond any doubt how such false ideas got connected to the death of Yeshua)!

**Answer for yourself:** Is not "working and doing righteous acts" the correct way to feel and act according to the Greek word used by the Holy Spirit in this Scripture? It sure is.

# INVESTIGATING THE "ROOT" WORD FOR RIGHTEOUSNESS

Now let us focus on what God says we are to "work" toward. We are to work toward righteousness. Let us now investigate the "root" word for righteousness.

Lexicon Greek 1342 1342 dikaios {dik'-ah-yos} from 1349; TDNT - 2:182,168; adj AV - righteous 41, just 33, right 5, meet 2; 81

## 1) **righteous, observing divine laws**

- **1a) in a wide sense, upright, righteous, virtuous, keeping the commands of God**
- **1a1) of those who seem to themselves to be righteous, who pride themselves to be righteous, who pride themselves in their virtues, whether real or imagined**
- **1a2) innocent, faultless, guiltless**
- **1a3) used of him whose way of thinking, feeling, and acting is wholly conformed to the will of God, and who therefore needs no rectification in the heart or life**
- **1a3a) only Christ truly**
- **1a4) approved of or acceptable of God**
- **1b) in a narrower sense, rendering to each his due and that in a judicial sense, passing just judgment on others, whether expressed in words or shown by the manner of dealing with them**

**Answer for yourself:** Did we see the word for "righteous" in the Bible means OBSERVING DIVINE LAWS? We sure did.

**Answer for yourself:** Did we not see that "righteous" in the Bible means KEEPING THE COMMANDS AND LAWS OF GOD? We sure did.

**Answer for yourself:** Does "worketh righteousness" that leads to **being accepted by God** mean (according to the Greek word "diakaios") observing divine Laws and Commandments? It sure does.

**Answer for yourself:** Does "worketh righteousness" that leads to **being accepted by God** mean (according to the Greek word "diakaios") keeping the commandments of God? It sure does!

**Answer for yourself:** Can we be considered "righteous by God" if we have a DIFFERENT way of thinking, feeling, and acting that is not totally or wholly conformed to the will of God? No we cannot be considered "righteous" by God.

**Answer for yourself:** Can we be "righteous" by faith alone and be confident of our acceptance with God since this verse directly says that those who **practice righteous acts and deeds (and not just have faith or believe)** are accepted with God? You better not bet on it.

**Answer for yourself:** If we act contrary to the Laws and Commandments of God which are the expressed manifestations of "righteousness" then can we be certain that we are **approved and acceptable of God?** No. We can be certain that we have displeased Him and are not approved and accepted by Him.

# THE EXAMPLE OF CORNELIUS....IT COMPLETELY REFUTES WHAT CHRISTIANITY TEACHES ABOUT SALVATION

***Yahweh is NO "Respector of persons". ONLY those who REVERE Him (by OBEYING His word, and who WORK RIGHTEOUSNESS) by practicing Yahweh's Commandments, Laws, Statutes, and Judgments in their daily***



## ***lives, are accepted BY YAHWEH.***

Before Yahweh opened the "Way of Salvation" to the Gentiles, it was considered UNLAWFUL, even to the Believers (who were then all Hebrews, by the way), to rub elbows with the Gentiles. However, this was not an Ordinance from Yahweh or part of the Written Law, but from the oral teachings of Shammai who hated Gentiles and was the leading Torah scholar of his day. This ordinance was stated by Peter in Acts 10:28, KJV:...it is an unlawful thing for a man who is a Jew to keep company, or come unto, one of another nation...

According to THESE ordinances by a Rabbi named Shammai, it made NO DIFFERENCE that any Gentile might be practicing RIGHTEOUSNESS...as Cornelius the GENTILE centurion was doing in Acts 10:1-4, KJV. **Cornelius, a DEVOUT man and one that FEARED YAHWEH with all his heart...was accepted by God because his prayers and alms (works) had come up to God as acceptable sacrifices. Let us understand that his prayers and alms were manifestations of Commandments and Laws, thus they were "works of righteousness." Thus he was accepted. Notice also that his prayers and alms had come to God and God had declared him accepted BEFORE PETER ARRIVED AND PREACHED JESUS TO HIM!**

**Answer for yourself:** Can a Gentile be "accepted by God" by DOING and WORKING RIGHTEOUSNESS before he hears about Jesus? Yes.

**Answer for yourself:** Can a person be "accepted with God" by living a life of "active faith and practical righteousness" and be damned to Hell because he has not heard about Jesus yet? NO, not according to what you just saw in Acts 10 concerning Cornelius! **Acts 10 shows us that although one has NOT learned or heard of Jesus, his righteous acts (not his theology about Jesus) brings ACCEPTANCE WITH GOD!**

**Answer for yourself:** Should we not follow the teachings of the Bible concerning what true salvation is regardless of what we have heard others say since childhood about what the church has taught about salvation? Yes.

The word translated 'devout' in Acts 10:2 is as follows:

**[A] devout <2152>** [man], and <2532> one that feared <5399> (5740) God <2316> with <4862> all <3956> his <848> house <3624>, which <5037> gave <4160> (5723) much <4183> alms <1654> to the people <2992>, and <2532> prayed <1189> (5740) to God <2316> always <1275>.

**Lexicon Greek 2152** 2152 eusebes {yoo-seb-ace'} from 2095 and 4576; TDNT - 7:175,1010; adj AV - devout 3, godly 1; 4

- 1) pious, dutiful

**Root Word...Lexicon Greek 4576** 4576 sebomai {seb'-om-ahee}**middle voice** of an apparently primary verb; TDNT - 7:169,1010; v AV - worship 6, devout 3, religious 1; 10

- 1) to revere, to worship

Just a note about "middle voice" of the adverb "devout". Whenever "middle voice" is used it means....**SOMETHING ONE DOES HIMSELF**.....the action is done to him by himself...

***In other words, Cornelius was making himself HOLY by KEEPING the Laws of Yahweh (Laws of Noah) and practicing as a life-style righteous works!***

**Answer for yourself:** Did Cornelius' faith come before God as a memorial or his works? His works.

**Answer for yourself:** Would Cornelius' works have been considered "righteous" by God if they had been works and deeds that violated the Commandments and Laws, yet still being "religious works?" No. Obedience is better than any sacrifice WE can give God. We must give God what He asks and not try to improve on it or go beyond what He asks.

Only "living by" the HOLY Laws and Commandments of Yahweh makes one "holy" because it separates the obedient person from the majority of mankind who do not obey the LORD but lean on their own understanding. If one lives any other "way," then he lives in sin...and Yahweh then, correctly, considers that person to be a SINNER. Yahweh, assuredly, is no "Respector of persons", so even **IF a GENTILE OBEYS HIM, then that Gentile is ACCEPTED BY HIM.** Yahweh has proven this through the instructions He gave through Moses, saying previously in Exodus 12:48-49, KJV: And when a STRANGER shall sojourn with thee...**ONE LAW shall be to him that is homeborn, and unto the STRANGER (Gentile) that sojourneth among you.**

The word translated 'stranger' in this verse is word # 1616 in Strong's Hebrew Dictionary: the word "ger", and means: *foreigner, alien*. This is the Gentile like you and me!

**Answer for yourself:** Did the Text say that there is ONLY ONE LAW for both Jews and Gentiles? Sure did!

**Answer for yourself:** Are the Gentiles to yield to the Law given to the Jews because salvation is of the Jews or Jews to decide which of the 2,000 different Christian denominations and their "various and conflicting laws" to obey? I think the answer is obvious! The Gentile is to yield to the law given to the Jews which is the Torah!

**Answer for yourself:** Is salvation of the Gentiles or the Jews? Jews.

**Answer for yourself:** How can the Jew possibly submit to the Law given the Gentile (understand that he is not supposed to) if the Gentile Christian is taught that the Law has passed away? He can't!

Now the Apostle Paul was speaking to the Ephesians, who WERE *strangers* before Yahweh's Word was delivered to them. When they received Yahweh, they were **no longer "strangers" to the covenant promises made to Israel (in thy Seed Abraham all NATIONS (Gentiles) will be blessed)!** Along with Yeshua and his message, they had accepted Yahweh's Holy Laws, which they had broken in times past, and they were given the OPPORTUNITY to be JUSTIFIED through repentance to Yeshua's message (which results in works of righteousness). **In Ephesians 2:19, KJV: Now therefore you are no more strangers and foreigners, but FELLOW CITIZENS with the saints, and of the household of GOD. The Gentile who comes to faith in God through the ministry of Yeshua and his legacy becomes a fellow-citizen WITH THE JEWS IN THE ISRAEL OF GOD!**

**Answer for yourself:** As a Christian, are you standing alone in your identification with God as "The Church" opposite and opposed to the Jew/Israel, or are you, as Ephesians tells us, part of Israel and considered as FELLOW CITIZENS with the people of God in Israel because you have been grafted into Israel by faith in her Messiah? You are "the Israel of God" which is a more true identification and designation than calling yourself a Christian which was a derogatory term used by the enemies of Way and the sect of the Nazarene (Yeshua). I hope you are beginning to see that you are engrafted into Israel and do not stand apart from the root and fatness of the Olive Tree which supports you.

**Answer for yourself:** Are fellow citizens of the SAME NATION (both Jew and Gentile) under the same LAWS? Sure are!

**Answer for yourself:** For example, in America do the laws of murder apply to everyone or just a certain class of people? To everyone. Get the picture?

Shalom.

BY PRACTICING RIGHTEOUSNESS....CAN A GENTILE MAKE HIMSELF ACCEPTABLE TO G-D? TAKE CORNELIUS FOR EXAMPLE...



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# THE SEVEN LAWS OF NOAH...AS SEEN BY RABBI MAIMONIDES...WITH COMMENTARY

The following, as delineated by Maimonides, is a detailed listing of the "subsets" of commandments contained in the laws of Noah. Notice, if you will, that some of the commandments are "-" (negative mitzvot) and some "+" (positive mitzvot). I listed them specifically as they were compiled by Maimonides in relation to both his listing of the "positive mitzvot" as well as the "negative mitzvot". Detailed study, understanding, implementation, and practice of such commandments will ensure you, the Gentile, of being a "Righteous Gentile" in the Olam Haba (the world to come). Faith without works is dead! Make your calling and election certain by using these laws of Noah as not only a plan for life, but as an assurance that your life is pleasing to God.

Oh, by the way, it is not as easy as it looks, for when you study, you find a wealth of information beneath each commandment. For instance, as stated earlier in this article, how many of you were aware that misappropriation of the tithe is considered by the rabbis not only to be stealing but murder as well? In order to understand fully how each commandment is to be properly understood and lived out one has to undertake a study into each of the following commandments as seen and interpreted by the Jews as these mitzvot are today the very foundation of the Covenant of Moses and it is to the Jews we must look for they are the authorities on such matters. Let us heed Jesus'/Yeshua's words in this matter as he spoke just before his death:

*Matt 23:2-3 2 Saying, The scribes and the Pharisees sit in Moses' seat: 3 All therefore whatsoever they bid you observe, that observe and do; ...(KJV)*

## PROHIBITIONS AGAINST IDOLATRY

-1 It is forbidden to believe in the existence of any but One God (Ex. 20:3)

Against entertaining the thought that there exists a deity except the Lord

-2 You may not make images for yourself (Ex. 20:4)

-3 You may not make images for others to worship (Lev. 19:4)

-4 You may not make images for any other purpose (Ex. 20:20)

Against making any forbidden statue (even when they are for ornamental purposes) (Deut. 13:3)

-5 You must not worship anything but God in the manner prescribed for His worship (Ex. 20:5)

Against bowing to any idol (and not to sacrifice nor to pour libation nor to burn incense before any idol, even where it is not the customary manner of worship to the particular idol)

-6 You must not worship anything in its own manner of worship (Ex. 20:5)

**Against worshipping idols in any of their customary manners of worship.**

- 7 Do not sacrifice children to Molech (Lev. 19:31)**
- 8 You may not practice necromancy (Lev. 19:31)**
- 9 You may not resort to "familiar spirits" (Lev. 19:13)**
- 10 Neither should you take idolatry or idols seriously (Lev. 19:4)**

## **PROHIBITIONS AGAINST BLASPHEMY:**

- +9 One must sanctify His name (Lev. 22:32, 18:21)**
- 63 You must not profane the Holy Name (Lev. 23:32)**
- +1 To believe that God exists (Ex. 20:2, 13:3)**
- +4 To fear God (Deut. 6:13)**
- +5 To serve Him (Ex. 23:25, Deut. 11:13; 6:13; 13:15)**
- To pray to Him (Deut. 28:5)**
- +9 To sanctify His name (Lev. 22:32, 18:21)**
- 63 You must not profane the Holy Name (Lev. 22:32)**
- +11 To study the Torah and teach it to others (Deut. 6:7, 11:19)**
- +209 Respect the wise (Lev. 19:22)**
- To honor the scholars, and to revere one's teacher (Num. 15:25)**
- 60 You must not blaspheme the Holy Name (Lev. 24:16)**

## **PROHIBITIONS AGAINST HOMICIDE**

**However I shall avenge your life's blood, from the hand of any beast shall I avenge it and from the hand of man; from the hand of man for his brother shall I avenge human life. Anyone that sheds the blood of man will have his blood shed by man, for man was created in the image of God (Gen. 9:5,6)**

**-289 Do not murder (Ex. 20:13)**

**An exception to the prohibition of taking of human life in Jewish law is the permissibility of killing in self-defense, or in the defense of another who is being mortally threatened**

**Ex. 22:1 (2)-reason to kill**

## **PROHIBITIONS AGAINST ILLICIT INTERCOURSE**

- 330 It is forbidden to enter into an incestuous relationship with one's mother (Lev. 18:7, 20:11)**
- 331 It is forbidden to enter into an incestuous relationship with one's step-mother (Lev. 18:8)**
- 332 It is forbidden to enter into an incestuous relationship with one's sister (Lev. 18:9)**
- 347 Do not commit adultery (Lev. 18:20)**
- 348 It is forbidden for a man to have sexual intercourse with animals (Lev. 18:23, Ex. 22:19)**
- 349 It is forbidden for a woman to have sexual intercourse with animals (Lev. 18:23)**
- 350 Homosexuality is forbidden (Lev. 18:22)**
- 351 Homosexuality with one's father is forbidden (Lev. 18:7)**
- 352 Homosexuality with one's uncle is forbidden (Lev. 18:14)**
- 353 It is forbidden to have intimate physical contact (even without actual intercourse) with any of the women with whom intercourse is forbidden (Lev. 18:6)**

## **PROHIBITIONS AGAINST THEFT**

- 244-Do not steal (Lev. 19:11, Ex. 20:15)**
- 245-Do not rob by violence (Lev. 19:13)**
- 246 Do not remove a landmark (Deut. 19:14)**



- 247-Do not defraud (cheat) (Lev. 19:13)
- 248-It is forbidden to deny receipt of a loan or a deposit (Lev. 19:11)
- 250-You must not deceive anybody in business (Lev. 25:14)
- 265-Do not covet another man's possessions even if you are willing to pay for them (Ex. 20:17)
- 266-Even the desire alone is forbidden (Deut. 5:18)
- +201-Permit the worker to eat of the produce with which he is working (Deut. 23:25)
- 267 A worker must not cut down standing corn during his work (Deut. 23:25)
- 268 A worker must not take more fruit than he can eat (Deut. 23:25)
- 243 Kidnapping a Jew is forbidden (Ex. 20:13)
- 271 It is forbidden to defraud with weights and measures (Lev. 19:35)
- 272 It is forbidden to process inaccurate weights (Deut. 25:13)
- +208 Your weights and measures must be accurate (Lev. 19:36, Deut. 25:13, 15).
- +194 Stolen property must be restored to its owner (Lev. 5:23, 6:4)

## PROHIBITIONS AGAINST THE USE OF A LIMB OF A LIVING CREATURE

- 182 One must not eat any limb taken from a living animal (Deut. 12:23)
- 181 A torn or mauled animal is forbidden for consumption (Ex. 22:30)

Against eating the flesh of any animal which was torn by a wild beast...which, in part, prohibits the eating of such flesh as was torn off of an animal while it was still alive (Deut. 15:19)

## ESTABLISH JUSTICE...THE ENFORCING OF ALL THE LAWS OF NOAH

- +176 Judges and officials shall be appointed in every town (Deut. 16:18, 1:16; Ex. 23:1-8)
- +177 They shall judge the people impartially (Lev. 19:15, Ex. 23:3)
- +179 Witnesses shall be examined thoroughly (Deut. 13:15)
- 273 A judge must not perpetrate injustice (Lev. 19:15)
- 274 A judge must not accept bribes (Ex. 23:8)
- 275 A judge must not be partial (Lev. 19:15)
- 276 A judge must not be afraid (Deut. 1:17, 16:19)
- 277 A judge may not favor the poor (Lev. 19:15, Ex. 23:3)
- 278 A judge may not discriminate against the wicked (Ex. 23:6)
- 279 A judge should not pity the condemned (Deut. 19:13)
- 280 A judge must not pervert the judgment of strangers or orphans (Deut. 24:17)
- 281 It is forbidden to hear one litigant without the other being present (Ex. 23:1)
- 284 It is forbidden to appoint as a judge someone who is ignorant of the law (Deut. 1:17, 16:19)
- 289 Do not murder (Ex. 20:13)
- 290 You must not convict on circumstantial evidence (Ex. 23:7)
- 294 Punishment is not to be inflicted for an act committed under duress (Deut. 22:26)
- +226 Capital punishment shall be by the sword (Ex. 21:20)
- 292 You must not execute anybody without the proper trial and conviction (Num. 35:12)
- +178 Whoever is aware of evidence must come to court to testify (Lev. 5:1)
- 285 Do not give false testimony (Ex. 20:16, 23:1, Deut. 5:20)

Let us study to show ourselves approved! Shalom!

Having understood this article so far, it is easy for you to understand that in the eyes of many in the Gentile world, then, Gentiles who feel drawn to the Jewishness of Yeshua, and drawn to observe or participate in the

Hebraic way of life are **seen INCORRECTLY as Judaizing. However, Gentile believers in Yeshua, should be free to establish the Torah as a way of life that is pleasing to God (Romans 3:31).** Utilizing Gods commandments and the insight, wisdom and understanding of the Jewish Sages, to aid oneself in the process of sanctification, should not be viewed as Judaizing. The fear usually expressed is that Gentiles who make attempts at restoring their Hebraic roots are in danger of falling into legalism by trying to obey God's commandments. **What most Gentile believers fail to realize is that Torah is not just laws and commandments, it includes the wisdom and instruction needed to live life pleasing to God.** In addition, what a surprise when Gentiles learn that Torah has only 613 commandments, while the New Covenant, the so-called *covenant of grace*, places 1050 commandments on the Gentile believer. God has not abandoned the idea of law, but rather has provided the faith that leads to obedience (Romans 16:26). When a Gentile believer establishes morals and ethics based on the Biblical values of the Torah, and implements social and spiritual ideals that are Hebraic in orientation, that is not Judaizing. **If a Gentile chooses voluntarily to conform, not to the culture of the world system, but rather participate in the celebrations and customs that are both Jewish and soundly biblical, it is not Judaizing. Being bound to observance as a means of establishing self righteousness is far different from practicing meaningful biblical customs and festivals in order to celebrate God's righteousness.**

To those in the modern Gentile Church concerned about the dangers of Judaizing after nearly 20 centuries of anti-semitic and anti-Judaic attitudes, we pose these questions:

- Is it Judaizing to understand the life and teachings of Yeshua in their historical and Hebraic context?
- Is it Judaizing to seek to reconstruct certain aspects of the first century Jewish milieu in order to properly understand the New Testament documents?
- Is it Judaizing to find personal fulfillment by adopting a perspective of God and History that emerges from the Hebrew prophets?
- Is it Judaizing to have an affinity for Jewish patterns of study, worship and celebration of life?
- Is it Judaizing to be participants in the promises, covenants and inheritance of God's Olive Tree? Is it Judaizing to bless and identify with Yeshua's people and the land of Israel?
- Is it Judaizing to establish the principles of Torah through the power of faith and the Spirit of God? Is it Judaizing to restore the Hebraic view of marriage and family at a time when the marriage institution is being destroyed?
- Is it Judaizing to be *grafted into* the Olive Tree, as a *wild olive branch* freely participating in the life giving sap of the *root* of the tree?
- Is it Judaizing to find ones spiritual identity and purpose in connection with the Olive Tree?

To each of these we would answer an **emphatic NO!**

## THE VISION OF THE OLIVE TREE CONNECTION-BET EMET MINISTRIES

**The present modern world is characterized by lawlessness. This lawlessness is directly attributed to the attitude that there are no absolutes. Convictions, principles and values are only relative. How is this possible in a country where the *gospel* has been proclaimed since its inception as a nation. Simply put, any *gospel* that declares that man has been saved by faith without at the same time declaring his obligation and responsibility to obey God's laws and commandments in the context of his sanctification is doomed to failure (Francis Schafer, The Great Evangelical Disaster).** Gentile Christianity, particularly the Protestant tradition has promoted the theology of absolute freedom through the doctrine of *justification by faith*. However, freedom without any sense of law, obligation or responsibility leads first to lawlessness then violence and ultimately chaos. **Any family, community or society where every man is free to choose what is right in his own eyes will end in conflict.** Unity and harmony is maintained only

when there are boundaries that are acknowledged and observed. The value of Torah, in the Hebraic perspective, is that it provides those boundaries, absolutes, values and principles which when followed lead men to life not death. The promise of the New [RENEWED and NOT NEW as in REPLACED] Covenant made to Israel, was not the abrogation of Torah, but the writing of Torah in the minds and hearts of men of faith so that they would do Torah and live Torah and thus preserve the quality of life promised by God for themselves and their children. Since 1960 our culture has seen a 560 percent increase in violent crime, 400 percent rise in illegitimate births, a quadrupling of the divorce rate, a 200 percent increase in teenage suicide, and nearly half of all children live in single parent homes. But this is only the beginning of moral decay if our culture continues to reject the instruction of God...His Laws! It must begin with the revitalization of the Gentile Church. It must be revitalized, by regrafting itself in its Judaic root and restore the Hebraic view of morality, decency and integrity as defined in God's Torah. In the final analysis, it becomes a question of conformity and identification.

**Answer for yourself:** Does the Gentile Church continue to contextualize itself with the culture of the world and maintain the current traditional, nominal and unprincipled life-style that has resulted? Or do we identify with God's way of life as expressed in Torah?

God's way is designed to sustain and advance life, not escape or transcend it. God's way of life is anchored in the practical needs of man and it is fully responsive both to his instincts and his aspirations. God's way is a devotion to morality, decency and integrity. The source of this devotion is God himself. The motivation is love for God and man who is created in the image of God.

## CONCLUSION: THE OLIVE TREE AND THE CHRISTIAN'S PLACE AS BEING GRAFTED INTO THE VINE

Although the foundation of God's house was Judaic [Hebraic thought and culture], it has been constructed with primarily Hellenistic [Greek thought and culture] building materials. The question that must be asked is whether once the house has been built what do we do? Do we just add on to the existing structure as so many do? Do we refurbish the interior and the exterior or do we tear down the house and build again upon the foundation laid by God? Many say it is impossible to turn the clock back and restore the full Jewish roots of the early Kingdom Movement of Yeshua to the Gentile Church. They are convinced that the Gentile Church is so De-Judaized and that it is such a product of the Gentile world and culture that it can never be completely reformed. Although there are many obstacles, the primary one is ignorance. That is where we must begin. There are sufficient areas where the Gentile Church has neglected its Jewish heritage to its own detriment. It is these areas that must be initially addressed and the proper Hebraic teaching offered.

## IDENTIFYING WITH OUR JEWISH ROOTS

As one looks at the Gentile Church, it becomes obvious that the Church suffers from an identity crisis. We simply do not know who we are. Although many proposals as to our identity have been offered over the last 2000 years, we are unable and unwilling to agree on which movement, what denomination or schism best identifies our relationship to God and each other. Not knowing who we are has led to the insecurity of not knowing what we believe. Our faith and practice has been redefined time and time again, only to be redefined by cultural standards which defy accurate historical understanding. We need to refocus upon Paul's analogy of the Olive Tree. We must accept that apart from the root of the tree we have no hope of identifying ourselves. History has taught us that if we continue to sever ourselves from the Olive Tree we are subject to our own imaginations, ideas and conclusions as to what our faith and practice should be. But if we will restore ourselves to the Olive Tree, then we will find our true identity, the identity that God intended for engrafted [believing] Gentiles. We will find continuity with the Patriarch Abraham and the Jewish people, with the Jewish prophets, the Jewish Messiah, and the rich heritage and instruction of the Jewish Sages. However, one cannot approach the subject of returning to our Judaic root in a purely academic

manner. One may begin there, but it must evolve into something deeper within the inner man. This has been described as *having a Jewish heart*. It is a personal, living fire burning within (Jeremiah 20:9). It includes a profound and abiding appreciation for Hebraic thought and culture, a revelation that one's deepest spiritual identity is with a Jewish Lord and that *salvation is from the Jews (John 4:22)*. It requires the repentance of pride and arrogance which has for nearly 2000 years caused barriers to be built between the Olive Tree and cheap imitations. Mankind is naturally stubborn and has an affinity for prejudice. No one likes to admit they are wrong, for it takes much more moral courage to face historical and theological truth, than to maintain the status quo. However, we must repent and be revitalized in these last days before the coming of Messiah.

The general condition of the Gentile Church can be likened to the soil of Israel in the month of September. During the hot summer months the land receives no rain. By fall the ground is hard packed and parched, the roots of vegetation begin to wither. This lifeless setting anxiously awaits the early Fall rains to revitalize the withered roots and to enable the hard ground to be broken and become productive again (Hosea 10:11-12). In the same way, the Gentile Church is in need of revitalization. Its roots long for reviving. But the drought of pride, arrogance and self-sufficiency make it almost impossible for this to happen. The roots of the Olive Tree run deep, they are able to provide the nourishment and stability the Gentile branches need for abundant life.

There are many terms used today to identify Gentiles who have come to faith in God through the legacy of Yeshua. Historically, they were identified as *Christians* in Antioch as recorded in Acts 11:26. They were also identified as *Nazarenes in Acts 24:5 which in Hebrew is Notzrim*. In addition they were called *followers of the way (Acts 9:2; 19:9,23; 22:4; 24:14)*. Perhaps a modern term which would to some degree distinguish the cultural and nominal religion known today as Gentile Christianity, would be Messianic Gentile. A Messianic Gentile is one who accepts the Biblical concept of the coming of God's anointed messenger to implement the Kingdom of God on the earth. Today, traditionally most non-Jewish believers maintain a faith in the Messiahship of Yeshua, and claims to be his disciple [talmidim] and thus identifies with his Jewishness. Tragically this "religious belief system" is hollow and devoid of so much truth and facts pertaining to the true Jewish prophecies it is not my intent in this article to address the matter. Let it suffice to say that one day the Messiah will come and the true Jewish Scriptures will be fulfilled. Then we shall know his name. But before that will ever happen the Christian need to regain a sense of need for restoring the Jewish roots of his faith and practice since he practices, knowingly or unknowingly, a form of "Replacement Religion" which is offensive to both God and His anointed.

## AS GENTILES WE MUST UNDERSTAND THE ROLE OF THE TORAH

As talmidim [disciples] of Yeshua our view of Torah must be restored to reflect his view of Torah:

*Do not think that I came to abolish the Torah or the Prophets; I did not come to abolish, but to fulfill [To bring to a greater understanding] For truly I say to you, until heaven and earth pass away the smallest letter or stroke shall not pass away from the Torah, until all is accomplished. Whoever then annuls one of the least of these commandments, and so teaches others, shall be called least in the kingdom of heaven; but whoever keeps and teaches them, he shall be called great in the kingdom of heaven. (Matthew 5:17-20)*

*Woe to Torah-teachers [scribes] and P'rushim [Pharisees]! You pay your tithe of mint, dill and cumin; but you have neglected the weightier matters of the Torah justice, mercy and trust. These are the things you should have attended without neglecting the other matters of Torah. (Mat.23:23)*

*The Torah-teachers [scribes] and the P'rushim [Pharisees] sit in the seat of Moses [meaning they have authority to determine how to apply the Torah in specific instances] So, whatever they tell you,*

*take care to do it. (Matthew 23:2,3)*

Gentile Christianity hardly knows what to do with Torah or how to fit it in with the New Testament documents. The most urgent task of theology today is develop a proper perspective of Torah. In the last thirty years, Christian Theologians have made serious and important efforts to correct the misunderstanding of the Torah (W. D Davies, Paul and Rabbinic Judaism, Philadelphia: Fortress Press, 1980; Daniel P. Fuller, Gospel and Law: Contrast or Continuum, Grand Rapids: Eerdmans, 1980; Hans Huebner, Law in Paul's Thought, Edinburgh: T T Clark, 1984; E. P. Sanders, Paul, and the Law and the Jewish People, Philadelphia: Fortress Press, 1983).

The need is so great because Gentile Christianity, with its anti-Jewish bias, misunderstood many of Paul's writings and concluded that the Torah is no longer valid. In misunderstanding the usefulness of Torah, it created a major impediment to a clear understanding of its faith and caused a barrier to be built between Gentile Christianity and the Jewish people. Sadly because of this the Laws of Noah, properly understood as the non-Jews' Covenant responsibilities before God, are either ignored or never known...that is until we die and find out our religious "denominational" belief systems were wrong!

An answer to the fundamental question: "Did the ministry of Yeshua end the law?", must be sought. Consider Romans 10:4, which states in a typical translation, For Christ is the end of the law for righteousness to everyone who believes. Consequently, because of this passage alone, most Gentile believers conclude that Christ [Jesus as believed to be the Messiah by most Gentile Christians] terminated the Torah. However, the Greek word translated "*end*" is "*telos*" which does not mean termination but rather the goal or purpose of something. The attention to and faith in the Law and the Commandments of God is the goal and purpose toward which the Torah aims, the logical consequence and result of observing the Torah out of genuine faith, as opposed to trying to observe it out of legalism in order to "earn" eternal life by obeying the Law without every sinning which is impossible.

An answer must also be sought that will bring understanding to the terms "under the law and works of the law". Most of Gentile Christian theology concerning the Torah is based on a misunderstanding of the two Greek phrases found in Paul's letters. The first is *upo nomon*, it appears ten times in Romans, 1 Corinthians and Galatians, and is usually translated under the law. The other is *erga nomou*, found with minor variations 10 times in Romans and Galatians, translated works of the law. Gentile Christian theology usually takes the first to mean within the framework of observing the Torah and the second one acts of obedience to the Torah. This understanding is wrong! Paul, in the earlier parts of his life, did not oppose the observing of Torah, which is evidenced by the fact that even though he believed in Yeshua as Messiah, he still maintain his Torah observance as a Jew (Acts 16:3, 18:18; 21:20-26, 20:16). After the two incidents with the Jerusalem Church sadly Paul's views would change and it behooves the Gentile reader to see the total picture of Paul correctly in the New Testament where Paul's religious beliefs concerning the Torah would change toward the end of his life with the frustration he received in "selling" his message. This is a study in itself but understand Paul did not always oppose the Torah. This was the major stumbling block he had with the Jerusalem church.

We should understand *erga nomou* as legalistic attempts to observe particular Torah commands, and *upo nomon* as any subjection to a system that results from perverting Torah into legalism. It is important to note that in context where *upo nomon* is found, there is a clear element of subjection and oppressiveness that comes from legalistic observance. But in 1 Corinthians 9:20 he does not use *upo*



*nomou* when referring to his relationship with Christ, there it is *ennomos Christou* or *legally bound to Messiah*.

Galatians 3:10-13 also has presented numerous stumbling blocks to the Gentiles having a proper understanding of the status of the Torah. A proper Hebraic translation should help clear the intent of Sha'ul:

*For everyone who depends [for salvation] on legalistic observance of Torah commands [erga nomou - the LAW] lives under a curse, since it is written, "Cursed is everyone who does not keep on doing everything written in the scroll of the Torah." [Deuteronomy 27:26] Now it is evident that no one comes to be declared righteous by God through legalism [nomos] since 'The person who is righteous will attain life by trusting and being faithful' [Habakkuk 2:4]*

*Furthermore, legalism [nomos] is not based on trusting and being faithful, but on a misuse of the text that says, 'anyone who does these things will attain life through them,' [Leviticus 18:5]. Jesus' death, IN A CERTAIN WAY, delivered Gentile believers from the curse (the curse is that the soul that sins..it shall die) pronounced in the Torah on all those disobedient and ignorant of God and His Covenant Laws by becoming cursed on our behalf (his death precipitated a moment to the world were the Covenant of Noah and the Laws of Noah would be taken for the salvation of the world); for the Tanakh says, "Everyone who hangs on a stake comes under a curse." [Deuteronomy 21:22-23]*

The above paragraph is loaded with meaning and it the **ONLY** proper understanding of the death of Jesus. Many prior stories of the sun-god saviors of the Gentiles would be later applied to various aspects of Yeshua's life...but this is just plagiarism by the Gentiles. You have to have a prior understanding of comparative religion in order to spot such "copying" of the lives of sun-god saviors and the insertion of such events into the life of a Jewish Rabbi in the New Testament. This material is extensive I am say to say but for your benefit it is address in other articles in other website (<http://www.paganizingfaithofyeshua.freesevers.com>).

**The curse of the law is not the curse of having to live within the framework of Torah, for the Torah is itself, good and holy. Nor is it the curse of being required to obey the Torah but lacking the power to do so. Rather it is the curse pronounced in the Torah itself for disobeying it.** The point is that if anyone, Jew or Gentile, uses the Torah in a legalistic way in order to establish their own self-righteousness, then the curse will apply. For Paul such an approach to the Torah is already disobedience. In the Tanakh [Old Testament] obedience is required, but it is always to emerge from faith (David H. Stern, Messianic Jewish Manifesto Jersusalem: Jewish New Testament Publications, 1988, pp. 125-146).

Restoring a more proper understanding of Torah and implementation of its principles in the life of Christian believers will be a major ingredient in defining who Gentile believers are in the context of the congregation of the Olive Tree of Israel.



# THE SEVEN CATEGORIES OF THE LAWS OF NOAH...LISTED AS TO EACH COMMANDMENT IN EACH CATEGORY

## THE SEVEN LAWS OF NOAH...CALLED "NECESSARY" AND "WHICH SEEMED GOOD TO THE HOLY GHOST" ACCORDING TO JAMES

It is important that we understand from the beginning that Jesus' church and Jesus' Pastor said concerning the Laws of Noah:

*Acts 15:28 28 For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; (KJV)*

The Apostle James drew from these in Acts 15 when he gave the ruling concerning Gentile inclusion into the Jesus Messianic movement within Judaism. These are what the Rabbis of Jesus' day taught concerning what was required of God for Gentiles to inherit the world to come (eternal life).

The following classification is numbered according to Maimonides as recorded in his two volume set entitled Sefer Mitzvot (The Commandments). These are broken down according to the Seven Laws of Noah and I highly recommend those who are interested in purchasing such a set in order to see if you truly are living your life as obediently as possible before HaShem. I will surprise you to know that many of the following laws, when researched, have much larger "meanings" than what you typically thought and many will find as I did when I consulted such works that there was much more disobedience to the Commandments of God in my life than I had supposed.

When studying the following commands that are involved in the non-Jew's Covenant with God understand please that the (-) and (+) are notations of negative and positive commands as enumerated by Maimonides.

Also given for your are the Scriptural origins from which each of these commandments originate.

**Understand that each of the following Commandments literally frame the Covenant given by God to all non-Jewish believers.**

### I. Prohibitions Against Theft:

1. -244-Do not steal (Lev. 19:11, Ex. 20:15)
2. -245-Do not rob by violence (Lev. 19:13)
3. -246-Do not remove a landmark (Deut. 19:14)

4. -247-Do not defraud (cheat) (Lev. 19:13)
5. -248-It is forbidden to deny receipt of a loan or a deposit (Lev. 19:11)
6. -250-You must not deceive anybody in business (Lev. 25:14)
7. -265-Do not covet another man's possessions even if you are willing to pay for them (Ex. 20:17)
8. -266-Even the desire alone is forbidden (Deut. 5:18)
9. +201-Permit the worker to eat of the produce with which he is working (Deut. 23:25)
10. -267 A worker must not cut down standing corn during his work (Deut. 23:25)
11. -268 A worker must not take more fruit than he can eat (Deut. 23:25)
12. -243 Kidnapping a Jew is forbidden (Ex. 20:13)\*
13. -271 It is forbidden to defraud with weights and measures (Lev. 19:35)
14. -272 It is forbidden to process inaccurate weights (Deut. 25:13)
15. +208 Your weights and measures must be accurate (Lev. 19:36, Deut. 25:13, 15).
16. +194 Stolen property must be restored to its owner (Lev. 5:23, 6:4)\*

## Establish Justice

1. +176 Judges and officials shall be appointed in every town (Deut. 16:18, 1:16; Ex. 23:1-8)
2. +177 They shall judge the people impartially (Lev. 19:15, Ex. 23:3)
3. +179 Witnesses shall be examined thoroughly (Deut. 13:15)
4. -273 A judge must not perpetrate injustice (Lev. 19:15)
5. -274 A judge must not accept bribes (Ex. 23:8)
6. -275 A judge must not be partial (Lev. 19:15)
7. -276 A judge must not be afraid (Deut. 1:17, 16:19)
8. -277 A judge may not favor the poor (Lev. 19:15, Ex. 23:3)
9. -278 A judge may not discriminate against the wicked (Ex. 23:6)
10. -279 A judge should not pity the condemned (Deut. 19:13)
11. -280 A judge must not pervert the judgment of strangers or orphans (Deut. 24:17)
12. -281 It is forbidden to hear one litigant without the other being present (Ex. 23:1)
13. -284 It is forbidden to appoint as a judge someone who is ignorant of the law (Deut. 1:17, 16:19)
14. -289 Do not murder (Ex. 20:13)
15. -290 You must not convict on circumstantial evidence (Ex. 23:7)
16. -294 Punishment is not to be inflicted for an act committed under duress (Deut. 22:26)
17. +226 Capital punishment shall be by the sword (Ex. 21:20)
18. -292 You must not execute anybody without the proper trial and conviction (Num. 35:12)
19. +178 Whoever is aware of evidence must come to court to testify (Lev. 5:1)
20. -285 Do not give false testimony (Ex. 20:16, 23:1, Deut. 5:20)

## Prohibitions Against Homicide

1. However I shall avenge your life's blood, from the hand of any beast shall I avenge it and from the hand of man; from the hand of man for his brother shall I avenge human life. Anyone that sheds the blood of man will have his blood shed by man, for man was created in the image of God (Gen. 9:5,6)
2. -289 Do not murder (Ex. 20:13)
3. An exception to the prohibition of taking of human life in Jewish law is the permissibility of killing in self-defense, or in the defense of another who is being mortally threatened.
4. Ex. 22:1 (2)-reason to kill

## Prohibitions Against Illicit Intercourse

1. -330 It is forbidden to enter into an incestuous relationship with one's mother (Lev. 18:7, 20:11)
2. -331 It is forbidden to enter into an incestuous relationship with one's step-mother (Lev. 18:8)
3. -332 It is forbidden to enter into an incestuous relationship with one's sister (Lev. 18:9)
4. -347 Do not commit adultery (Lev. 18:20)

5. -348 It is forbidden for a man to have sexual intercourse with animals (Lev. 18:23, Ex. 22:19)
6. -349 It is forbidden for a woman to have sexual intercourse with animals (Lev. 18:23)
7. -350 Homosexuality is forbidden (Lev. 18:22)
8. -351 Homosexuality with one's father is forbidden (Lev. 18:7)
9. -352 Homosexuality with one's uncle is forbidden (Lev. 18:14)
10. -353 It is forbidden to have intimate physical contact (even without actual intercourse) with any of the women with whom intercourse is forbidden (Lev. 18:6)

## Prohibitions Against Use Of Limb Of A Living Creature

1. -182 One must not eat any limb taken from a living animal (Deut. 12:23)
2. -181 A torn or mauled animal is forbidden for consumption (Ex. 22:30)

Against eating the flesh of any animal which was torn by a wild beast...which, in part, prohibits the eating of such flesh as was torn off of an animal while it was still alive (Deut. 15:19)

## Prohibition Against Idolatry

1. -1 It is forbidden to believe in the existence of any but One God (Ex. 20:3) Against entertaining the thought that there exists a deity except the Lord
2. -2 You may not make images for yourself (Ex. 20:4)
3. -3 You may not make images for others to worship (Lev. 19:4)
4. -4 You may not make images for any other purpose (Ex. 20:20) Against making any forbidden statue (even when they are for ornamental purposes) (Deut. 13:3)
5. -5 You must not worship anything but God in the manner prescribed for His worship (Ex. 20:5) Against bowing to any idol (and not to sacrifice nor to pour libation nor to burn incense before any idol, even where it is not the customary manner of worship to the particular idol
6. -6 You must not worship anything in its own manner of worship (Ex. 20:5) Against worshipping idols in any of their customary manners of worship.
7. -7 Do not sacrifice children to Molech (Lev. 19:31)
8. -8 You may not practice necromancy (Lev. 19:31)
9. -9 You may not resort to "familiar spirits" (Lev. 19:13)
10. -10 Neither should you idolatry seriously (Lev. 19:4)

## Prohibitions Against Blasphemy

1. +9 One must sanctify His name (Lev. 22:32, 18:21)
2. -63 You must not profane the Holy Name (Lev. 23:32)
3. +1 To believe that God exists (Ex. 20:2, 13:3)
4. +4 To fear God (Deut. 6:13)
5. +5 To serve Him (Ex. 23:25, Deut. 11:13; 6:13; 13:1) To pray to Him (Deut. 28:5)
6. +9 To sanctify His name (Lev. 22:32, 18:21)
7. +11 To study the Torah and teach it to others (Deut. 6:7, 11:19)
8. +209 Respect the wise (Lev. 19:22) To honor the scholars, and to revere one's teacher (Num. 15:25)
9. -60 You must not blaspheme the Holy Name (Lev. 24:16)

*How well do we as Christians and followers of Jesus understand the depths and nuances contained within each of the above Commandments?*

*It is possible that as Christians and followers of Jesus that we break and violate many of the above Commandments out of our ignorance since we*

*know little concerning the Jewish Roots of Christianity?*

*Dear ones...let us come to such knowledge with the intent to rectify the world which we corrupted with out sins and selfishness and begin this year in sincere repentance whereby we commit ourselves to strengthening our Covenant with HaShem by acquiring each and every Mitzvoth listed here as a reflection of our lives. Truly only in this way will the Messiah come to our people and our world....blessings....*

*It is to the exegesis of each of these commandments and their importance for today's Christians that we must turn now in our studies.*





# MAIMONIDES, AND THE MISHNAH TORAH...& LAWS OF NOAH

Maimonides, in his epic work Mishnah Torah, in the Laws of Kings 9:1, teaches us concerning the Laws of Noah:

## "Six precepts were commanded to Adam:

- *1. The prohibition against worship of false gods.*
- *2. The prohibition against cursing God.*
- *3. The prohibition against murder.*
- *4. The prohibition against forbidden sexual relations.*
- *5. The prohibition against theft.*
- *6. The command to establish laws and courts of justice.*

## To Noah God added:

- *7. The prohibition against eating the flesh from a living animal.*

## *Thus there are Seven Mitzvot" (Commandments"*

Again quoting from the Law of Kings 8:10 he states: *"Our teacher Moshe (Moses) was commanded by God to compel all the peoples of the earth to accept upon themselves the laws given to the descendants of Noah."*

*Again quoting: "This obligation, to teach all the peoples of the earth about the Laws of Noah, is incumbent upon every individual in every era. The Jews must serve as "a light to the nations" (Isa. 42:6) teaching them (the Gentiles) the Seven Mitzvot (laws) and instructing them in proper behavior...Similarly, the Chatam Sofer (Choshen Mishpat, Responsum 85) writes that it is a mitzvah (commandment) to guide the Gentiles in the service of God."*

For whatever reason, teaching Gentiles the universal laws of the children of Noah has not been practiced in earnest since the days of the Second Temple. During the long exile of the Jewish people among the Christians and the Moslems, who both falsely claim to be the legitimate heir to the title "the chosen people of God", the Jews experienced extreme persecution from both Christians and Jews for observing the truth of their own Torah. Even more so would the Jews have suffered persecution if the Jews had hounded the Gentiles and shared with them the truth of the Torah which was, in reality, the responsibility of the Jew. Now

that HaShem (God), in His mercy has returned the Jewish people to their homeland, we again find the Jewish people have the strength to take on the Gentiles and compel them to give up their idol worship religions and purge Christianity of its paganism. This might not sound like the most liberal of "live and let live" philosophies. But nowhere does Torah teach us to "live and let live". The Jewish people, as well as Gentile "God-Fearers" (Acts 10) who have come to the truth concerning the faith once given to the saints, have an obligation to "shine the light" of HaShem's (God's) truth on error and deception. If this means we have to expose the falsehoods of the world's religions, then we are obligated to do so. At no time more so than in this generation are there so many Gentiles who have left their former religions and are seeking the real truth. Where will they turn? We, both Jews and Gentile "God-Fearers" who have come to the faith of Yeshua, instead of a faith-in Yeshua, have been given this opportunity in our day and time to fulfill our obligation as teachers and "priests", to teach other Gentiles the experiential truth of the one and only God! This we do in preparation of the coming of Mashiach (Messiah). One of the groups leading this great effort are the world-wide sh'li'him (disciples) of Lubavitch. I support and applaud their endeavors.

Isaiah 42:6 calls God's people to be a light to the nations (Gentiles). Today, the Gentiles are embedded in deceit and false teachings in the majority of the Christian churches of our land. We, who understand and practice the faith of Yeshua, both Jews and "God-Fearers", must be a light to the nations of the world and the Christian church. This applies particularly to the present age, where there is far greater communication between Jews and Gentiles than every before. Many Jews and Rabbis are taking advantage of this phenomenon. We, as repentant, teachable, and enlightened Christians, must observe our obligation and engage other Gentiles, in heated debate if necessary. Halakha (proper interpretation of the Torah-the teaching of God) demands that we go on the offensive and compel the Gentiles to abandon their idolatry. This is not an option; this is Halakha! Rather than be influenced by these paganized Gentiles that comprise the majority of contemporary Christian churches of today, we must utilize our freedom of communication to convince the Gentiles to accept their Seven Mitzvot (categories of commandments).

## LET US LOOK AT THE SEVEN MITZVOTH..THE SEVEN COMMANDMENTS

*"The Seven Mitzvot are by no means a narrow field of study. Rabbi Meiri (Sanhedrin 59A) states that most elements of the Torah are included within them (Are you not surprised?). For example, in order to observe the prohibition against the worship of false gods correctly, one must become aware of God's unity. Accordingly, a number of contemporary Sages have suggested the translation of certain basic Chassidic and Kabbalistic texts into English with the intent that they be studied by Gentiles."*

My own experience has taught me that when Christians are exposed to the true meanings of the words of our Bibles, as understood in their original language, original culture, and with a correct historical understanding, many quickly abandon their false beliefs and began to repent and "do" what the Bible really says and commands. It is a shame so few Christians study the Bible in the original languages today; the fruit of which is error, deception, false doctrine, idolatry, and the practice of robbery of God's people within the Churches that bear God's name no less!

## SEFER MITZVAH HASHEM: THE BOOK OF THE COMMANDMENTS OF GOD

It is forbidden for a Jew to cause a Gentile to violate one of the seven commandments of the children of Noah, because it is written, "You shall not place a stumbling block before the blind" (Lev. 19:14) therefore it is

appropriate for all Israel to be aware of them. This is good advice to the Christian Church as well. Therefore I am writing down the seven laws of the children of Noah. All of them are to be found in Sanhedrin 56, and in the Mishnah Torah, Laws of Kings, chapters 9-10.

The following information is not to be viewed as exhaustive; rather a summary statement of the high points of the Laws of Noah. Later in this website we will take each Commandment and Law and discuss it in detail in order that the Christian can come to complete knowledge of what the L-rd expects of him.

### Law#1: The Gentile is warned not to practice idolatry.

RaMBaM (Maimonides) clearly writes in the Laws of Idolatry, Chapter 9, Halakha 4 that Trinitarian Christianity is idolatry. This means that the Jews, as well as Monotheistic Christians (of whom there are too few!) have the obligation to go on the offense and (lovingly, if possible) guide the Christian population to recognize their hollow inheritance, the actual inception of this Gentile-Pagan idea into a Jewish faith, and the truths about the Council of Nicea where this idea gained acceptance in 325 C.E. in protests of the majority of "Christianity" at that time. It is time to come back to God in truth. In my personal opinion, I believe that most Christians have "their hearts in the right place," it is their heads that have been "tossed to and fro" by such false doctrines. We must not place a stumbling block before the blind and allow this to continue. We are commanded by Halakaha to stand against such false teachings and reveal the truth to all nations.

### Law #2: The Gentile is warned not to curse God.

If this is violated, one is guilty. This is true whether one cursed God using His Name or one of the terms used to refer to Him. According to the Holy Zohar (III, 273A), "HaShem (God), Torah, and Israel are one." In my opinion, the one who cursed the Torah, either the Oral Torah (Oral Law) or the Written Torah (Written Law) violates this commandment. Many a Gentile, violates this commandment, and is not even aware of his sin. While alleging love for God, the majority of Gentiles in the Christian churches of today express great contempt towards the Talmud and Judaism. We fail to realize that the Talmud is the embodiment of the Oral Torah (Oral Law), given at Mt. Sinai and often spoken of by Yeshua in the New Testament. Being that HaShem (God) and His Torah are one, therefore the Gentile who curses or otherwise maligns the Talmud and the Jewish religion is guilty of violating this commandment, the same as if he was cursing God. But even more damaging, if possible, is the sin and guilt incurred by the Gentile Christian who believes and espouses that the New Testament has replaced the Old Testament (Torah). Never was such a more damnable doctrine devised than the one which denigrates the Old Testament, and teaches that the New Testament has replaced the Old Testament. Along with this evil Replacement Theology, as held by the majority of the Christian churches today, is the added guilt that we have violated the law of Noah in this regard, for God and Torah are one.

**Answer for yourself:** How can we replace God with such a substitute? Therefore, the Christians who believes and espouses or maligns the Old Testament (the Bible Yeshua used) is guilty, the same as if he was cursing God.

### Law #3: The Gentile is warned not to commit murder.

If a Gentile kills another, even a fetus in its mother's womb, he is subject to capital punishment as far as God is concerned. Abortion is defined as murder by universal law. Therefore those who perform abortions have the legal definition as murderers.

Even more startling, the rabbis teach that if you misuse the tithe, or fail to tithe, or incorrectly tithe, you are not only guilty of stealing from God and His people, but such sin is considered murder as well as it leads to the demise of God's people.

**Answer for yourself:** Have you ever studied out the tithe for yourself and if not then how can you be confident that your giving at taught by the Gentile Christian Church is in obedience to the Commandments of God which stipulate how and where the tithe is to be given and taken? Let me warn you that I have and all Christian Churches I have seen do not tithe correctly and lead their people in robbing God while promising them differently!

**Answer for yourself:** Are you your brother's keeper? God considers that you and I are!

Capital punishment for murder is a commandment of God. God may have ordained this as a deterrent or for some other reason. One thing however is clear, we cannot second guess God's Divine morality. Our courts today may not follow God's commandments in this area, and we may interpret their leniency and grace as God's will, but to do so violates God's Word. We have been lulled asleep for the most part as Christians today because of the lack of study of God's word, and we lean upon our own understanding in these areas. There is a way that seems right with man, but the end-result is not of God.

#### **Law #4: The Gentile is warned not to partake in forbidden sexual unions.**

These are forbidden relations that a Gentile is warned not to violate: one is forbidden to have a sexual affair with one's mother, the wife of one's father, a married woman, the sister of his mother, and a member of the same sex (**homosexuality**) and an animal (**bestiality**). Specifically this means a man with another man. **Homosexuality is thus considered a crime against the universal laws of nature.** On an interesting note, lesbianism is not clearly pointed out in this regard. Even in Jewish Law, whereas lesbianism is absolutely forbidden, its penalty is less than that for homosexuality.

One would be guilty of this sin in relationships with one's mother even if she was raped by his father, or if his father had relations with her only once. Regardless, she is his mother. Regarding the wife of one's father, one is guilty even after the death of one's father. Regarding a married woman, one is not guilty until one has relations with her in the natural manner after she has been intimate with her husband. However, a woman who is engaged or who has performed a marriage ceremony but who has not yet been intimate with her husband, one is not guilty over, for it is written, "and she has been intimate with her husband." (Ber. 20:3). All this refers specifically to a male Gentile and a female Gentile.

If however a male Gentile has sexual relations with a female Jew, whether in the natural way or in an unnatural way, he is guilty. If the female Jewess was engaged, the Gentile (who has relations with her) is **stoned to death** as would be a Jew. If the Gentile was to have sexual relations with a Jewess after her wedding ceremony, but prior to her being intimate with her husband, he is **executed** by hanging as would be a Jew. If the Gentile has relations with any other Jewess who is not a virgin, the penalty is death by **decapitation**, as it would be if the Gentile violates a married Gentile woman. The Gentile who has relations with a member of the same sex or with an animal is guilty regardless if the act was performed with an adult or child.

#### **Law #5: The Gentile is warned not to commit theft.**

There is no difference between stealing from a Gentile or stealing from a Jew. One who cheats or steals money, kidnaps someone (steals a life), does not pay due wages, or fails to pay due wages promptly, etc....even a worker who takes a lunch break when he should be working; all of these are guilty of violating this law of Noah. All of these are to be included in the definition of a thief. One is guilty of even the slightest monetary amount. If a Gentile steals something of the least monetary value, and another Gentile comes along and steals that from him, they are both liable.

#### **Law #6: The Gentile is warned not to eat a limb from a living animal, whether it be domesticated or wild.**

When an animal is slaughtered, even after its wind pipe and jugular vein have been severed, all the while that animal kicks, its flesh and meat which has already been removed for "food" are forbidden to the Gentile as the "limb from a living animal". One is guilty for this whether it be a domesticated or wild animal, clean or unclean.

## **Law #7: The children of Noah have been commanded regarding judges.**

Gentiles are required by God to place judges and magistrates in each and every town so as to **make judgments regarding the six commandments listed above.** These Gentile courts must warn the people. **A Gentile who violates one of these laws is executed by the sword (decapitation).** It is for this reason that all the inhabitants of Shechem were subject to the death penalty. Shechem stole Dinah from the House of Jacob. Everyone in town saw and knew what he did, yet no one judged him or held him accountable for his actions.

A Gentile can be executed on the word of one witness, one judge, without warning, and by evidence given by a relative. It is this section of Halakha that justifies Baruch Goldstein taking lives in the Hebron mosque. The Moslem population (Gentiles) of Hebron have continually expressed its hatred of Jews and the inhabitants of the town have committed and have been sympathetic to the committing of acts of violence against Jews. Since that town of Hebron has not established judges to punish the anti-Israeli perpetrators of violence and terrorism, the entire town therefore became collaborators in the guilt of the perpetrators. The entire population therefore become subject to collective punishment. Baurch Goldstein acted as the single witness to this fact. He judged by what he saw, and acted as an executioner and in total compliance to the letter of the Torah. As unpopular as it might be by modern Gentile moral standards that have replaced the Torah with "grace alone", Baruch Goldstein was acting in compliance with the written will of God in the Torah (negatively called today "the letter of the law"). Let us never forget we must have an authority, and such is the Torah; it sits in judgment upon us, we do not sit in judgment upon it by erroneously applying our emotions or our experience upon it! Goldstein executed righteous justice, based upon the Bible, on a guilty population. This is the correct view according to the Torah (Law of Moses) and the universal laws of Benei Noah and the covenant of Noah, no matter what man's courts may decide today which do not follow God's Torah!





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# THE SEVEN NOAHIDE LAWS-QUICK JEWISH OVERVIEW

Imagine a world in which there was no sense of right and wrong. A world with no concept of justice, no family life, no moral or ethical values.

**Answer for yourself:** Does it seem frightening? Perhaps a little too real?

Such a society did once exist. Self-centered, grasping, cruel. A society set to self-destruct 4000 years ago, in the Great flood. Out of its demise a new world was born, beginning with Noah and his sons. God entrusted them with a Code of Life, a set of laws on which a new civilization could be built.

This Code of Seven Fundamental Laws is so far-reaching that it gives structure and scope to life for all time, guiding mankind to realize his highest potential as a being created in the image of God.

There are Seven Laws or Commandments required of Mankind. The Seven Laws of Noah are a Guaranteed World Peace Plan. From the dawn of civilization, at the moment of its creation, Mankind has had God-given moral obligations. God ordained that man should keep seven basic Laws of Ethics, laws which form the foundation of a well-functioning society. These are the Seven Laws of Noah. These Seven Laws contain both spiritual and material benefits appropriate to them, and are the basis for a guaranteed world peace plan. The Covenant of the Rainbow is a reminder of the Seven Commandments that lay behind it. By making a Covenant with the whole of creation to never again destroy it because of the sins of mankind, God, in the merit of Noah, made a Covenant of Everlasting Life. In order to inherit this eternal life in the Olam haBa (the World-to-Come), the non-Jew must observe the Seven Universal Laws of Ethics and Morality, based on a belief in God. In fact, the Seven Laws of Noah will bring all of humanity to merit their ultimate redemption...

## 1. BELIEF IN GOD - DO NOT WORSHIP IDOLS (Avodah Zarah)

Man, the weakest of creatures, is surrounded by forces of life and death far greater than himself. Confronted with the vastness of these universal forces, man might well try to 'serve them' in order to protect himself, and better his lot. The essence of life, however, is to recognize the Supreme Being who created the Universe - to believe in Him and accept His laws with awe and love. We must remember that He is aware of all our deeds, rewarding goodness and punishing evil. We are dependent on Him, and to Him alone do we owe allegiance. To imagine that there could be any other power that could protect us or provide for our needs, is not only foolish, but perverts the purpose of life, and, as history has shown, potentially unleashes untold forces of evil in ourselves, and in the world.

The essence of the Seven Laws of Noah is the prohibition against idol-worship, also known as Idolatry. One denies the essence of religion by worshipping another "deity" besides the Creator. We are prohibited from serving or worshipping any created thing - no human being, no angel, no plant, no star, nor the four fundamentals (earth, water, fire, and air), nor anything formulated from them. In order to observe the prohibition against idol-worship, one must become aware of God's unity.

## **2. RESPECT GOD AND PRAISE HIM - DO NOT BLASPHEME HIS NAME (Birchat HaShem)**

When we feel disappointed with life, when things do not work out as they should, how easy it is to point an accusing finger and blame...everyone...everything...even God. Loyalty and trust are crucial in life. To blame God, curse, or to curse others in His name, is an act of disloyalty-akin to basis of all order and stability, on which a just society must stand.

Blasphemy is the act of cursing the Creator or using His Name to curse something of His Creation. We must not misuse the faculty of speech and communication that God created within us. Blasphemy is an expression of an incomplete faith in God (or an incomplete belief in His Absolute Oneness). This type of blasphemy is epitomized by the false teaching that there are two powers and two kingdoms: God's and Satan's. All such theology denies that God alone is the L-RD and Master of all.

## **3. RESPECT HUMAN LIFE - DO NOT MURDER (Shefichas Domim)**

The record of man's inhumanity to man begins with the story of Cain and Abel. Man is indeed his brother's keeper. The prohibition against manslaughter (Including abortion) comes to protect man from the bestial tendency which lies within him. Man the attacker, denies the sanctity of human life, and ultimately attacks God, who created us in His image.

We are prohibited from committing homicide. We are prohibited from killing a human being, even a baby in the womb of its mother (except in the extreme measure of saving the life of the mother). If it comes to "kill or be killed", regardless of the consequences, we are not permitted to commit murder. This means that if one is told to kill somebody or else face being killed (or having a loved one injured or killed), we are not permitted to kill. If one is being pursued, or sees another in danger of their life, we are permitted to interfere with the pursuer. However, one must be very careful to do everything possible to avoid homicide, even in this instance. Mercy killing (euthanasia) and suicide are considered murder, and is therefore forbidden. Capital punishment (when applied righteously) is commanded by God, and is not considered murder - execution is the only permissible blood penalty.

## **4. RESPECT THE FAMILY - DO NOT COMMIT IMMORAL SEXUAL ACTS (Gilui Arayot)**

The Bible states, "it is not good for man to be alone," so God made a helpmate for Adam, and in marriage "He blessed them." In a wholesome family, man's creativity finds meaningful expression. Wholesome families are the cornerstone of healthy communities, nations and societies. Nations which have condoned immorality - adultery, homosexuality, sodomy, incest - have never lasted long. Sexual immorality is the sign of an inner decay which spawns a ruthless society, bringing confusion into God's life plan.

Sexual misconduct is prohibited; God has commanded mankind concerning proper sexual behavior and relationships. Within all of Creation, there is no rule that permits any individual to break the sexual laws because of his or her "own true nature." Rabbi Yirmeyahu Bindman observes, "There is no such thing as 'an adulterer' or 'a homosexual' anymore than there is such a thing as 'a thief.'" If one truly needs and desires to do as God wishes, one would be able to withstand the temptation of wrongdoing. The specific laws concerning incest, adultery, homosexuality, and bestiality are very clear, and should (and will) be subjected to further review.

## **5. RESPECT FOR OTHERS' RIGHTS AND PROPERTY - DO NOT STEAL (Gezel)**

Since our sustenance comes from God, we should seek to earn it honestly, with dignity, and not through false means. To violate the property of others, by robbing or cheating, is a fundamental attack on their humanity. This breeds anarchy, plunging mankind into the depths of selfishness and cruelty. It was for this sin, above all, that the Flood was brought upon the world.

We are prohibited from stealing money, or any object (whether animate, i.e. raping or seducing a woman, or inanimate, i.e. physical objects, or even time from an employer, or causing physical or psychological loss), or kidnapping a person. The prohibition of Theft may, in fact, be the hardest of all the Seven Laws of Noah to obey. Opportunity to commit theft presents itself almost constantly.

## **6. CREATION OF A JUDICIAL SYSTEM - PURSUE JUSTICE (Dinim)**

A robust and healthy legal system, administering justice fairly, creates a society worthy of God's blessing. Establishing a system of judges, courts, and officials to maintain and enforce the law is a far-reaching responsibility. This precept translates the ideals of our personal life into a formal order for society at large. It is the extension and guarantee of all the preceding laws.

Human beings are required to establish Law Courts, or Courts of Justice, to maintain the Seven Laws of Noah. It is pointless to call the Seven Laws "laws" if there are no courts to enforce them when necessary. However, it is very difficult, if not impossible, to observe this commandment in the United States of America - for example, the Constitution of the United States, by allowing "freedom of religion," allows idolatrous practices to be the norm. B'nei Noach cannot, under the laws of the land, establish courts that would mete out punishment for transgression of the Seven Noachide Laws. Fortunately, observant B'nei Noach, when facing litigation between themselves over most issues (with the possible exception being murder/homicide or manslaughter, which is in the jurisdiction of the civil courts of the land), can choose to take their case before a Beis Din, an orthodox Jewish Court, which is halakhically required to rule in these matters. In this manner, B'nei Noach are observing some of the aspects of this prohibition.

## **7. RESPECT ALL CREATURES - DO NOT EAT THE FLESH OF AN ANIMAL WHILE IT IS STILL ALIVE (Ever Min Hachay)**

God gives man "dominion over the fish of the sea, the fowl of the heaven, over the cattle, and over all of the earth." We are the caretakers of God's creation. Ultimately our responsibility extends beyond our family, even beyond society, to include the world of nature. Eating meat so fresh that the animal is still alive, may be healthy, but is cruel, even barbaric, displaying a decadent insensitivity to the pain of others. This law is the touchstone, if you will, that, measures how well the other six laws are being observed. When man fulfills his potential, the whole of creation is nurtured and elevated to realize its goal. This transforms the world into a beautiful gem - a place where God can dwell.

This prohibition was the last to be given to humanity. It has nothing to do with physical health or hygiene. It has to do with the spiritual constitution, because the eating of live meat is at the root source of cruelty and selfishness. Eating even a tiny amount of living flesh (flesh taken from a living animal), whether cooked or raw, violates the prohibition. The intent of this prohibition is not to promote vegetarian practices. Before the Flood, meat of any kind was forbidden as food. After the Flood, God told Noah that meat would be permitted as long as this one condition was maintained in preparing it. All food prohibitions in the Torah have deep mystical significance, and the prohibition of eating live flesh is explicit, as it is written in Bereishis (Genesis) 9:3-4, "Every moving thing that lives shall be for you for food; just as the green herbs, I have given you everything. But flesh with its living soul, its blood, you shall not eat."

## **MAKING THE WORLD INTO A BEAUTIFUL GEM**

**Have you ever thought about how precious gems are made? The process is as exacting as it is fascinating. In cutting a raw stone to make it a precious jewel, the slightest error, can cause irreparable damage.**

**The Baal Shem Tov says: "everything a person sees or hears has a lesson to teach in the service of God." The lesson to be learned from cutting precious stones is clear. God created the world in six days like an uncut gem. In its 'natural' state, the world has tremendous potential.**

**Our job in life is to cut and shape the gem which God has given us, and reveal how precious and beautiful it really is. Doing so, we become partners in Creation.**

**In the business of preparing precious stones, there are many rules that must be followed carefully. So too, in life. In the Bible we find a unique set of laws valid for all mankind, teaching us how to behave in order to realize the true potential of our lives, and bring the world to its most perfect state.**

## **THE NOACHIDE CODE AND THE MESSIANIC ERA**

**In recent years the Lubavitcher Rebbe has urged that efforts be made to inform the public at large about the nature and meaning of the Seven Laws of Noah. These laws, which outline the ethical and moral responsibilities of all mankind, are the true and proper guide for a world striving to achieve its ideal state.**

**Biblical scholars teach us that this ideal state will be achieved with the coming of Moshiach. Moshiach (literally "the anointed one") will be a teacher and leader of the Jewish people. He will teach ethics and morality to all mankind. Most importantly, he will establish peace for the entire world.**

**In the time of Mashiach, there will be neither famine nor war, neither envy nor strife. People will strive to help one another, and a spirit of love and brotherhood will flourish. Most important of all, in the Messianic era, all mankind will acknowledge the unity of God, and recognize that He is the sole Ruler of the Universe.**

**As the prophet Isaiah said, "the world will then be filled with knowledge of God, as the waters cover the ocean bed" (Isaiah 11:9).**

**In the past years, we have witnessed unique and miraculous events taking place in the world, especially in Russia and its satellite regimes, and in the Gulf War (with Iraq and Kuwait). We are indeed living in times of miracles, and is our hope that an increased interest throughout the world in the Laws of Noah, will bring us significantly closer to the long awaited time of Redemption, where the world will truly become a dwelling place for God.**

**The above information taken from: The Path of the Righteous Gentile by Chaim Clorfene and Yakov Rogalsky and this book is published by Targum Press (1987) and is distributed in hardback by Feldheim Publishers.**



# THE SEVEN UNIVERSAL LAWS....THE RABBIS COMMENT

For the most part I accept what the Rabbis have taught concerning the Laws of Noah. However there are some exceptions which I think can be shown to find their origin in the Jew's desire to separate themselves from the Gentile nations. That being the case often Rabbinical "rulings" of a negative nature were made to guarantee a distance or a separation be made between the Jewish people and the non-Jewish nations of the world. Let me say right up front that I understand the motive and desire for such separation for often that meant that the Jewish people would be safeguarded from the cruelty of the Gentile nations as well as distancing themselves from the opportunity of Gentile paganism infecting the Jewish people though compromise. The following are collections of Rabbinical teachings and ruling regarding the non-Jew and his relationship with God. I will address those issues that I feel should be reevaluated as we get to them. Understand before we proceed that sometimes Rabbis wrote opinions that seem to limit the non-Jew in the practice of his faith, the study of the Torah, etc. Again as stated above these negative "comments" can be shown to violate what the Prophets had earlier said and should be taken with a grain of salt and understanding of the conditions imposed upon these Jews by the non-Jews of the times in which these comments were made.

With respect God's commandments, all of humanity is divided into two general classifications - the Children of Israel and the Children of Noah.

- The Children of Israel are the Jews, the descendants of the Patriarch Jacob. They are commanded to fulfill the 613 commandments of the Torah.
- The Children of Noah are the Gentiles, comprising the seventy nations of the world. They are commanded concerning the Seven Universal Laws, also known as the Seven Laws of the Children of Noah or the Seven Noahide Laws.

These Seven Universal Laws pertain to:

1. Idolatry
2. Blasphemy
3. Murder
4. Theft
5. Sexual relations
6. Eating the Limb of a Living Animal
7. Establishing courts of law

All Seven Universal Laws are prohibitions.

Negative commandments are of a higher order than positive commandments. The Godly light they elicit is drawn from too high a source to be enfolded in actions using something of this physical world. One can merit



the divine reward elicited from so high a source only by rejecting a forbidden action in this physical world.

Men and women are equal in their responsibility to observe the Seven Universal Laws.

It is a matter of dispute as to when a person becomes responsible for his or her actions under these Laws. One opinion holds that it depends on the intellectual development of the individual.

- According to this opinion, as soon as a child has attained the maturity to understand the meaning and significance of the Seven Universal Laws he is obligated to the fullest extent of the Law. The other opinion is that a boy reaches the age of legal responsibility at his thirteenth birthday and a girl at her twelfth birthday.

**When one of the Children of Noah resolves to fulfill the Seven Universal Laws, his or her soul is elevated. This person becomes one of the Chasidei Umot Haolam - Pious Ones of the Nations - and receives a share of the Eternal World. The Holy Scriptures calls one who accepts the yoke of fulfilling the Seven Universal Laws a Ger Toshav - a Proselyte of the Gate.**

This person is permitted to live in the land of Israel and to enter to the Holy Temple in Jerusalem and to offer sacrifices to the God of Israel.

**Although the Children of Noah are commanded only concerning the Seven Universal Laws, they are permitted to observe any of the 613 commandments of the Torah for the sake of receiving divine reward.**

## **BUT NOW THE RABBIS MAKE EXCEPTIONS.....**

**The exceptions to this are:**

- Observing the Sabbath in the manner of the Jews. (resting from the actions that were needed for the building of the Tabernacle during the Exodus from Egypt.)
- Observing the Jewish Holidays in the manner of the Jews. (Resting in a similar manner to the Sabbath.)
- Studying those parts of the Torah which do not apply to the Noahide's service of God.
- Writing a Torah scroll (the Five Books of Moses) or receiving an aliyah to the Torah (reading a portion of the Torah at a public gathering).
- Making, writing, or wearing Tefillin, which are the phylacteries worn during prayer that contain portions of the Torah.
- Writing or affixing a mezuzah, the parchment containing portions of the Torah, to one's doorposts or gateposts.
- A prime purpose of the Seven Universal Laws is to teach the Children of Noah about the oneness of God and therefore, those parts of Torah that pertain to this knowledge are permissible for him to study.
- Also, since the Seven Universal Laws were given on Mount Sinai at the time when the Torah was given to the Jewish people, scriptural portions describing the Revelation at Sinai are also permissible.

This may be extended to include a Biblical description of the exodus from Egypt of the Children of Israel, since that was a preparation for the revelation of God at Mount Sinai. And obviously, any study that brings greater knowledge concerning the performance of the Seven Noahide Laws is permissible. But clearly, any Talmudic or Halachic study of commandments that pertain only to Jews is strictly forbidden, for the Noahide who studies portions of the Torah that do not pertain to him damages his soul.)

# NOW WE MUST THINK FOR OURSELVES

One must understand before reading the next two comments that at many times in the history of the Jewish nation dislike and hatred toward the non-Jew by the Jew was very high. After repeated captivities and cruelties inflicted upon the Jewish people though association with the non-Jew the Jewish people quickly found that almost any relationship with the non-Jew brought death in many forms to them and their families. That being the case over time "fences" were put up to keep the non-Jew at a distance and some of the following Rabbinical rulings reflect such an attitudes and spirit. This is a fact that is demonstrated clearly beyond any doubt by the very fact that the Torah instructs the non-Jew in such matters and calls the non-Jew to a higher relationship with God whereby he is instructed by God to take upon himself part of higher covenants given Jew as he acquired for himself more mitzvot and commandments as part of his life. This would not be possible without study of the Torah, the Prophets, and the writings. Such is called "pleasing God" in Isa. 56 and we find sprinkled in among various Rabbinical comments such actions on the part of the non-Jew deserving of death.

*Isa 56:1-8 1 Thus saith the LORD, Keep ye judgment, and do justice: for my salvation is near to come, and my righteousness to be revealed. 2 Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the sabbath from polluting it, and keepeth his hand from doing any evil. 3 Neither let the son of the stranger, that hath joined himself to the LORD, speak, saying, The LORD hath utterly separated me from his people: neither let the eunuch say, Behold, I am a dry tree. 4 For thus saith the LORD unto the eunuchs that keep my sabbaths, and choose the things that please me, and take hold of my covenant; 5 Even unto them will I give in mine house and within my walls a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off. 6 Also the sons of the stranger, that join themselves to the LORD, to serve him, and to love the name of the LORD, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant; 7 Even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called an house of prayer for all people. 8 The Lord GOD which gathereth the outcasts of Israel saith, Yet will I gather others to him, beside those that are gathered unto him. (KJV)*

Thus we have a choice; to accept Isaiah and other prophets or a few Jewish comments directed at keeping the non-Jew at arm's length. I hope you can see and understand the need for discernment when reading the Rabbis. Most Rabbis' comments reflect the very spirit of the Torah and when done so they should be seen as reflective of the will of the Holy Spirit. At other times they have to be taken with a grain of salt as we try to understand their motivation for such comments made hundreds and hundreds of years ago when under terrible persecutions by the non-Jews. Now...lets read some of these Rabbinical comments:

- If a Noahide is striving in the learning of Torah or keeping the Sabbath in the manner of Jews or reveals new aspects of Torah, he is to be beaten and punished and informed that he is liable for the death penalty, but he is not killed.
- The beatings and other punishments are only meant to dissuade him from doing forbidden acts. If the court that is established in consonance with the Seven Universal Laws gives the death penalty to a Noahide, the execution is considered an atonement for this person's transgression, and consequently one who transgresses and is punished by the court can merit a portion in the World to Come. Furthermore, the Noahide must experience reincarnation in order to do atonement for the transgressions he has previously done.

The responsibility of The Seven Noahide Laws is a yoke of faith in God. This means that the laws must be observed solely because God commanded them. If the Children of Noah were to observe

these Seven Universal Laws for any reason or intention other than to fulfill God's will, the performance is invalid and no divine reward is received. This means that if one of the Children of Noah says, "These laws seem sensible and beneficial, therefore, I will observe them," his actions accomplish nothing and he receives no reward.

When one of the Children of Noah engages in the study of the Seven Universal Laws, he is able to attain a spiritual level higher than the High Priest of the Jews, who alone has the sanctity to enter the Holy of Holies in the Temple in Jerusalem.

If one of the Children of Noah wishes to accept the full responsibility of the Torah and the 613 commandments, he or she can convert and become a Jew in every respect. One who elects to do this is called a Ger Tzedek - a Righteous Proselyte.

- It is a principle of Judaism, however, not to seek converts and one who requests conversion is generally discouraged. Should the person persist in his or her desire to convert, counsel should be taken only with an Orthodox Rabbi or scholar, for conversion not in accord with Halacha - Torah Law - is no conversion at all, and conversion bestowed by rabbis who themselves do not follow the Laws of the Torah are null and void, neither recognized in heaven nor by any God-fearing Jew.

It is incorrect to think that since the Children of Israel have 613 commandments and the Children of Noah have seven commandments, that the ratio of spiritual worth is proportionally 613 to seven.

The truth is that the Seven Universal Laws are general commandments, each containing many parts and details, whereas the 613 Commandments of the Torah are specific, each relating to one basic detail of the Divine Law. Therefore, the numerical disparity in no way reflects the relative spiritual worth of the two systems of commandments.

The statutory punishment for transgressing any one of the Seven Laws of the Children of Noah is death.

According to some, it is the same whether one transgresses intentionally or because of ignorance of the of the Law.

- According to others, a transgressor of the Noahide Law because of ignorance receives the death penalty only in the case of murder.
- If the courts cannot punish an individual for lack of witnesses or any other reason (see section on Courts of Law), the transgressor will be punished by divine decree.
- Besides the Seven Universal Laws, the Children of Noah have traditionally taken it upon themselves to fulfill the commandment of honoring mother and father.
- Also, some are of the opinion that the Children of Noah are obligated to fulfill the commandment of giving charity. Others state that it is proper and meritorious for the Children of Noah to give charity but that it is not actually commanded of them
- If a Noahide who follows the Seven Universal Laws gives charity, the Israelites accept it from him, and give it to the poor of Israel since through the merit of giving charity to the poor among the Jewish people one is given life by God and saved from death (see Matt. 19 and Jesus' teaching on this). But a Gentile who does not accept the yoke of the Seven Noahide Laws and gives charity is not permitted to give it to the needy of Israel. His charity may be given only to poor Gentiles.
- If one of the Children of Noah arises and performs a miracle and says that God sent him, then instructs others to add or subtract from any of the Seven Universal Laws or explains them in a way not heard at Mount Sinai, or claims that the 613 commandments given to the Jews are not eternal, but limited to a fixed period of time, this person is deemed a false prophet and incurs the death penalty (THIS IS WHAT HAS BEEN DONE TO THE JEWISH FAITH AND THE COVENANT OF NOAH BY GENTILE CHRISTIANITY FOR 1800 YEARS)!

- There is an oral tradition that the Children of Noah are forbidden to interbreed animals of different species or to graft trees of different kinds.
- They may wear shaatnez clothing containing both wool and linen and they may plant different seeds such as grape and wheat in the same field, which are forbidden to the Jews.
- Forbidden interbreeding and grafting does not require the death penalty in a court of law. A Noahide that strikes an Israelite, causing even the slightest wound, even though he is theoretically condemned for this, he does not suffer the death penalty.
- The Sages of Israel state that Children of Ketura (the sons of Abraham's concubine, Hagar) who were born after Ishmael and
- Isaac are obligated to be circumcised. And since today the descendants of Ishmael are intermixed with the descendants of Hagar, all are obligated to be circumcised on the eighth day after they are born. Those transgressing this are given the death penalty.
- One opinion holds that the six sons of Hagar only and not their descendants are obligated to be circumcised. And other authorities are of the opinion that this obligatory circumcision has only to do with semitic peoples, **although all other nations are allowed to circumcise if they desire.**
- **In accord with the Seven Universal Laws, man is enjoined against creating any religion based on his own intellect. He either develops religion based on these Divine Laws or becomes a Righteous Proselyte, a Jew, and accepts all 613 commandments of the Torah.**

**Concerning making a holiday for themselves, a Noahide can participate in a Jewish holiday, such as Shavuoth - The Feast of Weeks - when the Torah was given since the Children of Noah received their commandments at that time as well, or Rosh Hashanah, the Jewish New Year and Day of Judgement, since all mankind is judged by God on that day and, therefore, should be important to the Noahide as well as the Israelite. Rosh Hashanah also is the day Adam, the first man, was created by God, and all mankind is descended from Adam just as it is from Noah. Even these, however, the Noahide celebrates only in order to bring additional merit and reward for himself, and may not rest in the manner of the Jews. Moreover, the Noahide is strictly forbidden to create a new holiday that has religious significance and claim that it is part of his own religion, even if the religion is the observance of the Seven Noahide Laws. For example, it would be forbidden to them to make a holiday celebrating the subsiding of the waters of the Flood of Noah or anything of the like. And, all the more so, it would be forbidden to institute holidays that ascribe religious significance to events outside the purview of the Seven Noahide Laws (just think of all the pagan solar holy or holidays kept by the Christian church in Jesus' name).**

- Celebrating secular activities or commemorating historical events, such as the Fourth of July, even if they involve a festive meal are permissible.
- The nations of the world acknowledge the existence of God and they do not transgress the will of God. Their failing is an inability to be nullified to God and they deny His oneness by thinking that they themselves are separate entities, calling Him the God of gods. Therefore, we find that when they transgress the Seven Noahide Laws, it is only because the spirit of folly enters them and covers the truth, concealing it from them. But from their essential being, they are not able to transgress the will of God. Therefore, even Balaam the wicked prophet who had sexual relations with an animal, his ass, which is a clear transgression of the Seven Noahide Laws, said, "I am not able to transgress the word of God." (Num. 22:18 )
- The commandment to be fruitful and multiply was given to Noah, but inasmuch as it was not repeated at Mount Sinai, this commandment is not considered part of the Seven Universal Laws.
- However, the Children of Noah have the obligation to make the whole earth a dwelling place for mankind. This is minimally achieved by every couple giving birth to a male and female child who are in turn capable of reproduction. Moreover, the couple that bears more children are credited with bringing more spiritual goodness into the world, assuming that these children are reared in an environment of morality by fulfilling the Seven Universal Laws.

**By observing the Seven Universal Laws, mankind is given the means by which it can perfect itself.**

The individual, through these laws, has the power to refine his essential being, and can reach higher and higher without limit. For it is written, "I call heaven and earth to bear witness, that any individual, man or woman, Jew or Gentile, freeman or slave, can have the Holy Spirit bestowed upon him. It all depends on his deeds." (Shaare Tzedek 60a, 60b)

*And it is also written, "Ultimately, all is understood: fear God and observe His commandments, for this is the completion of man." (Ecclesiastics 12:13)*

*The bottom line is that living your life in adherence and obedience to the Laws and Covenant of Noah not only honors God but assures acceptance with Him whereas you are seeing that there are some things which don't which have been taught to us in error as Christians and followers of Jesus.*





# THE LAWS OF NOAH....WERE THEY THE FOUNDATION FOR THE 10 COMMANDMENTS?

**Answer for yourself:** Do you remember the incident in the Bible describing the waters of Marah?

*"And when they come to Marah, they could not drink of the waters of Marah, for they were bitter..."  
(Ex.15:23).*

After crossing the Red Sea, the Cloud of God began to turn in a southerly direction, along the western edge of the Peninsula of Sinai. For three days they travelled into the wilderness, and found no water. On and on they travelled, and suddenly they came upon a pool of water. But soon their hopes were dashed as they stooped to drink and found that the waters were "bitter". Rather than quenching their thirst, the bitter waters merely aggravated their souls more severely than ever. One of the most tragic things about Israel's journey through the wilderness was the fact that they could never seem to come to that place where they recognized the faithfulness of their God. Over and over again they witnessed His mighty working and delivering power; but never did they learn His ways, and have the assurance of His ever-abiding faithfulness.

**Answer for yourself:** What is the hidden story behind the "bitter waters of Marah" which the Rabbis teach us?

## MOSES REITERATES THE LAWS OF MOSES AT MARAH TO THE JEWISH NATION

Deuteronomy means "second law." It records the second giving of the Law by Moses as he prepared the nation to enter their promised inheritance. But Moses did more than simply repeat the Law to a new generation.

The nation *owned* the land by God's grace and *possessed* the land by God's power, but they could not *enjoy* the land unless they obeyed God's Word. When the nation disobeyed, God chastened them *in the land* (book of Judges) and then took them *from the land* into Babylonian captivity. Obedience to God and His Laws which framed their covenant as you can see is very important if we desire the blessings of God and not His chastisement.

In the addresses, Moses first reminded the people of God's past leading (chaps. 1-4). The word *remember* is used 14 times in the book. **Then he restated and applied the Law (chaps. 5- 26), and closed his message with words of warning and blessing (chaps. 27-33).**

Before he repeated the Law to Israel, Moses reminded them of their holy relationship with God and of their privileges as His chosen people. What other nation had heard the voice of God, had seen His power and glory, and had received His Word as their wisdom and their very life (vv. 1, 4, 25, 40)?

On the basis of these privileges, Moses warned them to *take heed* lest they forget what God had done for them

(v. 9), how God had come to them (v. 15), what God had said to them (v. 19), and what God expected of them because of His covenant (v. 23). To whom much is given, much shall be required.

He also warned them that disobedience would bring chastening. God forgives His people when they repent (vv. 29-31), but read Hebrews 12:25-29 before making plans to disobey God. He is a merciful God (v. 31), but He is also a jealous God (v. 24); He will not permit His children to sin successfully.

God's people have three responsibilities when it comes to His commandments: hear them, learn them, and do them (v. 1). When we read the Word of God, we should hear the voice of God as the Spirit speaks to us personally. We must allow the Spirit to teach us God's truth and then empower us to obey it. The blessing comes in the living of the Word and not in the learning (James 1:21-25).

Most of Deuteronomy is an not only a reiteration of but an explanation and application of the commandments repeated here.

The laws alleged to have been expounded in Marah included the seven Noachide laws, the Sabbath, honor of parents, and Dinim (Litigations).

Rabbi Judah cites the Deuteronomic version of the Decalogue, where the Sabbath and parental-honor commandments contain an appended reference to a prior command-"As the Lord thy God commanded thee" (*Sanhedrin* 56b, Deut. 5:12, 16). The occasion of the prior command, according to Rabbi Judah, was the pause at Marah. We may assume that Rabbi Judah used the Deuteronomic text merely as corroborating support of an old rabbinic tradition, but the real reason must be found elsewhere. The second Decalogue

**Answer for yourself:** What theological or historical point can be made once one understands that the rabbis teach that it was at Marah that Moses reiterated the Noachide laws before elaborating upon them in giving Israel the 613 Mitzvot?

It seems to me that the Marah tradition offers a clue to the content and number of the commandments of the Tablets of the Law.

**Answer for yourself:** Did the Sinaitic covenant, which marked the birth of Judaism, represent a break with Noachism (or Semitism), or was it merely a new, advanced stage of development? **THINK!**

**Answer for yourself:** If the latter, what distinguishing feature did Judaism introduce to indicate its departure from Noachism?

**Answer for yourself:** Why did the Tablets contain ten commandments?

The Marah tradition makes it clear that Judaism did not reject its Noachic roots. The preliminary instruction-leading, according to the rabbis, to the Sinaitic covenant-began with a restatement of the seven Noachide laws.

Now please pay attention. Of these only the belief in God is a positive injunction. The remainder are negative injunctions, admonishing against the commission of various crimes. There is no mention of man's moral, ethical, and social obligations to his fellow man. Indeed, this is characteristic of all ancient Semitic codes.

## DEPARTURE FROM NOACHISM OR TAKING THE NEXT STEP?

Judaism's distinctive innovation over Noachism is its development of new concepts of socio-ethical human relations and obligations. It was the psalmist who succinctly defined it in his admonition:

*"Remove thyself from evil (adhere to the 7 Laws of Noah) and do good" (adhere to the positive commandments over and above the Laws of Noah given now in the Laws of Moses )(Ps. 34:15).*

- Noachism was concerned only with the "removal from evil"...negative commandments
- Judaism included "do good" within its philosophic and juridical framework...positive commandments

The biblical allegation that ...

*"there [in Marah he made for them a statute and an ordinance" (Exod. 15:25) ...*

indicated to the rabbis that Marah was the location of a substantial pre-Sinaitic theological and juridic exposition. The Judaic character of the new revelation is reflected in the phraseology of the succeeding verse:

*"If thou wilt hearken to the voice of the Lord thy God, and wilt do that which is right in his eyes, and wilt give ear to his commandments, and keep all his statutes . . ." (Exod. 15:26).*

The admonition to "do that which is right" (yashar may also be translated "fair," "equitable," or "ethical"), in addition to the compliance with laws and statutes, is Judaism's point of departure from Noachism. The Judaic elements of the Marah tradition were inherent in the Sabbath and parental-honor laws which supplemented the seven Noachic laws.

That the rabbis regarded the Marah laws as a preparatory stage to the Sinaitic covenant is evident from a Mechilta comment on the text in Exodus 15:26:

*"If thou wilt hearken to the voice of God thy Lord"*

The Rabbis teach that this verse refers to the Ten Commandments, which were proclaimed from mouth to mouth in a loud voice." It may be said, therefore, that the Marah tradition was formalized by the Decalogue [Ten Commandments], which in effect comprises the seven Noachide laws and the three supplementary laws added to them in Marah. The commandment against bearing false testimony properly comes under the heading of Dinirn.

This is startling in light of the almost complete absence of knowledge of the Laws of Noah in Christianity today. I find it totally amazing that God continues His progressive revelation through successive Covenants; never ending any but elaborating in each successive covenant where greater responsibilities and privileges are given. As far as non-Jewish believers go most will tell you that they admire and try to live out the 10 Commandments; little do they know that 7 of the 10 are reiterated and come from the Covenant of Noah which contain the Laws of Noah which we see in Acts 15. Over and above these 7 Categories in the Covenant of Noah we find consisting within these 7 Categories of Commandments a total list of 66 individual Laws which are the non-Jew's Covenant stipulations of his Covenant with God which if obeyed guarantee his right

**standing and acceptance with God and a place in world to come. Blessed be His Name. Baruch HaShem.** (Abraham P. Bloch, **The Biblical and Historical Background Of The Jewish Holy Days**, Ktav Publishing House, Incl, New York, 1978, pp. 1-3).



# AIIME PALLIERE AND HIS QUEST TO RETURN TO THE FAITH ONCE GIVEN THE SAINTS

Born in 1879 in Lyons, France, Aimé Pallière grew up from early childhood seeking truth through religious expression, and his surroundings led him to feel a call to join the Roman Catholic priesthood. A man with an inquiring mind, he tried to find the deeper meaning of everything that he encountered. His examination of the basic Christian texts led him to believe that something was amiss. A word like "virgin" bore a different meaning in Christian translation than it had in the Hebrew from which it derived. He looked further, and he found no solution.

He was a religious man, who had been brought up in a Catholic atmosphere, and now fundamental Catholic dogmas were presenting him with problems. What was he to do? His first response was to join the Protestant fold. The Salvation Army, based in England, was beginning to establish small missions in the industrial cities of France. Like many people at that time, Pallière saw the evils of working-class slum existence as the most pressing problem of all, and the Salvation Army was trying to do something. He began mission work in Lyons, but again he was disappointed. The Salvation Army meant well, but he felt there was something about their basic doctrine that left them at a loss when dealing with ordinary people.

What was that "something?" All his observations led him to conclude that it was the "Trinity," the item of belief by which Christianity separates itself from all others. At this time, he became acquainted with Jews from the small Lyons community, and he realized that theirs was a religion with no such concept to distract the mind. There was one God alone, and the only service was that related directly to Him. He studied Torah and, gratified by what he learned, he made up his mind to become a Jew himself. After all, this was the faith in which all the others originated, and it was the meanings in the Hebrew text that had led him to question what he had first been told.

When he found out more of the details of the conversion process, he became discouraged once more. The convert to Judaism had to abandon his previous non-Jewish identity altogether, acquiring an entirely new personal nature like that of all other Jews in order to approach the fulfillment of the whole Torah.

Pallière did not question the need for this, but he was not at all sure what the effect would be on himself. He was deeply attached to his mother, and he had many other relatives and friends to whom he was closely linked. How could he separate himself from all of this? Was it worth nothing in the scale of truth? And his mind was forming an even more important question, one that placed him on an original level in his own time: Why, indeed, if only the Jewish faith was the true one, had God created him as a non-Jew in the first place?

His Jewish friends saw his dilemma, and they realized the honesty with which he was seeking his true path. They made inquiries on his behalf, and they came up with a name and an address which gave hope of solving the problem. Over the southern border of France, at Leghorn in Italy, there was an ancient community of Sephardi Jews whose ancestors had fled there from the Spanish Inquisition. The rabbi of that community, Elijah Benamozeg, was a senior scholar and writer with a wide education and a liberal mind.



Pallière wrote to him, asking for a meeting. On arriving in Leghorn, Pallière received a note saying that the rabbi was coming to greet him at the small hotel where he was staying. This personal approach, far removed from hierarchy or protocol, made a great impression on Pallière, who knew he was much younger than the rabbi. This was confirmed when a knock on the door of his room announced a most ordinary-looking old man, bearded and stooping, with conventional clothes and a ready smile.

In The Unknown Sanctuary, written many years later, Pallière described what followed. The rabbi listened to him explain his doubts about becoming a Jew, and the rabbi acknowledged them all. He told Pallière that there was no duty on anyone's part to become a Jew, and that the anguish his mother might feel on being parted from her son was certainly not misplaced. He went On:

*We Jews have in our keeping the religion destined for the entire human race, the religion to which the Gentiles are subject and by which they are to be saved, as were our Patriarchs before the giving of the Law. Could you suppose that the true religion which God destines for all humanity is only the property of a special people? Not at all. His plan is much greater than that. The religion of humanity is no other than "Noachism," not because it was founded by Noah, but because it was through the person of that righteous man that God's covenant with humanity was made. This is the path that lies before your efforts, and indeed before mine, as it is my duty to spread the knowledge of it also.*

Rabbi Benamozeg explained that the present non-Jewish religions acknowledged their origins in Judaism but were not prepared to admit that Judaism was still what it had always been, preferring to insist that the Jews should convert out of their ancestors' faith.

"They are founded on the principle of the abolition of the Torah even for the Jews," he told the Frenchman, "and they ignore in the Jewish prophets all that you yourself have known so well how to find in them."

Pallière was transfixed by what he had heard. The elderly rabbi had told him that a great and far-reaching concept existed where he had thought there was nothing at all. There was a place for the non-Jew who realized Jewish truth but could not become a Jew. He had never heard of a religion which offered something to those who were not entirely a part of it, and he realized immediately that only the Jewish faith possessed the expanded views, and the humility, to make such an offer. Rabbi Benamozeg saw the effect of his words, and he added:

*The future of the human race lies in this formula. If you come to be convinced of it, you will be much more precious to Israel than if you submit to the Torah of Israel. You will be the instrument of the Divine Providence to all mankind. If you were a skeptic like so many others, you might as well preach one doctrine as another, but you have earned the right that I should speak to you as a believer.*

He smiled, and continued: "I am surprised that I have expressed myself so freely, but it is proof of my sincerity, and of the deep interest that you have inspired in me."

Such words change the whole course of the life of a man. Pallière took his leave, and the two never met again, but until the rabbi's death three years later, the two men exchanged letters carrying forward the suggestion that had been made and accepted.

Pallière had to face the task of adapting his life to a set of beliefs that he alone knew and understood, and it was not surprising that his confidence did not immediately jump to the level that was needed. He wrote, "Not to be a Christian, not to be a Jew and yet after a fashion to adopt Judaism, was an equivocal position which in that state of faith had little attraction for me."

He expressed his indecision in letters to the rabbi, who replied at length with the aim of helping his pupil to face the challenges of the new position:

*If I understand you correctly, "Noachism" seems to you a far distant and superannuated thing, and you ask how after the passing of so many centuries of progress I can dream of taking you back to the foundations of worship that existed after the Flood. Is this possible? Yes it is, and I trust you will soon see that its future prospects likewise would not be possible if they had not also been present so far in the past.*

*The "Noachic" religion is not a contrivance nor an invention. It is an established fact, discussed on every page of our Talmud, and our wise men generally admit that it is little known and much misunderstood.*

*According to the teachings of Judaism the Jews as the "priests" of humanity are subject to the Law of Moses, while the "laymen" are linked to the early universal religion alone. Christianity on the other hand introduced confusion into this, by either imposing the Law on the Gentiles through James, or abolishing it for the Jews through Paul (The Unknown Sanctuary).*

**Rabbi Benamozeg answered Pallière's heartfelt query about the importance of the non-Jewish identity:**

*Can it be imagined for a single moment that after having concerned Himself for so long with the descendants of Noah, God would give a special Law to the Jews as His "kingdom of priests" and then not trouble Himself further about the rest of the human race? Would He thus leave them totally abandoned, without revelation and without law, abolishing His ancient Noachide bond with them, so that they must rely for long centuries on their own poor reason? Not even a mortal man would behave in such a way. (The Unknown Sanctuary).*

**He went further, explaining the manner in which the Talmudic masters expounded the detailed provisions of the Seven Laws.**

*You will find there in abundance the complete elements of the code that you are seeking, and you who know Hebrew can convince yourself of it without difficulty. If one takes into account the circumstances in which the Sages discussed these questions, threatened with dire penalties even for teaching to their own people, their words unmistakably bear the Divine seal. They make an impression on the faith and the admiration of everyone, they rise to heights that even you do not dream of; it is Rabbinic Judaism and its authorized interpreters, the princes of wisdom and dedication. (The Unknown Sanctuary).*

**Pallière was convinced. He continued on his path and eventually came into positions of responsibility in both the Jewish and non-Jewish worlds that no one else had ever held at the same time. He earned the love and respect of all who came into contact with him. For the rest of his life, the memory of his dialogue with Rabbi Benamozeg inspired him. He described the meaning that it held for him in the personal sense.**

*One cannot sufficiently admire the way in which the master used language that a young Catholic would understand. But what was even more remarkable was that he was not merely assuming a position for the occasion, because of the nature of the argument; he was giving his beliefs an exact expression. And I say simply that no human being ever spoke to me as he did. (The Unknown Sanctuary).*

**The Rabbi had given him the comfort he needed when he wrote,**

*Why do you speak of feelings of isolation? I see all around you a great multitude of believers. I grant*

*you that the outward signs may not be visible, but nevertheless you will truly be of the community of your brethren, the community of the future. For this, according to the Jews, is the true religion of the Messianic times.*

Now Pallière knew who and what he truly was, and many people came to know of how Torah applied to non-Jews through his example. But the world around him was afflicted with evils, turning toward the turmoil of the First World War, the Russian Revolution, and the rise of Nazi power. The Jews were facing the terrible challenge of modern machine persecution, and he alone could not lead the non-Jewish peoples out of their situation. During the Nazi occupation of France, he was compelled to stop his work for fear of the Gestapo, but they did not come to harm him of their own accord. Hitler had no idea what he represented and therefore was not afraid of him. He died in 1949, beloved by everyone who had known him, leaving his writings and his example to those who would come after. (Rabbi Bindman, The Seven Colors Of The Rainbow, Resource Publications, Inc. San Jose, California, 1995, p. 25-32).



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# AIME PALLIERE'S TREATISE ON THE LAWS OF NOAH...THE UNKNOWN SANCTUARY

Among the codes of cuneiform law which the ancient Near East has bequeathed to us, the three that have attracted the greater share of attention are:

- the Hammurabi Code,
- the Assyrian Laws,
- the Hittite Code.

In order to evaluate the substance of these codes, students have subjected them to comparison with Hebrew law, in a number of separate studies. The scholar's desire to compare the Mosaic Code and the codes of the ancient Near East is predicated upon similarities in style and in point of view which they possess. For the critical historian, such a comparison becomes meaningful in light of the evidence presented by the dean of American biblical archaeologists, William F. Albright, to establish the basic antiquity of Hebrew Law. W. F. Albright, in his "The Law That Bound Israel," Life, December 25, 1964, volume 57, #26, page 56, states: "The basic antiquity of these [Mosaic] laws has been proved by the discovery, since 1901, of six codes of cuneiform law, all composed during the eight centuries before Moses' death, which occurred about the middle of the 13th Century B.C." This, Albright's most recent statement on the subject, meshes well with his statement of view of some twenty-two years earlier: "There can be no doubt that archaeology has confirmed the substantial historicity of Old Testament tradition." (Albright, Archaeology and the Religion of Israel, Baltimore: The Johns Hopkins Press, 1942, page 176.)

The judgments that emerge from the various comparative studies are represented in the concluding generalization of J.M. Powis Smith's treatment, stating:

*But neither Babylonian, nor Assyrian, nor Hittite laws attain an equal level with Hebrew law in the moral and spiritual sphere. In the fields of honesty, social justice, sympathy for the poor, and consideration for foreigners the Hebrew law far surpasses all previous and contemporary law (Smith, The Origin and History Of Hebrew Law, Chicago: University of Chicago Press, 1960, p. 279.*

Pertinent for our study is yet another group of laws associated with the ancient Near East: Noahide Law; or the Seven Laws of the Sons of Noah, as they are called in the Midrashic and Talmudic sources. In the information that follows on this website the legal dicta of the Noahide system will be identified, its content will be juxtaposed to that of the system applying for Jews, and conclusions on the fundamental nature of Noahism will be drawn.

## PROOF THE THE LAWS OF NOAH EXISTED

There is almost no archaeological evidence to the effect that the Seven Laws of Noah actually held sway around the time of the biblical Noah, some four thousand years ago; but the result of these

**laws can be seen from the historical record.** One leading archaeologist, W.H. Boulton, considered significant the **total absence of idols among the relics found in the earth strata belonging to the post-Deluvial era, and some scholars see in this the influence of Noahism which, in opposition to the Near Eastern religions of the time, forbids idolatry.** W. H. Boulton, in his Babylon Assyria and Israel, London: Sampson Low, Marston and Company, 1924, pages 39-41 states: **"It is noticeable that in the days immediately after the flood religion consisted of pure monotheism. There are indications that such a religion existed in Babylonia, though its adherents were few and it soon died out."**

**What we just saw are two amazing facts:**

- **The almost total absence of idols in the earth strata in post-Deluvian civilizations**
- **An almost pure monotheism immediately after the flood**

But such reasoning is at best inconclusive, for the argument is based on the non-discovery of ancient idols. Furthermore, neither does the Talmud, the main sourcebook of Noahide law, claim a wide acceptance of Noahism in any society. On the contrary, the Talmud indicates that the Seven Laws were honored more in the breach than in the observance. However, it is not clear whether this reported disregard of the Seven Laws refers to a specifically early or late historic period, or to both.

**Repeated discussion on the Laws of Noah throughout centuries of world literature leaves no doubt about the reality of Noahism as an enduring legal and moral influence.** For example, the renowned seventeenth century scholar, Hugo Grotius, often cited the Laws of Noah as an early source of international law. Hugo Grotius states, in his De Jure Belli ac Pacis (in translation by F.W. Kelsey), London: Wildy and Sons, 1964: **"To the human race we find that the law was thrice given by God: Immediately after the creation of man. A second time in the renewal of human kind after the Flood,"** page 45; **"In Hebrew we find 'the pious ones of the Gentiles', as we read in the title of the Talmud. . . These, as the Jewish teachers themselves declare, were bound to observe the laws that had been given to Adam and Noah, to abstain from idols, from blood, and from other things which will be mentioned in their proper place,"** page 46; **"In this connection belongs the tradition which is found among the Jews that several laws were given by God to the sons of Noah,"** page 60; **"In favor of our interpretation we have the authority of Abraham who, being not ignorant of the law given to Noah, took up arms against four kings,"** page 59. (I. Husik, "The Law of Nature, Hugo Grotius, and the Bible," Hebrew Union College Annual, Volume II, pages 381-417.

## THE BENAMOZEGH EPISTLES

Before all things I wish you to be fully assured that the Noachic religion that you say you heard mentioned by me for the first time (and the majority of people are in your class) is not a discovery that I personally have made, still less is it of my contriving, a sort of more or less happy polemic expedient. **No, it [the Noachic religion] is an established fact discussed in every page of our Talmud, generally admitted by our wise men to be little known and much misunderstood** (Aime Palliere, The Unknown Sanctuary, New York: Bloch Publishing Co., 1928, p. 141).

If I understand you correctly, Noachism seems to you a far distant and superannuated thing, and you ask how, after nineteen centuries of Christianity, after all the religious progress that our Bible and your Gospel represent, I can dream of taking you back to the rudiments of the worship founded after the flood: Is this possible? Yes, and is it possible that you do not see that perpetuity, that future immutability could not exist save on condition that they also existed in the past? There is no doubt that the Bible, aside from the universalistic passion of the prophets, gives the impression that in the carrying out of the compact made with the fathers, God was chiefly concerned with the chosen people, to the exclusion of other peoples. Hence, the accusation leveled against Judaism that it could never rise in its entirety above the conception of a national God. But, can it be imagined for a single moment that after having concerned himself so much with the descendants of Noah, which means



with all humanity according to Genesis, God after long centuries of waiting would give a special law to the Israelites appointed to be the priests of humanity, and would not have troubled himself in any way about the rest of the human race, rejecting it, until the appearance of Christianity, leaving it totally abandoned, without revelation and without law? And again is it reasonable to conceive that in abolishing the Noachide covenant of Genesis - and where is that abolition to be found - would God during all this long interval leave no other resource to man than the help of his poor reason? This would have been unreasonable, unjust, imprudent, unworthy even of a mortal, for it would entirely undermine faith in the necessity of Revelation.

**No, no; all this is impossible, and consequently not only has the Noachide law never ceased to be in force but even Israel, with its special code, Mosaism, was created for it, to safeguard it, to teach it, to spread it. The Jews thus exercised, I repeat, the function of priests of humanity, and found themselves subject in this way to the priestly rules which concern them exclusively: the law of Moses.**

**But you ask me, where can one find the code of this Noachic Law, of this universal religion, which is true Universal faith? First, admit that if this code did not exist, it would be the fault of God himself not to have established it, or not to have assured its perpetuity. Nobody, indeed, will maintain that the Noachic covenant of Genesis is but an unimportant incident and not a matter of great moment. Further, do you not see that Genesis itself contains precepts given to Noah for all his descendants?** This solemn covenant of God with Noah and his offspring is recalled by Isaiah 54:9; it is a covenant sanctioned by the divine promise with the rainbow as pledge of perpetuity.

*Isa 54:8-10 8 In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the LORD thy Redeemer. 9 For this is as the waters of Noah unto me: for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee. 10 For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the LORD that hath mercy on thee. (KJV)*

Up to the last pages of the Prophets, Noah is with Daniel and Job, one of the three just men, held up as examples.

And yet all this is a small matter compared to the great things which the Talmud reveals to us. This monument of tradition occupies itself in fact with a marked predilection for every thing that concerns the Noachic religion and legislation (Aime Palliere, The Unknown Sanctuary, New York: Bloch Publishing Co., 1928, p. 142-145).

Not alone does the **Talmud** comment upon, and develop as far as possible, the Mosaic and prophetic texts on this subject but it **opens wide the sources of tradition, rich in many other ways, concerning the ideas of this universal religion.** And this, mark well, at the very moment when Israel, its savant in the lead, was exposed to continual persecution and was placed under the ban of humanity. Yes, it was between two scaffolds, between two funeral pyres, that these great sages, these wonderful martyrs, discussed and codified with amazing strength of spirit and with angelic serenity, the religion of humanity, the Noachic law, as much as, and even in greater measure than the Jewish laws themselves (**especially Sanhedrin 56-60**).

You seem dissatisfied about the antiquity of Noachism, and you do not realize that antiquity is the most infallible sign of truth. Consequently the further back it goes the more it appeals to us. You ask for subsequent developments. **Nothing hinders you from achieving them. It is indeed the spirit of the Noachic revelation, as it is of the Mosaic revelation, and that is the same Revelation, that it is changeless and progressive at the same time.** You want nothing to do with simple deism and you are right a thousand times; I speak of the deism of the philosophers. **As to the Noachic deism, it is the pure monotheism of Moses and of our prophets, and in dogmatic definition, there is in reality, and there should be, no distinction**

between Mosaism and Noachism. The only difference is of a practical nature. It consists simply in a little more freedom granted according to Noachism as to metaphysical or even theological speculations. Very far from permitting it to sink into pure rationalism, our tradition imposes upon the Noachic proselyte, called later the proselyte of the gate, one formal condition, the acceptance of this same religion, not at all as the simple fruit of human reason but as the teaching of divine Revelation. What more could you desire?

I have just spoken of the proselyte of the gate, that is to say, of the Noachide in person. It is, in truth, with the Noachide himself that the Pentateuch is concerned in specifying that this proselyte is in no way obliged to observe the Mosaic law. This is to say that the Torah obliges us to give to him the animal which is forbidden to us Jews to eat. We must give it to him instead of selling it to the stranger or Gentile or pagan, obvious proof that according to the Pentateuch this proselyte is no longer considered a stranger or pagan, neither is he assimilated to the Jew. So what does he represent, if not precisely this Noachide whose name sounds so strange to your ears?

*The difficulty which you experience does not hinder the Noachide from becoming a part of the Church Universal; on the contrary, it is the Noachides themselves who make up the faithful, the people of that true catholic church of which Israel is the priest.*

Israel would have no reason to exist if these people of God did not also exist. What are the priests, I ask you, without the laymen? What would I, a Jew, be if you who are not a Jew were not here as a faithful member of the great Congregation of God in whose services I find myself placed? (Aime Palliere, The Unknown Sanctuary, New York: Bloch Publishing Co., 1928, p. 147-149).

I have said that you are free to become a priest - I mean a Jewish priest - or to remain a Noachide - that is to say, a layman. But know that in remaining a layman you will be free - and the Jew is not so - to take from the Jewish Law and from Mosaism all that suits your personal religious need in the way of precept, but which would not be an obligation, while the Jew has not the freedom to choose; he is subject to the entire law. (Aime Palliere, The Unknown Sanctuary, New York: Bloch Publishing Co., 1928, p. 150).

Let me interject momentarily that the above precept that the non-Jew can take upon himself other mitzvoth over and above the minimum is found in the 56th chapter of Isaiah and by doing "chooses those things that please God:"

*Isa 56:1-8 1 Thus saith the LORD, Keep ye judgment, and do justice: for my salvation is near to come, and my righteousness to be revealed. 2 Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the sabbath from polluting it, and keepeth his hand from doing any evil. 3 Neither let the son of the stranger, that hath joined himself to the LORD, speak, saying, The LORD hath utterly separated me from his people: neither let the eunuch [non-Jew] say, Behold, I am a dry tree. 4 For thus saith the LORD unto the eunuchs that keep my sabbaths, and choose the things that please me, and take hold of my covenant; 5 Even unto them will I give in mine house and within my walls a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off. 6 Also the sons of the stranger, that join themselves to the LORD, to serve him, and to love the name of the LORD, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant; 7 Even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called an house of prayer for all people. 8 The Lord GOD which gathereth the outcasts of Israel saith, Yet will I gather others to him, beside those that are gathered unto him. (KJV)*

I come to the questions you put to me on the subject of the Code of Noachism. Know that the primitive form of all revelation which continues even after the introduction of the Mosaic Law, and which still exists in our own day in the heart of the Jewish people, the form which biblical teachings have long preserved, comes of oral tradition. The same condition obtained in regard to the first Christian documents, and it is not surprising that the Noachic religion found itself in the same position and that everything connected with it was scattered through the Old Testament, and in the written documents where the ideas of tradition were successively introduced - Mishna, Talmud, Midrash, etc.

You would have experienced serious embarrassment if, at the time of the patriarchs. . . anyone had asked you where the code of religion was then. Nevertheless, this code existed, and the existence of a religious law constituting a statute to which the Gentiles were bound to conform cannot be contested.

It is thus from the deep source of Hebrew tradition, placed in these literary monuments that I have just named [Mishna, Talmud, Midrash], that one must drink without fear of ever exhausting it. This is its glory and this makes it possible to measure the extent of its mission. (Aime Palliere, The Unknown Sanctuary, New York: Bloch Publishing Co., 1928, p. 157-158).

You seem to see the phantom of individualism rising up against you. Why speak you of isolation? I see all about you an infinite multitude of believers! I grant you that the outward signs may not be visible, but nonetheless you will truly be of the communion of God, the Church of Abraham, which the prophets foretold and which was, in a smaller or larger measure, established in the world by the work of Christianity and of Islam, but above all you will be in the communion of Israel, which must recognize in you the perfectly legitimate representative of Noachism, of the true believers of the future.

## ABSENCE OF TEXT

That we know anything at all about the Hammurabi, Hittite, or Assyrian Codes is due to the preservation of the ancient cuneiform tablets and stones upon which the statutes of these codes were engraved. However, there exists no original text of the Noahide code, and never was the existence of such a text ever reported. The earliest sources to give systematic treatment to Noahide Law are talmudic, and the earliest book of the Halakha which undertakes to delineate the Seven Laws is the Tosefta, attributed to Hiyya bar Abba, born circa 160.

Nevertheless, a 1948 study by Philip Biberfeld tries to surmise the existence of an early Noahide legal system from due scrutiny of the extant Near East codes. (Philip Biberfeld, "The Bible and the Ancient Law Codes" (An Appendix), Universal Jewish History. New York: Spero Foundation, 1948, pages 129-156).

Biberfeld begins by posing the oft-mentioned problem concerning the seeming hodge-podge arrangement of statutes within the Hammurabi Code, the Hittite Code, and the Assyrian Code. A second problem he raises centers on the occasional point of great similarity among these three law codes, a midst some wholly dissimilar material, in these three codes. Then Biberfeld focuses attention on the Noahic laws and notes their serial arrangement in the Talmud. As enumerated in the Babylonian Talmud, Sanhedrin 56a, the Seven Laws of Noah are:

- 1. Justice. (An imperative to pursue social justice, and a prohibition of any miscarriage of justice.)
- 2. Blasphemy. (Prohibits a curse directed at the Supreme Being.)
- 3. Idolatry. (Prohibits the worship of idols and planets.)
- 4. Illicit Intercourse. (Prohibits adultery, incest, sodomy, and bestiality.)
- 5. Homicide. (Prohibits murder and suicide.)
- 6. Theft. (Prohibits the wrongful taking of another's goods.)
- 7. Limb of a Living Creature. (Prohibits the eating of animal parts which were severed from a

living animal.)

Making use of the above categorization, Biberfeld observes that the other three codes admit of the following breakdown: For text of the three cuneiform codes translated to English, see: Smith, The Origin And History Of Hebrew Law, Chicago: University of Chicago Press, 1960, p. 181-274).

## HAMMURABI CODE

Sections:

- 1-5 1. Justice.
- 6-126 2. Theft.
- 127-193 3. Illicit Intercourse.
- 193-282 4. Homicide.

## HITTITE CODE

- 1-18 1. Homicide.
- 19-186 2. Justice and Theft (mingled).
- 187-200 3. Illicit Intercourse.

## ASSYRIAN LAWS

- 1-2 1. Blasphemy and Theft (committed by a woman).
- 7-55 2. Illicit Intercourse and Homicide.
- Parts II and III 3. Theft and Justice.

*Biberfeld draws attention to the fact that the subject heads included in the above 3 law codes can be classified within the framework of the Seven Noahide Laws. Not, of course, that each code possesses a counterpart to each of the seven Noahic areas of law, but that each code contains what it does because that is what it inherited from the Noahic tradition. In addition, Biberfeld notes a tendency for the seriatim arrangement of the subject heads in the three codes to correspond to the order assigned to the Seven Laws of Noah by the talmudic source.*

Pointing further to the numerous similarities in style, order, and phrasing which the cuneiform codes have in common with the juridical sections of the Pentateuch - which in turn share with the Noahide tradition a common Divine source - Biberfeld concludes: The Hammurabi, Hittite, and Assyrian laws have ultimate roots in the earliest Near Eastern legal tradition, namely, the Seven Laws of Noah. That is, each of the cuneiform codes records a separate partial reconstruction, development, or adulteration of a then waning Noahide system.

In closing it is best to understand the seven laws as general categories; the 613 are specific precepts. For example, the single Noahide law against sexual immorality prohibits adultery, sodomy, and various types of incest. Yet, each of these is enumerated separately among the 613 Commandments in Biblical Judaism. This means that the 7 Laws of Noah are in themselves categories comprising a collection of laws under each category; the total of which is 66. Added to this the concept of Isa. 56 where the non-Jew can take upon himself other Commandments and Laws that please God then one easily sees that they are not limited by the elementary precepts of the Covenant of Noah but can

**grow in knowledge and obedience to the Creator.** Aaron Lichtenstein, **The Seven Laws of Noah**, The Rabbi Jacob Joseph School Press, New York: 1981, pp. 3-18).





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# ELIJAH BENAMOZEGH ON THE UNIVERSALITY OF GOD'S LAW FOR BOTH JEWS AND NON-JEWS (NOACHIDES)

Elijah ben Abraham Benamozegh was an Italian Rabbi, theologian, philosopher, and Kabbalist. Many of his works were left in an unpublished state upon his death and later assembled and published by his students. One of his greatest gifts to mankind was his thoughtful analysis and presentation of God's universal religion. We see in his writings the relative tolerance of other religions-not, of course, in the sense that such religions were seen as equally valid alternatives to Judaism and Biblical faith, but rather that all serious creeds were felt to embody universal truths and could therefore be encountered with civility and even respect instead of the relentless hostility and fear that had characterized interreligious relations in the West since the triumph of Christianity.

His essential thesis can be stated thus: Judaism, the recipient and gardian of God's unique, eternal revelation, has been ordained to communicate to the nations of mankind the universal essence of this revelation, which is crystalized in the Seven Commandments of Noah. In order to fulfill this vocation, Judaism must at all costs preserve the purity of its own identity. It must form, as it were, a priesthood, a consecrated elect, to serve mankind's religious needs. This is the meaning of Israel's election; and this is why Israel itself has been given not seven but 613 laws, or mitzvot, many of them difficult, obscure, seemingly arbitrary, which together are intended to preserve Israel's separateness, and thus its historical identity, so that it may pursue its providential task as "the light to the nations" of this Divine Revelation. This task is, in fact, the only reason for Israel's existence and persistence. Judaism itself, therefore, cannot possibly constitute "universal religion" but it must be the source and touchstone of that which validates the religion or religions of the nations. Israel and the rest of mankind are thus two entities, but the difference is one of function, not of merit. Ideally, Israel and mankind will relate to each other in a mutually advantageous symbiosis: Israel performing the awesome task of channeling God's mitzvot to men, serving as proximate source of authentic religion (and inversely as censor of the inauthentic religions) whereby all mankind comes to acknowledge the central "Noachide" core of God's universal Revelation or Law as the essence of God's Divine intention for man as seen in obedience to His Laws and Commandments (Elijah Benamozegh, Israel and Humanity, Paulist Press, New York, 1994, p. 6).

## THE UNITY AND UNIVERSALITY OF GOD'S LAW FOR BOTH JEWS AND NON-JEWS

The Mosaic Law accepts as legitimate the presence in the land of Israel of foreigners who do not adhere to the Mosaic religion. Such a "proselyte of the gate" or resident stranger (ger-tosbay), fellow-citizen though not co-religionist, is to be distinguished from the "proselyte of the law" (ger-tsedek), who has completely converted to Judaism. Not only are proselytes of the gate exempt from the dietary prohibitions in the Law, but Israelites, who cannot eat the flesh of an animal which has not been ritually slaughtered, are

urged to give it to them rather than sell it to an ordinary stranger [Dt 14:21]1 (Avodah Zarah 20a). **This statute is valuable to us for two reasons:**

- **the charitable motive which inspires it, and**
- **its clear recognition of a legitimate though non-Mosaic category of religion.**

The authentic spirit of Judaism appears unambiguously when we find it affirming that there exist just men among the Gentiles, men loved by God, whose merits are responsible for the prosperity of the nations, Job is not the only such figure whom the sages cite as a just man par excellence. The Bible provides many other examples. Here, for instance, is a remarkable passage in Isaiah about virtuous pagans:

*Isa 56:3-7 3 Neither let the son of the stranger, that hath joined himself to the LORD, speak, saying, The LORD hath utterly separated me from his people: neither let the eunuch say, Behold, I am a dry tree. 4 For thus saith the LORD unto the eunuchs that keep my sabbaths, and choose the things that please me, and take hold of my covenant; 5 Even unto them will I give in mine house and within my walls a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off. 6 Also the sons of the stranger, that join themselves to the LORD, to serve him, and to love the name of the LORD, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant; 7 Even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called an house of prayer for all people. (KJV)*

**Answer for yourself:** Are the "foreigners" in this passage those who have converted entirely to Judaism? **No!**

The name given to them here, even **after their conversion**-b'nei ha-nechar, literally "sons of the stranger"-strongly suggests otherwise. Moreover, the language attributed to them makes the supposition not less improbable.

**Answer for yourself:** Would they be likely, even after their affiliation with Judaism, to say that the Lord keeps them apart from their people?

And the final verse of the passage proves amply that it is a question of **other** peoples and all races without distinction. **As for the reference to the Sabbath, we must recall that the Noachide has the option to observe one or more of the Mosaic mitzvot as he chooses, including the Sabbath.** But we must add that rabbinic tradition prescribes a half-rest for the ordinary proselyte of the gate, the true Noachide, on the seventh day. This principle seems consistent with the text just quoted, and with two other passages in the same book.

*Isa 56:2 2 Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the sabbath from polluting it, and keepeth his hand from doing any evil. (KJV)*

In the second passage, the Sabbath is joined by the New Moon (first day of the month)-both of them days which close one period and open a new one-as future festivals for the entire human race:

*And New Moon after New Moon, And Sabbath after Sabbath, All flesh shall come to worship Me-said the Lord. (Is 66:23)*

The compatibility of Sabbath observance with the legal position of the Noachide is revealed not only by rabbinic legislation but also by history. **It is truly a curious spectacle: pagans who have not become Jews nevertheless observing certain Jewish religious practices, and especially the Sabbath! Historical critics have pointed this out though they have not explained it.**

Many of those who were attracted to Mosaism [says Renan simply] limited themselves to the observance of the Sabbath.

A similar purity of life and abhorrence of polytheism were what these small groups of pious men had in common, while shallow pagans merely said of them, "They lead the Jewish life!" (Ernest Renan, les Evangiles et la second generation chretienne, Paris 1877), p. 231.

Horace (Satires 1.9.69) speaks in one of his satires of the "thirtieth sabbath" (tricesima sabbata), which seems to suggest that it was the custom among the pagans to number their sabbaths. The observers of this custom were apparently numerous, since the poet, who mocks it, presents himself as a free-thinker, unimpeded by such scruples. Seneca, too, in his book (De Superstitione) against superstitions, jeers at the Jewish Sabbath, which had attracted not only the Judaizing Romans but even the larger mass of people. Philo, speaking of the efforts of the Jews to convert barbarians and Greeks, exclaims:

*Where then is the Sabbath not observed? Where indeed is it not celebrated as religiously as the annual ritual of the great fast?*

M. Ilavet, who quotes these words, adds:

*The poetry of Horace, that of Ovid, and other texts as well, prove that Philo has told nothing more than the truth.*

*The acceptance of the Sabbath has been Judaism's chief victory, its most striking and lasting success, since the Sabbath is still observed today by many in Christianity and all Islam* (Ernest Haver, Le Christianisme et ses origines, vol. 3 (Paris: Calmann Levy, 1884), p. 457.

We must note that alone of all the Jewish holy days, the Sabbath has a universal meaning and scope. It is not, indeed, a matter of commemorating the exodus from Egypt, nor the beginning of the year (like the Rosh ha-Shanah holy day of Remembrance); it is not an agricultural festival, nor a fast-day of Atonement for transgression of the Law. Instead, it is an assertion of faith in the creation of the world-or, better, in the divine origin of things. We can thus see why, in view of its universal significance, the Sabbath has been more or less rigorously prescribed for the ordinary Noachide. Because it answers a human need and speaks to man's moral nature, the weekly day of rest has quite naturally been adopted by men everywhere.

There is another reason for the popularity of the Sabbath in the Roman Empire: it was probably not without precedent in pagan antiquity itself. Though the seven-day week was originally unknown at Rome, it now seems clear that it existed among the Babylonians, which would explain the probably Chaldean origin of the word *sabbath*. In the poetry of Hesiod and Linus we read:

*The seventh day is a holy day; in it all things were completed. The seventh day is fair, it is the origin of all things, it is the first and the last, it is perfect and fulfilled* (Hesiod, Works and Days, 765-828).

To be sure, these verses are regarded as an interpolation of Hellenized Jews; but even if they are, at least they take for granted a mental climate in the pagan world which would be sympathetic to them.

Circumcision was another of the mitzvot of the Mosaic Law which was often accepted by the proselytes of the gate. Some of the sages have considered it to be obligatory for them, but this is questionable. Maimonides is very explicit on the matter. He asserts in so many words that the Noachide, or proselyte of the gate, was **not** required to observe circumcision, and he defines him in this way: "A Gentile who has accepted the seven precepts of Noah, but [is not obliged to undergo] circumcision or immersion."

These words, with which Maimonides summarizes the ancient Jewish Oral Tradition, are of prime importance for the history and understanding of the origins of Christianity. They show that the Jewish doctrine here

surpasses in religious tolerance the Christian form of Noachism, which **does** require baptism.

Renan emphasizes the existence of the authentic Jewish doctrine when he writes:

*The law prescribed by the early Church for new converts from paganism was nearly identical with the code of Noachic precepts . . . which were prescribed for all proselytes. A man who wrote at about the same time (under the borrowed name of the well-known Greek moralist Phocylides) a small work on Jewish natural ethics, simplified for the use of non-Jews, comes to a similar conclusion* (Ernest Renan, St. Paul (Paris: Levy, 1869), p. 90).

## THE GODFEARERS

The passage from Isaiah which we quoted above, on the Noachide Gentiles or proselytes of the gate who observe the Sabbath, is not unique in the Bible. There is a considerable number of other texts in which mention is made of "God-fearers," Gentiles whose religious position is (from the Jewish point of view) legitimate.

This name seems to refer to all those who-without either belonging to the Jewish community or practicing the Jewish religion-yet conscientiously and with sincere intent observe the Noachide Law, whether they dwell amidst the Jews in the land of Israel or among the followers of other religions in whatever land it may be. And we must note at once that this term *God-fearers* is used in Scripture whenever it is a question of the conversion of Gentiles.

*"May God bless us, and be feared (JPS 2 "Revered") to the ends of the earth" (Ps 67:8).*

*"The nations will fear the name of the Lord, all the kings of the earth, Your glory" (Ps 102:16).*

When Exodus wishes to indicate those Egyptians who believed in the predictions of Moses and brought their slaves and livestock in from the fields to shelter, it also calls them...

*"those . . . who feared the Lord's word" (Ex 9:20).*

And what proves that it is not merely a question of some fleeting attraction to the prophetic utterance of Moses but rather a kind of basic Judaism without constraint of law is the substantial multitude of Egyptians who left the country with Israel.

The expression "men who fear God" is found in the other biblical books in the same sense as in the Torah. In two passages which forcefully extol the universal religion, the Psalms reserve a special place alongside Israel and the priestly tribe of Levi for those Gentiles who, though not adhering to Judaism, are converted to the God of Israel:

*Let Israel declare, "His steadfast love is eternal." Let the house of Aaron declare, "His steadfast love is eternal." Let those who fear the Lord declare, "His steadfast love is eternal." (Ps 118:2-4)*

*O house of Israel, bless the Lord; O house of Aaron, bless the Lord; O house of Levi, bless the Lord; you who fear the Lord, bless the Lord. (Ps 135:19-20)*

The last reference is surely not to the "proselytes of the law," who were no longer distinguishable from other Jews, but to those, whatever their people or land, who have no connection with Judaism yet worship God. Although such persons have no obligation whatever to obey the Mosaic Law, their worship of the one authentic God gave them the right to be considered as belonging, along with Israel, to the true religion, whose rituals were celebrated by the priestly family of Aaron on behalf of

all.

There is a most relevant passage in Psalm 22:

***You who fear the Lord, praise Him! All you offspring of Jacob, honor Him! Be in dread of Him, all you offspring of Israel! (Ps 22:24)***

Commenting on these words, Ibn Ezra says that the first sentence applies to the Noachides, or pious Gentiles. This interpretation is confirmed by the context, for in the preceding verse, Israel declares, "Then will I proclaim Your fame to my brethren," referring to other peoples.

It is known that the Rechabites led an independent existence in the midst of Israel. The Rechabites were a small religious sect of ascetic habits, first mentioned in Jer. 35:18 and later in Ta'anit 26a.

**Answer for yourself:** What was their religion? It is not likely to have been Mosaism, for then we should not be able to account for the famous passage of Jeremiah in which God sets forth, as an example to the Israelites, the obedience of the Rechabites to the commands of Jonadab, son of Rechab. If they had been Israelites, they would have been lauded for their fidelity to the law of Moses.

Besides the Rechabites, we find another enclave of Gentiles in the midst of Israel, the Gibeonites. The Gibeonites were a Canaanite people with whom Joshua established a friendly pact, later modified (Josh. 9:3-27). They were respected by the Jews without being in any way committed to the practice of Mosaism.

When Solomon ordered a census of the foreigners or Noachides living in the land of Israel, their numbers came to 153,600, and they were chosen to work on the construction of the Temple (2 Chr 2:16-17). They also had a role in the music of the Temple. All this was animated by the same spirit as we find in Moses' attitude toward his proselytes, in Joshua's treatment of the Gibeonites, and in Isaiah's prophecies.

If we turn to the Greco-Roman period, it is easier still to discern the existence of Noachides. The evidence is abundant. For our purposes, a single quotation should suffice. M. Havet writes:

***It is clear that Jews and Judaism exercised a considerable influence in Rome. They had long been scattered across the Greek lands of Asia and Europe. There were Jews everywhere, Jews by birth or by circumcision, and surrounding them, worshippers of God, or Judaizers, who, though not circumcised nor observant of all the Mosaic practices, read the Holy Books and sent their money and tribute to the Temple in Jerusalem*** (Haver, Le Chistianisme et ses origines, vol. 2, p. 150).

According to some historical critics, the proseukes were meeting-centers in places where there were no regular synagogues; but these proseukes may well have been Noachide synagogues. Perhaps indeed they were not separate buildings but only that part of each Jewish synagogue intended for the use of proselytes of the gate. It seems, in fact, rather likely that when the Israelites erected their houses of prayer, they tried more or less to imitate the layout of the Temple in Jerusalem, whose outer part was open to the Gentiles. Thus, in the Christian churches of the first centuries, a special place was reserved near the entrance for catechumens. For the Christians, however, this was an altogether temporary situation, meant for those awaiting baptism and complete initiation into the sacraments, whereas in Judaism this religious role for the Gentiles was perfectly legal and permanent.

Wherever the influence of Judaism was felt in the entire Greco-Roman world, a constantly growing number of pagans, influenced by Israelite teaching, maintained close relations with the synagogues. Noachide groups were formed and meeting-places established where Gentiles who rejected the old errors of polytheism practiced a religion different from Mosaism but corresponding exactly to what the sages describe as the only religion binding upon non-Jews: Noachism.



There is extensive evidence that the Jews did not regard their own religion as the single mode of worship suitable for the pagans.

*The Jews disposed toward proselytism [writes M. Renan] have always felt that the part of their religion appropriate for mankind as a whole is its essential monotheism, and that all the rest-Mosaic institutions, messianic concepts, and the like-constitutes a second level of faith which is the special prerogative of the children of Israel, a kind of family inheritance which cannot be passed on to others* (Renan, St. Paul, p. 46).

This is accurate, except with respect to messianism, which, far from being the exclusive heritage of Israel, has in fact a basically universal character, inasmuch as its most conspicuous feature is its concern for the religious development of mankind. Renan adds:

*The Pharisees did not believe that the Law applied to the entire human race. What in their eyes was most important was that there should always be a holy tribe to observe it and to form a living actualization of the revealed Ideal* (Ibid., p. 87).

## THE "CATHOLICISM" OF ISRAEL

It is worthwhile noting how diverse are the eminent thinkers who have understood both the particularist character of Mosaism and the universal religion of which Mosaism is the form appropriate to the Jews.

Spinoza tells us that the laws which God revealed to Moses are for the Jews alone and not binding upon any other people.

*I have asked myself [he adds] why the Jews have been called God's chosen. Now believing as I do that this means only that God chose them to occupy a particular territory where they might live comfortably and safely, I deduced from this that the laws which God revealed to Moses are nothing more than the particular code of the Jewish people.*

The philosopher's explanation of the election of Israel seems at first sight rather curious, but essentially we find in it the biblical and rabbinical idea that the land of Israel, like Israel itself, belongs in a very special way to the God of Israel. What is most remarkable in this passage from Spinoza is that when he turns from the special religion of the Jews to the idea of Noachism, he calls the latter the true universal religion:

*Then I wished to know if the universal religion-I mean the Divine Law revealed by the prophets and the apostles to the entire human race-is different from that law which the natural light of reason reveals to us* (Tractatus Theologico-Politicus, "Preface" (1670).

There is no doubt that Spinoza's thought here conforms to the ideas which I am attempting to put before the reader. Alongside Mosaism, the national code of the Jews, there is a universal law, a catholicism, of which the catholicism of the Christian apostles has been but an imperfect realization.

As for Philo, we have seen that he interprets Judaism faithfully when he teaches that the light of reason alone would be enough to lead all men to monotheism, which is at the heart of authentic Judaism, and the rabbis have declared in theological terms:

*"Whoever renounces idolatry is a true Jew," and "Whoever renounces polytheism thereby affirms the entire Law* (Megillah 13a; Kiddushim 40a).

No one has better formulated this conception of the catholicism of Israel than Josephus, writing for the pagans.

*The object of all his works is the same [says Renan]. He preaches theism to the idolator, and the precepts called Noachic, that is, a Judaism simplified for their use, reduced practically to the proportions of the natural law. It required the observance of only two or three prohibitions, which even the most liberal Jews regarded as virtually part of natural law* (Renan, Les Evangiles et la second generation chretienne, p. 161).

The same author adds that this basic Judaism differed from Christianity only in the importance which the latter ascribed to the role of Jesus, and that Josephus distilled it to a kind of theism, while acknowledging that circumcision and other peculiarly Jewish practices were proper for ethnic Jews, and that every man's religion, to be authentic, must be freely adopted.

*On every page, Josephus' amiable philosophy speaks forth, sympathetic to virtue wherever it may appear, regarding the ritual precepts of the law binding only for Israelites, declaring straightforwardly that every just man has the essential capacity to become a son of Abraham* (Ibid., p. 249).

But where the eminent Renan errs is in representing as a special conception of Josephus this Judaism which is within the reach of all; for in fact it is nothing other than Noachism, the religion of the Gentiles, as perceived by the Pharisees and by all Jews who understood Hebraic tradition.

This conception of Judaism may be found even among the Fathers of the Christian Church. Eusebius, in his *Preparation for the Gospel*, characterizes the Mosaic religion very judiciously, and asserts that it has authority only over Israel. According to him, Moses changed none of the doctrines of the Patriarchs:

*He [Moses] was able to lay the foundations of a system of law and a political constitution only by staying in harmony with the way of life of the men who surrounded him* (Eusebius, *Praeparatio Evangelica* 8.8).

But Moses left unchanged not only Jewish doctrine but also Noachism, which remained for him and his successors, as for those who had gone before, the sole religious obligation of the Gentile. And we must add that the legislation which Moses gave Israel (and which was for Israel alone) addresses the particular needs of Israel's priestly calling.

## EQUALITY AMONG MEN

Generally speaking, Hebraism has preached and practiced civil and political equality among men, whether Israelites, proselytes, or ordinary Gentiles. It has been noted, quite accurately, that whereas the doctrine of force as its own justification prevailed everywhere in paganism, Judea was the first nation to exhibit respect for the rights of man.

*In the vastness of the Roman Empire, on the one hand, we find selfishness and supreme faith in strength; on the other, in a tiny, little-known land, belief in the dignity of man, who knows no other master than God: such is the vivid contrast we find in the early years of our era* (Francois Laurent in *La Revue Politique et Litteraire* (Paris: Editions de Cerf, 1974 et seq.).

And M. Laurent records in this connection that Christianity, unlike Judaism, preaches equality only on the religious plane, but has not been concerned with introducing its principles into the civil and political order, and that therefore, on this point, Mosaism goes further than Christian doctrine.

But if we wish to gain an accurate understanding of Judaism's conception of mankind, it is not enough to examine the Law, which is only its external aspect; we must also take account of ethics, which is an equally important expression of Jewish thought. We find that universalist tendencies are much more evident in the principles of ethical behavior developed by the sages of the Synagogue than in the Written Law. here is perhaps

not the place to undertake a detailed study of this matter. It is a field where the crop is so bountiful that one has only to glean in order to gather voluminous sheaves. We shall limit ourselves to a few precepts which illuminate the Jewish attitude toward the Gentile.

We are enjoined not to seek to gain his confidence by deceptive protestations of friendship, which the Talmud calls "stealing the mind of our fellow-men" (Hullin 94a). That is not all. We must in fact behave in a kindly way toward him. The stranger must be allowed, just like Jewish widows and orphans, to gather up what falls from the reaper's hand, and to share with them the unharvested remains and the produce of that corner of the field reserved for the poor. We are commanded in general to look after the Gentile poor, to care for their sick, and to bury their dead, just as if they were Jews, for the sake of peace and good will (Lv 19:10; Pe'ah 4.9; Gittin 61a; Shebi'it 4.3; Maimonides, Hilkhhot Mattenot Aniyyim 7.7; Car, Yoreh De'ab, 335.9, 367.1).

These injunctions are not merely expressions of political or social expediency, rather than moral obligation, as might perhaps be imagined. The precepts are given without any consideration of time or place, and the examples which are cited in support of them are drawn from periods when Israel enjoyed complete national independence. It is the dead multitude of Gog who must be given honorable interment (Ez 39:11). It is David who buries his enemies and sends messages of condolence to Hanun, son of Nahash, king of Ammon, on the death of his father (2 Sm 10; 1 Chr 19:2). It is Rabbi Meir (Midrash Rut Rabbah 2.13) who behaves in the same way toward Avnimos ha-Gardi (who is probably Oenomaus of Gadara, the neopythagorean philosopher. What ultimately reveals the sages' true intention in offering these precepts is the very reason which they put forward, the cause of peace; for this is the motive which they often invoke when it is a question of relations among Jews themselves, and even in connection with rules governing religious ritual.<sup>27</sup>

In any case, we believe we have demonstrated, in our survey of the laws regarding proselytes as well as the precepts governing relations between Jews and Gentiles without distinction of religion, that despite the rigidly ethnic and national character of its worship, Judaism is concerned with the other peoples as well, that its doctrines embrace all of mankind-in sum, that the Revelation which it has in its keeping is truly universal.



# UNDERSTANDING THE RELIGION OF JESUS: THE TWO ASPECTS TO GOD'S UNIVERSAL LAW: MOSAISM AND NOACHISM

If we look at the Mosaic revelation as an historical phenomenon, it seems intended specially for Israel. But our quest for truth must not be satisfied with outer appearances; it must also consider the entire sphere which Mosaism embraces, its entire range of implications. In other words, since Jewish belief in a unique God is incontestable (whenever this belief may have attained its definitive form), and Jews therefore have **not** had a number of divine codes, particularized and ethnic in character, but rather a single supreme and universal Law, we must ask whether the Mosaic revelation, obviously addressed to Israel, implies the rejection of the Gentiles, their abandonment to a sort of outlaw status.

There are, however, innumerable scriptural texts following the election of Israel which portray God speaking and acting as the God of all mankind, watching over the destinies of every people. They amply refute such a supposition, which, moreover, would subvert the most essential characteristics of a unique God. Such a radical forsaking by God of virtually the entire human race in order to attach Himself exclusively to a tiny people is a hypothesis as monstrous as it is improbable.

If, then, the divine plan aspires toward the oneness or unity of mankind, there are only two solutions to the problem of its realization:

- **Either all peoples must subject themselves to the Mosaic Law,**
- **Or there must be a law-or, to be more exact, a special expression of the Law- for the Gentiles.**

In the first hypothesis, we would have an apparently universal religion, but one whose very constitution would tend to preclude Jewish individuality. In the second, we would assuredly have a religion of truly universal character, for it would embrace all of mankind, even while preserving Jewish individuality; nor would this be an Israel to whom all the other peoples were subordinated, but rather an Israel in the service of mankind, which would be altogether in keeping with its vocation of priest-people. But in such a case, what kind of code to embrace Gentiles would Judaism ascribe to Providence?

## THE TWO PARTS OF THE RELIGION OF ISRAEL

The Mosaic Law in its essence must categorically reject the notion that all peoples should submit themselves to it, for the most salient features of Mosaism all bear the stamp of Jewish particularism. It is the individual Jewish life which breathes in it. In Mosaism are reflected the history, the interests, the hopes of Israel. Not, indeed, that this particular life is not linked to the universal life of mankind. To the contrary, it is in this link that the grandeur and noblest aspirations of Judaism can be found. But mankind, at all events, is not destined to be absorbed into it, any more than the life of Israel must dissolve into that of mankind at large. The most intimate union must exist between the two, though without either's being submerged in the other.

This separateness, the preservation of the distinct ethnic identity of Mosaism, is no doubt compatible with the limited affiliation of a small number of proselytes, but it is firmly opposed to the mass conversion of the entire human race. The history of Christianity shows this clearly. Because they lacked understanding (or, at any rate, suitable appreciation) of the dual religion which Judaism presupposes-the lay, or Noachide religion of mankind, and the priestly religion of Israel- the founders of Christianity, desiring in spite of everything to fulfill the promises of universal religion which fill the Sacred Books, at first hesitated for some time between the two extreme courses: imposing Mosaism upon everyone, or abolishing it even for Israel. But the first of these possible schemes must inevitably have miscarried, and after ascertaining their failure on that score, there remained to the Christians only the alternative of declaring the abolition of Judaism and expunging it, as it were, from history.

If one reflects carefully on the matter, one notices an intrinsic contradiction in this program of abolition: It is Hebraism denying Hebraism. For such a paradox to have been possible, the name "Hebraism" must be understood to denote what was in fact a dualism, the two elements of which, particularism and universalism, the religion of Israel and that of the Gentiles, which had hitherto been united, now splitting apart so decisively that the second was able to repudiate the first. But the bond which connected the two religious conceptions in Judaism was not perceived by the first Christians, any more than Christian theologians or rationalist critics understand it today. This bond is the hierarchical organization of the human race into priests and layman. It is not a question of merging but of harmonizing the two distinct entities.

It is occasionally claimed that the Jews were incapable of conceiving universal religion in the form of a grand human brotherhood, that in fact for them universal religion was nothing other than a dominion which they would exercise over the entire world. But such a conception is alien to Judaism. To be sure, at certain periods Jews have indeed nourished chimerical hopes of universal domination, but Judaism is not responsible for these patriotic dreams. Rather, it is the dreams which imply the existence of a more reasonable doctrine, one so elevated that it was bound to degenerate, among the less refined spirits, into something more flattering to the national pride.

This coexistence of two different expressions of a single code-or, if one prefers, two forms of a single religion-has as precedent a religious phenomenon earlier than Mosaism, which historians have found in many places. Then, too, there was a dual law: one law for the generality of men, another for the elite, the priests, the most wise and pious men among the Gentiles. Now just as this latter law reminds us of what would later be Mosaism, to which it is in a sense the prelude, so the other law differs significantly from Mosaism.

The very existence of a dual religious code among the Gentiles is itself quite instructive. The differences between the two laws are no less than the differences between Mosaism and Noachism, and seem to demonstrate firmly that there is a tendency in human culture for lay law and priestly law to exist simultaneously. Even in Mosaism itself, alongside the common law of the Israelites there is another, which is especially for the tribe of Levi and the family of Aaron; and even in this priestly law there is still another, more particularized yet, for the high priest, which sets him apart from the other priests of Israel just as the entire Mosaic Law sets off the Jews as priests of mankind. So symmetrical and harmonious a structure can scarcely be the result of chance. From the Jewish perspective there must be an inner force which systematically regulates the entire religious edifice, from its base to its summit. Mosaism is a particular expression of authentic religion. It is no more intended for all of mankind than the priestly code of Israel was intended for all Israelites, or that of the high priest for the entire tribe of Levi.

## ETHNIC AND SECTARIAN DIMENSIONS OF MOSAISM

The ethnic and sectarian character of Mosaism is evident. Some of its laws depend upon the climate and geographical situation of Palestine. The date of Passover, for example, is linked to the Palestinian spring. It



could not be otherwise, with each man regulating the celebration of the holy day for himself according to the particular conditions of his place of residence; for this would be contrary to the supreme Law established by Moses, which entails uniformity of religious observance.

I shall not recount in detail the many precepts which are related to the territory of the Holy Land. One has only to open the Talmud, or the later rabbinical writings, to find an exhaustive discussion of them. But the assertions of Moses himself constitute decisive testimony.

**Answer for yourself:** What is the meaning of the often-repeated promise that God would establish His dwelling-place in the Holy Land, in the midst of Israel?

**Answer for yourself:** How, indeed, are we to understand the sanctity which was attributed to the soil of Palestine, the reverence in which it was held (which even death could not cancel, since Jews aspired to be buried there), if not by reference to the conviction that the religion of Israel was made for the land of Israel, for Jerusalem, and that Jerusalem and Israel were made for that religion?

In the Midrash, the sages even declared that to fulfill various *mitzvot* of the Torah while in exile is to recall and commemorate the past, or to anticipate the future—a way of remembering how to obey these divine commandments and of being prepared to resume the ancient practices in the ancestral land on the day that God will choose. This notion may seem extravagant, but the doctrine behind it is surely true, and excludes the possibility that Jews should nourish, as a religious ideal, the conversion of non-Jews to the Mosaic Law—a law which, in the view of its observant, loses its full efficacy (though not necessarily its authority) outside the borders of the land of Israel.

But here is an equally remarkable fact. If there were no way to salvation available to Gentiles outside the Mosaic Law, we should certainly expect to see in Judaism a much more pronounced tendency toward proselytism, and not only a peaceful proselytism which exhorts much more by means of the word than by act, and still more by example than by word, but also an ardent proselytism of conquest, which would never tire of promising eternal damnation to all who fail to convert to the only true religion. What we find, however, is something radically different. The cautious reserve with which Israel addresses the Gentiles is incompatible with the conviction that it alone possesses the means of salvation. Its respect for other beliefs may seem even to verge on indifference, and some superficial observers have not hesitated to conclude from this that the Jews know nothing of proselytism. This local, ethnic quality of Mosaism and its nearly total absence of organized proselytism are ample proof that the religion of Israel is not destined to become the universal religion. Yet Israel insists on declaring that certain general principles are obligatory for every human creature, a code of laws which cannot be evaded with impunity, whose observance is required by divine justice.

**Answer for yourself:** Can we doubt that Israel believes itself in possession of a religion which is universal in a way that Mosaism is not, a religion whose basic substance appears even in its Scriptures?

**Answer for yourself:** Can there be any doubt that here indeed is that other aspect of the Law, which addresses all men and all epochs?

## THE JEWISH ATTITUDE WITH RESPECT TO CONVERSION

Let us start by recalling the rules which are prescribed for the Israelite armies when they overcome pagan peoples. Here, surely, we may see how Jews are expected to behave with regard to conversion of Gentiles, and how they understand the matter. In these particular circumstances we shall find the expression of their true feelings. The customary relations of victors and vanquished—the example of other profoundly monotheistic peoples, such as the Arabs, who carried the Koran everywhere on the tip of their sword—remind us how decisively important such circumstances are for our present purpose. Deuteronomy is illuminating here, in

regulating the treatment of conquered peoples and instructing Israel how to deal with them (Dt 20-21). Oddly enough, the religious question is passed over in silence. If the conquered people surrenders and accepts a subordinate status, it will be allowed to live in peace.

The Mosaic Law is not at all concerned about the religion of the vanquished. It does not propose to regulate anything other than the political relation.

**Answer for yourself:** What does this silence mean? Is it indifference, tolerance, or merely oversight?

None of these hypotheses seems admissible. A monotheistic religion, and one so conspicuously ethical, which traces itself back to Adam, father of mankind, and which teaches that Providence is the same for all-if such a religion found itself in confrontation with pagan cults which were as ungodly as they were immoral, it would never have been able to push tolerance so far as to extend its protection of conquered peoples to the point of giving sanction to the revolting excesses in which they had indulged. Even the most liberal laws of modern nations, despite our basic principles of freedom of worship and of conscience, could never authorize religious practices which-like most of these polytheistic cults-would be an affront to morality and public safety, to justice and to charity. However little our contemporary states may be interested in the value of religious doctrines, public order and the instinct of self-preservation oblige them to impose restrictions on religious liberty.

**Answer for yourself:** Is this not proof, if one were needed, that secular society will never be able to be entirely indifferent to the religious question, because there will never be a religion which does not exert either a good or a bad influence on the life of society?

If, therefore, the Pentateuch is silent on the subject which occupies us, it is because its role consists in regulating the **external** relations, civil and political, of peoples and individuals. On all other matters, it is to the Oral Tradition that we must turn.

Rabbi Elijah Mizrahi examines this question at length and in detail. Taking into account all the scriptural and rabbinical materials, he says: "We must distinguish between the Canaanite peoples and the others, between the obligatory wars and those which are optional." In these last, surrender is all that Israel has the right to exact of the vanquished. Even if their religion is the most crass kind of polytheism, it must be respected, and its adherents put under no obligation of any sort. As for the obligatory wars-that is, those which Israel was commanded by God to wage against the Canaanites-this people, so proud of its Mosaic Law, imbued with its own grandeur, was in fact satisfied with very little, with what modern civilization indeed would not hesitate to demand of a barbarous tribe: **the fulfillment of the Noachide Law, the minimal code of religion and morality which any society requires in order to survive. This was the minimum.**

**Answer for yourself:** Why this exceptional policy with respect to Canaan? According to Moses: "Lest they lead you into doing all the abhorrent things that they have done for their gods and you stand guilty before the Lord your God" (Dt 20:18). These words are straightforward enough, and Rashi's interpretation of them is equally clear: "We can deduce from this that if the Canaanites do penance, they will be accepted." **Let us note that Rashi speaks of penance, not conversion.** What is needed is for these peoples to return to the religion which they ought never to have abandoned, that is, Noachism, as Nachmanides asserts.

Here, then, in our opinion, is the only way to reconcile the apparent indifference which Israel professes with respect to the religion of the Gentiles, with its intense concern in the case of the Canaanites. **The indifference has to do with conversion to Judaism; the concern is for Gentile observance of the ancient religion of Noah, the only religion which is incumbent on all who are not Israelites.** Without this essential distinction, Jewish beliefs, laws, and history are beset with inconsistencies and contradictions. Thus Friedenthal was echoing the tradition of Judaism when he said:

***We do not press the Gentile to enter the community of Abraham our father, but our sublime mission, inherited from the first patriarch, is to convert***

*Gentiles to the religion of the "proselyte of the gate," which consists of abjuring polytheism and observing the seven mitzvot of Noah* (M.B. Friedenthal, Yesod ha-Dat (in Hebrew), vol. 2 (Breslau: Loeb Sulzbach, 1823), pp. 122, 4.

And he relies on a passage in the Talmud which says the same thing:

*"The Gentile will be obliged to observe the seven commandments of Noah."*  
(Sanhedrin 57a)

Because he failed to understand this distinction between the two aspect of the Law, Mosaism and Noachism, Renan was able to write of the apostle James that he did not approve of the conversion of proselytes. Strictly observant Jews could only have applauded any conversion which would lead Gentiles to their Noachide Law. But when Christianity claimed to reduce Mosaism itself to the religion of Noah, to suppress all differences between priest and laity, between Israel and the Gentile, and not only to embrace all mankind in a single church but in this church itself to abolish the priestly ministry of Israel, with its very special duties-then and then only, the entrance of pagans into the newborn church must appear a danger to the Judaized Christians.

In fact, these latter found themselves confronting neo-Israelites who not only lacked any feeling of commitment to observe the Law of Moses, but rather considered themselves entitled to bring about its abolition even for the native Jews, substituting for both Mosaism and Noachism a new religion which was neither, not even pure Noachism, since it was in the name of Israel that the Christian Church claimed to have replaced ancient Israel. The great misapprehension which so regrettably distorted the development of apostolic, and above all Pauline, Christianity is epitomized in the church's appropriation of the name of Israel. Here indeed, in this demand for a mankind become totally Israelite, while the priestly people itself is deprived of all its functions and merged with the other peoples, we see the negation of the two concepts required by the providential order; and what is more, the denial of one by the other. Thus it is not surprising that those Jews who, while believing in Jesus, still did not intend to give up the Law for him, were alarmed by the conversion of that mass of pagans who, in their ever-increasing numbers, threatened to destroy Mosaism with the rallying cry of the new Christianity: "The Law is abolished!"

The Jewish Christians like James did not wish to abandon this Law, but, faithful to its spirit, neither did they intend to impose that part of the Law that pertained only to Jews upon the Gentiles. In all periods, in fact, the sages never ceased declaring that the Mosaic Law is intended for Israel, that it constitutes not a privilege but a responsibility. Recall what Maimonides says on this matter, summing up the teaching of the Oral Tradition:

*Moses our teacher conveyed the Law and commandments to Israel, as it is said, "the heritage of the congregation of Jacob" (Dt 33:4), and those of other nations who are willing to be converted, as it is said, "The same ritual and the same rule shall apply to you and to the stranger who resides among you" (Nm 15:16). But no coercion to accept the Law and commandments is practiced on those who are unwilling to do so. I-lowever, Moses our teacher was commanded by God to compel all human beings to accept the commandments enjoined upon the descendants of Noah. Anyone who does not accept them is put to death* (Maimonides, Mishneh Torah, Hilkhoh Melakim 8.10).

To understand these last words, we should remember that the Noachide Laws are essential to the

existence of human society, and therefore that whoever violates them thereby puts himself in revolt against his fellow men.

A passage from Psalms can serve as commentary on the words of Moses which Maimonides has quoted, and it confirms his interpretation of them:

*He issued His commands to Jacob, His statutes and rules to Israel. He did not do so for any other nation; of such rules they know nothing. (Ps 147:19-20)*

If we find, nevertheless, an effort to communicate the Law to the pagans-as, for example, in the command to engrave it on stones which will be accessible to all eyes (and, according to the rabbis, in several tongues to facilitate its comprehension)-this, say the sages, is because in the Law itself, the legal part, Israel's exclusive inheritance, must be carefully distinguished from the historical, theological, and ethical materials, which form the patrimony of all mankind.

*There are in the Torah such things as the account of creation and that of the Exodus, the history of the Patriarchs and of the Israelites in the desert, which we are not only allowed but obliged to teach to all men, for all are subject to the law of Noah and ought to know about the oneness of God, Divine Providence, the rewards and punishments of the other life, for the sake of preserving human society. Here is why the law of Moses has emphasized this obligation, insistently and unequivocally. But as for the great cycle of mitzvot, the other peoples have no share in them. This is why Scripture reveals them summarily and with reserve, imparting them in their fullness of detail to Israel only, by way of the Oral Tradition* (Leone Modena, Magen ve-Zinnah, ed. A. Geiger (Breslau, 1856), p. 42).

A people's tradition is that special aptitude which makes it more capable than any other of understanding its own particular task. For the Jews, this faculty is put at the service of another aptitude, more directly practical, which completes the theoretical understanding of their religion.

## MOSAIC RELIGION OPTIONAL FOR GENTILES

When Mosaism is born, Noachism forms the first step of a ladder which the Israelite must climb before attaining the Mosaic Law. Thus, when Israel went out of Egypt, it was first of all introduced to the Noachide Law, and only after this preliminary initiation did it receive the law of Moses.

*"Moses went and repeated to the people all the commands [divrei] of the Lord and all the rules [mishpatim]." (Ex 24:3)*

Of this verse, the sages say:

*The commands of the Lord are the ordinances relating to the proper behavior which the people had to observe while waiting at the foot of Sinai; the rules are the seven precepts of the sons of Noah* (Rashi on Ex. 24:3)

This sequential conception of the relation between Noachism and Mosaism is quite different from the relation which developed between Judaism and Christianity. We can hardly imagine the Christian bishops introducing pagans to Jewish practices and beliefs before accepting them into the church by baptism.

In the Jewish doctrine relating to sacrifices, we find an implicit statement on the subject of the Noachides. It is the principle that sacrifices offered in the Temple by Gentiles ought to be accepted, whereas those brought by apostate Israelites must be refused. This obviously assumes that the *mitzvot* of the Mosaic Law are not binding upon Gentiles, for no special authorization would be needed for a practice which was not only a right but an obligation. When a Gentile offers such a sacrifice, he is observing part of the Law voluntarily.

*Maimonides expresses this same idea when he declares that if the Noachide, while observing his own code, wishes to fulfill some of the precepts of Judaism, he should not be prevented* (Maimonides, Mishneh Torah, Hilkhot Melakim 10.10)

Thus, Judaism is clearly not conceived to be the single religion intended for everyone, as its practices are optional for all who are not Jewish by birth.

**Answer for yourself:** How could one suppose for an instant that the sages believed Mosaism to be obligatory for all, in view of the rites which they established for the conversion of Gentiles? It was the story of Ruth which suggested to them the procedures which became the norm for conversion. Among the questions and instructions which were to be addressed to the aspirant, we find this cautionary assertion:

*As long as you do not accept Mosaism, you are not liable for punishment if you eat forbidden foods; likewise, if you violate the Sabbath, you incur no punishment* (Yevamot 47a).

The same thing is said with respect to all the other *mitzvot*. The meaning of course is that so long as the Gentile does not submit freely to the obligations of Mosaic Law, he is in no way required to observe them.

The ancient rabbis are explicit on this point, the later sages no less so. According to the author of the *Kuzari*, "Moses invited only his people and those of his own tongue to accept his law." Maimonides is equally categorical.

How little Mosaism was thought of as a universal religion may be seen in the way its strictness, even on a matter of altogether fundamental importance, may relax when it is a question of mankind in general. Although Judaism abhors any dilution of its monotheism, it nevertheless declares that Noachides do not commit blasphemy if in their worship they associate other beings, forces, or divinities with God, the Sovereign Creator; for according to the Jewish formula which we cited earlier in speaking of Jewish monotheism, "The Noachide has not been forbidden to link other "gods" to the worship of the One God."

Therefore, not only are the prescribed observances of the Mosaic Law optional for the Gentile, but in matters of faith as well, he enjoys a flexibility which is denied to the Jew.

Let us add a final thought, which seems to us of great importance. Rationalist critics would like every religion to distinguish between that part of its doctrine which is universal and common to all religions, and that which is peculiar to itself; but such critics doubt that a religion can do this without damaging the faith of its followers. Hebraism, however, has done this, by its affirmation of the Noachide Law, the universal code of mankind, alongside the special Law of the Jews, which is Mosaism.





# THE NON-JEWISH BELIEVER, HIS COVENANTS, AND HIS RELATIONSHIP WITH GOD

E. P. Sanders is Arts and Sciences Professor of Religion at Duke University. He was formerly Dean Ireland's Professor of Exegesis in the University of Oxford and Fellow of The Queen's College. His books include Paul and Palestinian Judaism (1977), Paul, the Law, and the Jewish People (1983), and Jesus and Judaism (1985). I have read and studies these books in detail and Mr. Sanders's thoughts on the non-Jew and his relationship to the Covenants of God and Israel can be very insightful to the contemporary Christian which lacks such knowledge and understanding which Sanders's books make available.

## THE PICTURE OF THE GENTILE IN THE BIBLE JESUS USED

In the Jewish Scriptures the term "righteous" usually designates an obedient Israelite. But that is not always the case as we shall quickly come to see.

In the Jewish Scriptures the Rabbis who read and studied these texts saw that God had laid out a "PATTERN" of salvation and worship. The Rabbis call this by a fancy term today; namely "soteriology" and this term simply means the study of salvation. Included in these Jewish Scriptures and the Bible Jesus both knew and used is a "pattern" of salvation for both the Jew and the non-Jew. There are many things in common between them but also many things that are not. The reason for this is simple. Each has a different Covenant with God. Regardless of Jew or non-Jew all salvation given by God is dependent upon membership in God's Covenant. This covenantal soteriology [salvation] covers both native-born Israelites, proselytes [Gentiles converted to Judaism], as well as non-Jewish believers [Godfearers]: accepting the covenant and receiving salvation both requires and is evidenced by obeying the specific commandments within each's particular Covenant.

Proselytes [Gentile converts to Judaism] accept the covenant and bring sacrifices (for example) just as do native-born Israelites (Sifra Nedabah parasha 2.3) It is the acceptance of the covenant which establishes one in Israel, the community of those who will have a share in the world to come, while denial of the commandments indicates denial of the covenant and implies eternal punishment or destruction.

Answer for yourself: It is presumed that you have read the previous articles on covenants before answering this next question. What could be the terrible outcome then of those who grow up in Gentile Christianity under the mistaken understanding that they are "not under these laws" as Paul would have us believe? The reality of such is too scary to even comment upon!

Thus the definition of a proper proselyte is that he is a ger tsaddiq, a "righteous proselyte"; that is, like a righteous (native-born) Israelite he obeys the Torah. Remember a proselyte is a Gentile which converts to Judaism; thereby becoming for all purposes a "Jew." A man who does not intend to accept and obey all the

Torah cannot be a true proselyte (T. Demai 2.5).

Precisely what the ritual was by which a man indicated his acceptance of the covenant and thus his conversion to Judaism, and the history of the development of the ritual, cannot be precisely recovered but we have a pretty good idea from various records left to us today. It is to be assumed that males were circumcised. There are reports of questions which were put to would-be Proselytes [Gentile converts to Judaism] to test their sincerity, and at some time the custom was developed of giving Proselytes [Gentile converts to Judaism] a ritual bath (immersion called a mikvah which is also called in Jewish vernacular "being born again").

Answer for yourself: Before this phrase was stolen by the Gentile Church where it's meaning was changed then did this term refer originally to non-Jews becoming Jews through circumcision, immersion, and the presentation of a sacrifice whereby they were no longer aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world? It sure did! Amazing how concepts change when nations lose wars and winners reinterpret the loser's culture and religion!

*If you grasp what I just said then you now realize the whole concept of "being born again" as taught in Gentile Christianity is WRONG!*

What is important for the present inquiry, however, is that the formal definition of a true proselyte and a faithful native-born Israelite is the same: a man is properly in the Israel of God:

- **Who accepts the Covenant given by God**
- **Intends to obey the commandments which frame his particular Covenant**
- **Performs them to the best of his ability,**
- **And repents when failing his obedience to these Covenant stipulations and renews his commitment to the Covenant**

The native-born Israelite, to be sure, accepts the covenant with the impetus given by the understanding that he, his forebears and his descendants were especially called and set aside by God. Native-born Israelites are generally considered by the Rabbis to be "in" unless they give evidence of being apostate (they "break off the yoke", etc.). The proselyte, on the other hand, must bear the burden of proof to show that he accepts the covenant and intends to keep the commandments; but the formal relationship of accepting and keeping is the same.

## **BUT WHAT ABOUT THE GENTILES AND NON-JEWS WHO DON'T BECOME CONVERTS TO JUDAISM.....WHAT ARE THEY TO DO ACCORDING TO THE JEWISH SCRIPTURES?**

**Answer for yourself:** The question then arises, what of the Gentiles who did not become Proselytes [Gentile converts to Judaism]?

**Answer for yourself:** Is the Jewish Covenant like Noah's ark, outside which there is no salvation, or can Gentiles also be saved?

It is here that we see clearly that Rabbinic Judaism had a soteriology in only a limited sense. Although there is no systematic position with regard to the fate of the Gentiles, and thus no systematic soteriology, the Rabbinic literature, although mainly addressed to members of the covenant (the Jewish people), yet we can from this Rabbinic literature deduce a soteriology as applied to the non-Jewish believer in God who does not convert. Interestingly enough this "Gentile non-convert salvation" appears to have been universally held!

**Answer for yourself:** Do you know what this "Gentile non-convert salvation" required of the non-Jew by God in the Jewish Scriptures and Rabbinic literature?

According to the Jewish Scriptures and Rabbinic literature for the non-Jews who were in Covenant with God maintained their right-standing and acceptance by God by:

- **Accepting their particular Covenant given by God**
- **Intended to obey the commandments which frame his particular Covenant**
- **Performs them to the best of his ability,**
- **And repents when failing his obedience to these Covenant stipulations and renews his commitment to the Covenant**

**Answer for yourself:** Did you notice anything that was similar between how Jews, Proselytes, and Non-Jews obtained "salvation"?

***They all did the same things! The same things were required of all of them...the only difference was the different Covenants which they respectively had and what these various Covenants required of them! God has forever had only one salvation for mankind...and it revolves around obedience to our various Covenants with Him! God honors his part and He asks us to do the same toward Him!***

The non-Jew who did not wish to covert to Judaism has had since the beginning of time his own unique Covenant with God and he has since the beginning of time maintained his right-standing and acceptance with God through obeying the commandments within his Covenant as best he can and by atoning for his transgression of his Covenant when he errs and sins. In such a way the non-Jewish believer in God preserves his status and relationship with God which is given in his covenant. This will never change because God's Word is ETERNAL! The Gentiles are dealt with only sporadically, however, and different Rabbis had different opinions about their destiny.

We should first of all note that Gentiles as well as Israelites could be called "righteous": "Which he shall do" (Lev. 18.5). - R. Jeremiah used to say: You reason thus: Whence do we know that even a foreigner who does the Torah is like a high priest" Scripture teaches: **"Which a man (referring to a non-Jew) shall do and live by them."** And further: it does not say, "And this is the Torah of the Priests and Levites and Israelites," but **"And this is the Torah of man; O Lord God" (II Sam. 7.19).**

***2 Sam 7:19 19 And this was yet a small thing in thy sight, O Lord GOD; but thou hast spoken also of thy servant's house for a great while to come. And is this the manner of man, O Lord GOD? (KJV)***

**Answer for yourself:** Where does it say "torah" as you stated above Pastor Craig?

Well the word translated "manner" in the KJV is "Torah"?

In **Brown-Driver-Briggs Hebrew Lexicon** we find the Strong's number **#8452 towrah- custom, manner, mode, law (of man)**

**Answer for yourself:** Do you understand that God gave mankind (Gentiles) a Torah and a Law? We find it in his Covenant....the Covenant of Noah and the Laws of Noah?

**Answer for yourself:** Is it an accident that the word "Torah" is translated as Law and Commandments all through the Bible but yet here when referring to non-Jews the word is masked and translated differently in hopes you never catch on? Roman theology and replacement religion marches on though the corruption of the Jewish Scriptures as it always has for the last 1700 years! Not only did they corrupt the Jewish Old Testament Scriptures but wrote their successive Catholic Church councils and doctrines in the New Testament and put in the mouth of the Apostles and Jesus no less their theological decisions! Out come the Roman "golden calf" and we call it the New Testament today!

And further: it does not say, "Open the gates, that the Priests, Levites and Israelites may come in," but "that the righteous Gentile (goi tsaddiq) who keeps faith may come in" (Isa. 26.2).

*Isa 26:2 2 Open ye the gates, that the righteous nation which keepeth the truth may enter in. (KJV)*

Let us notice the Strong's number for the word "nation" as used by Isaiah above:

1471 gowy (go'-ee); rarely (shortened) goy (go'-ee); apparently from the same root as 1465 (in the sense of massing); a foreign nation; hence, a Gentile; also (figuratively) a troop of animals, or a flight of locusts: KJV-- Gentile, heathen, nation, people.

**Answer for yourself:** Since verse one of Isaiah 26 refers to Judah and the "Salvation of God" then I ask you is it possible that the Jews were given the "truth" for the nations or are they all blinded as Romans 9-11 says [let us not forget that these 3 chapters in Romans were written after 180 A.D. by Irenaeus and put into the Roman New Testament under the name of Paul]? Maybe the Jews are not blinded at all like we suppose...is that possible? That statement alone should wake the dead and the spiritually asleep at the wheel in the Christian church.

**Answer for yourself:** What else was altered in the New Testament and changed regarding non-Jews and their relationship with God after Rome took control of the faith once given to the saints? The "truth" is out there Mulder! But you get my drift!

The same point is made using Ps. 118.20 ("This is the gate of the Lord; the righteous shall enter through it"); 33.1 ("Rejoice in the Lord, O you righteous!"); and 125.4 ("Do good, O Lord, to those who are good").]

*Thus even a foreigner (non-Jew) who does the Torah (observes the Laws in his Covenant with God) is like a high priest (Sifra Ahare pereq 13.13)*

Now we need to say something very important here! Here a Gentile who does the Torah is presumably a "God-fearer" rather than a proselyte (Sifre Deut. 311 (352; to 32.8), where it is said that some Gentiles "fear sin" and are "worthy" (keshirim). There is some debate on whether such Gentiles (Godfearers) should be called "semi-Proselytes [Gentile converts to Judaism]" (Lieberman, Greek in Jewish Palestine, p. 75; Moore, Judaism I, pp. 326-331). In any case, we see that R. Jeremiah would call a Gentile who does the Torah "righteous". A similar broad view towards the Gentiles is probably reflected in this passage: "And He Is Become My Salvation. Thou art the salvation of all those who come into the world, but of me especially" (Mek. Shirata 3 (126; II, 24; to 15.2).

It is such passages as these which have led Goldin to remark that the Tannaim felt "that God's special love for Israel co-exists with His love for all men without inconsistency" (Goldin, The Song at the Sea, p. 60).

He refers also to R. Akiba's saying in Aboth 3.14(15): "Beloved is man (both Jew and non-Jew) for he was created in the image [of God]; still greater was the love in that it was made known to him that he was created in the image of God . . ."

According to the Rabbis the children of wicked Gentiles have no share in the world to come, however, the righteous among the Gentiles do have a share in the world to come. Determining what "righteous" for a non-Jew did not always bring agreement among the Rabbis. Many Rabbis taught that righteous Gentiles would have a place in the world to come and it was understood by most that one who keeps the seven Noachian commandments, is probably not too far off the mark. These are listed in an anonymous baraita in Sanhedrin 56a-b, with some additions by individual Rabbis. (T. Abodah Zarah 8(9).4, where seven are mentioned but only six named. On the Noachian commandments, one need see K. Hruby, "Le concept de Révélation", n. 17 on pp. 25-29). There seems to be no clear early statement to the effect that Gentiles who obey the Noachian commandments will be saved, but in one passage the Gentiles are criticized for not keeping even those commandments when God offered them the law (Sifre Deut. 343 (396; to 33.2). This seems to indicate what was expected of Gentiles. It was surely never contemplated that any Gentile would observe the Jewish law. The Rabbis considered that Israel had special obligations which did not fall on Gentiles. Thus Sifra Ahare parasha 6.i (to 57.2): "The Sons of Israel" are obligated [to keep the commandment] about slaughtering and offering outside (the Temple). But foreigners are not obligated [to keep it]. And not only this, but foreigners are permitted to make a high place in any place and to make offerings there to Heaven." (Apparently offerings are meant which are not to idols, but to God.) So also Sifre Deut. 345 (402; to 33.4): "This commanding (of the Torah [613 Commandments], which is mentioned in the text) is only for us and for our sake".

One who was kind and charitable and who did not transgress any of the principal prohibitions of Judaism (idolatry, robbery, eating meat cut from a living animal and the like) would presumably qualify.

**Answer for yourself:** Did you happen to notice that the above admonitions come directly from the Covenant of Noah?

We thus see that the Rabbis did not actually have a general and comprehensive soteriology. If they had been animated by the question "who can be saved" one must presume that they would have dealt with it in their characteristically thorough and systematic fashion and that the state of the Gentiles would have been defined, distinctions among various Gentiles made, what God expected of Gentiles specified, and the like. Such discussions are notably absent from Tannaitic literature. The question which did animate the Rabbis was "How can ye obey the God who redeemed us and to whom we are committed"? Notice please that the Jews never taught "obey the Law because we are saved, but rather because we have been given God's mercy and grace whereby we are saved then we are obligated to live out our Covenant of salvation before Him. Not greater lie can Christianity teach that the Jews were saved by keeping the Law. It is simply an anti-Semitic lie!

We can see the Rabbis wrestling with this problem on almost every page of their literature when concerning the non-Jew. Their discussions are almost exclusively carried out within the context of the covenant (H. Loewe, "Pharisaism", Judaism and Christianity I, p. 154: "What we have on the Rabbinic side tells us how the Pharisees spoke to men who had faith already"). They concern themselves relatively little with how one who is not born in the covenant (a Gentile referring to the Covenant of Noah) enters it, although on this point the Rabbinic position is unambiguous:

*entrance into the Covenant by a non-Jew is no different than a Jew who is born into his Covenant with God: it requires accepting ("confirming") the covenant and committing oneself to obeying the commandments contained within the Covenant*



The sad irony of this is that most Gentile Christians don't even know which Covenant they are in due to the 1700 years false tradition and false teachings concerning the perversion of Jeremiah 31 by the Gentile Church which sought to give validity to their movement by appropriating the "new as in renewed" Covenant of Jeremiah 31. The harsh reality in this is that these Gentile "Christians" of the first and second Century created their own Covenant and denied the Covenant made with them by God. The even harder reality remains today that 99.9% of Gentile Christian believers fall into this same trap and although they don't know it they end up due to Christian teaching opposing the Covenant given to them by God and relish in one of man's creation which found it's impetus in anti-Semitism over 1800 years ago. Don't forget Rome won the war with Israel and winners not only rewrite but reinterpret not only history but religion. So the real question facing today's Gentile Christian is this:

*Are you really a true follower of Jesus and the faith of Jesus which provided within it a place for you next to the Jew?*

On the question of God's attitude towards those who remain outside the covenant, there were varying opinions. It is thus not strictly accurate to speak of "Pharisaic soteriology", as if there were one theory which covered all cases. Salvation is principally thought of as promised to those who are in the covenant and who retain their status in it through obedience and adherence unto their Covenant stipulations and Laws and repent and return to them when broken, but at least some Rabbis explicitly allowed for the salvation of "righteous Gentiles". You need to understand that bigotry of Jews toward Gentiles did not involve all the Rabbis. [Rabbi Hillel](#) is a good example as well as [Rabbi Yeshua whol himself taught on Gentile salvation](#). I bet that came as news to you.

I you truly [desire to be a follower of Jesus/Yeshua](#) as well as find your right-standing in your Covenant with God then sadly I must say much study is necessary on your part for Rome has been quite successful these last 1800 years in lying about the faith of Jesus and presenting to the Gentile world a counterfeit. The task before you is to learn to recognize these lies in these various religious documents we inherited as "Christians" and return to the truth and THE FAITH ONCE GIVEN TO THE SAINT:

*Eph 4:5 5 One Lord, one faith, one baptism, (KJV)*

With over 2000 different Christian denominations with all their conflicting theological doctrines and by laws I would think that fact alone would make you at least wonder what happened to the above ONE FAITH AND ONE MIKVAH (IMMERSION).

*You see the Gentile and the Jew were given this same "one faith" but each had different Covenant requirements....it is time you returned to the faith of Jesus out of love for him and his Father.*

Shalom.

If this article has touched your mind and heart we at Bet Emet stand willing to help you recover what has been taken from you. Contact us at:

- **Bet Emet Ministries**

- **Pastor Craig M. Lyons M.Div.**
- **902 Cardigan**
- **972-4964238**



# SAMUEL SANDMEL...HIS THOUGHTS...THE NON-JEWISH BELIEVER, HIS COVENANTS, AND HIS RELATIONSHIP WITH GOD

Every man, even the non-Jew, is precious to God, for the Gentile also is a descendant of Adam, and thus is able to declare that for his sake, too, the world was created. Whoever kills a man is regarded as if he had destroyed the entire population of the world, and whoever saves a man from death is regarded as if he had saved the entire population.

**Answer for yourself:** But how is the non-Jew, not possessing the Torah, to know right from wrong, so as to be enabled to make a choice for righteousness?

The answer, arising from Scripture, distinguishes between a limited set of obligations (the Covenant of Noah) incumbent universally on men and the unlimited obligations (the Covenant of Moses) incumbent on the Jews. On the Gentile there are incumbent the seven "laws of Noah" (Gen. 9:3-4). These laws, so it was held, had originally been revealed to Adam, though at that time they numbered only six." They were the prohibitions of idolatry, blaspheming the name of God, cursing judges, murder, sexual misdeeds, and robbery. Noah was given a seventh prohibition; in the context of permission to eat the flesh of animals, a prohibition was specified against eating flesh with the blood still in it. Thus, a Gentile had a limited number of laws, and it was presumed that he knew them; the sources do not specify how he knew. Presumably the seven laws were transmitted orally from Noah to succeeding generations. It is observed in the Rabbinic literature that there are righteous men among the Gentiles; their observance of the limited set of seven laws qualifies them for divine reward; that is that they have a place in the world to come.

Scripture, in its unfolding account due to progressive revelation from God, tells that the law of circumcision was enjoined on Abraham (Gen. ch. 17...himself a non-Jew), and that on Jacob was enjoined the prohibition against eating the "sinew that shrinks" (Gen. 32.33). Thus there was a growth in number of the laws from the early patriarchs to the high point in the revelation to Moses at Sinai, resulting in an encompassing totality, including both the Written laws and the Oral. Understand that in this progression of revelation to these people who we term "Jews" was the giving of more Laws and Commandments and these were both framed and accepted in a Covenant with God and them at Sinai.

But, parenthetically, a question can arise (as it should for the conscientious reader of Scripture).

**Answer for yourself:** What was the relationship of the patriarchs, who lived before Moses, to those laws which awaited the time of Moses for their promulgation? Synagogue interpretation, as early as the Book of Jubilees did not hesitate to ascribe to the encompassing laws of Moses an antiquity much earlier than the time of Moses. A verse (Gen. 26.5) speaks of Abraham as having hearkened to God's voice and as having observed the divine "charges, commandments, statutes, and torahs"; it was clearly to be inferred from this verse, with torah in the plural, that Abraham had observed the two Torahs revealed at Sinai, the written and the oral, even in advance of that great event. The conclusion, with its sanction in a biblical verse, is

common to the Apocrypha, Pseudepigrapha, the New Testament, and Philo, as well as to the Rabbinic literature, that Father Abraham was not only the ancestor of the Jews, but was, as it were, the first Hebrew. He was therefore conceived of as personally embodying, in perfection, that fullness of piety which his later descendants viewed as commendable or obligatory. Abraham is, indeed, the example of full piety. There remained, however, the residual question as to whether the norm was Abraham, or, instead Moses. In general terms the Palestinian literature regard Moses and Sinai as the norm, and in their interpretation Abraham reached the norm. On the other hand, Philo and Paul make Abraham the norm and estimate Moses and Sinai in the light of Abraham.

That is to say, the expectations from pious Jews were greater than from the pious Gentile, the difference being the multiplicity of commandments incumbent on the Jew as contrasted with the seven laws of Noah. What distinguished the Jews from the Gentiles was the encompassing revelation at Sinai of both the written and the oral Torahs.

The term Torah creates some confusion for the modern, over-logical student. It can mean the Ten Commandments; it can mean the Five Books of Moses; it can mean the totality of Scripture; it can mean, in a general way, the gracious act of revelation at Sinai, as if beyond both the Ten Commandments and the Five Books. The passage (which begins the Chapters of the Fathers), "Moses received the Torah at Sinai," means something more than merely the Ten Commandments or even the Pentateuch. Torah, so we might say, takes on the force of the very fullest inheritance of God's gracious revelation. The inheritance and the possession of Torah, then, marked the difference between the Israel of God and the nations of the world; as it yet does today.



# HANS JOACHIM SCHOEPS.....A RELIGIOUS PROFESSOR'S THOUGHTS ON THE COVENANT AND LAWS OF NOAH

One of the better books that I have read which has laid out the history of the theological conflicts between Biblical Judaism and Gentile Christianity is Schoep's [The Jewish Christian Argument](#). As an added bonus within this book we find Professor Schoeps explaining the relationship between the Israel of God and the rest of mankind. His thoughts on this issue can be very enlightening to today's Christian who is searching for truth in these regards and the following is a summary of Professor's Schoeps understanding of the issue.

The relationship of Israel to mankind takes as its first and foremost principle the fact that, according to the account of the Torah, all men are descended from one father. All of them, not as races or nations, but as *men*, are brothers in Adam, and are, therefore, called *benê Adham* (sons of Adam) or *benê Nôah* (sons of Noah, Noachidae), since, after the flood, Noah, as representative of the principle of law, was preserver of the world. From the time of the occupation of Canaan down to the present day, the treatment of every stranger sojourning in the midst of an Israelite community has been determined by the prescription of Sinai: "And a stranger shalt thou not oppress; for ye know the heart of a stranger, seeing ye were strangers in the land of Egypt," (Exod. 23:9) and the Talmud states (Hagigah 5a): "Should anyone turn aside the right of the stranger, it is as though he were to turn aside the right of the most high God." In the extensive biblical legislation dealing with aliens, the stranger *-gér (sojourner), or nokhri (foreigner)*, to use the biblical expression-sojourning in the land, whom you are to love as yourselves (Deut. 10:19), is equated legally and politically with the Israelite. Every stranger dwelling in the land has the possibility of becoming an Israelite in the full sense. Even the exception made by the Torah in the case of the Ammonites and Moabites (Deut. 23:4) was abolished by the Tannaim of the first century (Mishnah Yadayim IV, 4 and Berakot 28a) on interesting grounds: since the wars and conquests of Sennacherib, the differences between nations have been obliterated by intermarriage. Among the "proselytes" of the Jewish religious community in Palestine-as the Septuagint translated the biblical gêrim-rabbinic literature differentiated the gêr sedhek, the full proselyte, who had himself circumcised and assumed the entire "yoke of the law," and the gêr tôshabh, the stranger in the gate, the nonparticipating or semiproselyte, who lived in the land and, according to his free choice, assumed only a portion of the Jewish law as binding upon him.

The solicitation of proselytes had been carried on systematically in the course of Jewish missionary propaganda ever since the time of the Babylonian exile, especially during the Maccabaeon age and continuing into the fifth century. It was held by many to be a meritorious work. Thus Rabbi Simon ben Eleazar (Tanna of the second generation, about 130) states: "The Holy One, blessed be he, gave Israel over into galuth [exile, dispersion] among the nations only in order that they might attract to themselves proselytes." (Pesahim 87b)

**Answer for yourself:** Did you understand the above passage? The love of God was seen in the captivities of



Israel in that they, as the light of the nations, would be able through such unfortunate circumstances like captivity and dispersion be able to extend their Godly influence among the heathen thereby bringing the world to accept not only monotheism but a type of Ethical Monotheism. We see this in the influence of the ten lost tribes of Israel as they not only were assimilated among the world's nations but intermarried them as well.

Only after unfortunate experiences with proselytes became common was greater care taken. After the third century, more voices were raised against the institution of proselytes. (Rabbi Helbo: "For the Jews, proselytes are as grievous as leprosy.") (Yebamot 47b) The aftereffects of the persecution under Hadrian (A.D. 135), the deterioration of the world situation for the Jews, the growth of the fence about the law, the decision of the rabbis to make conversion difficult (Yebamot 47a: "The rabbis taught: If anyone in the present day wishes to become a proselyte, let him be asked: what leads you to become a proselyte? Do you not know that the people of Israel in the present day are afflicted, dispersed, humiliated, robbed, that suffering is their lot?")--all these reasons made conversions rarer and rarer during the following period, but they have taken place in every century. The best known is the case of the Khazars, a Tatar people living in the Crimea, who, following the example of their royal house, were in large measure converted about 770.

Michael Guttman (in his Das Judentum und seine Umwelt, Berlin, 1927) has described in detail the significant transformation which the above-mentioned concept of the "stranger within the gate," or "semiproselyte" underwent in the centuries after Christ. Referring to these people, the Greek and Latin documents of the period took over the Hebrew phrase yir'e adhiônay, calling them "god-fearers." In Hellenistic Judaism this name was attached to the heathen in the Diaspora who joined in the Jewish form of worship, visiting the Synagogues, yet not observing all of the observing the ceremonial laws but some of them and without being reckoned in the company of the Jewish congregation. In the course of this period, the concept of the god-fearer became increasingly and more generally a means of distinguishing between Gentiles. Whoever kept the Noachite laws-that is, the laws known to Noah and pre-Israelite mankind-was called a god-fearer and no greater example can be found than Cornelius in Acts 10. In the discussion of these laws set forth in Sanhedrin 56 (of the Babylonian Talmud), they are determined to be the prohibition idolatry, blasphemy, unchastity, shedding of blood, robbery, and eating the flesh of living animals, together with the commandment of responsibility. Maimonides formulated the true Jewish conception of the Laws of Noah and the "semiproselyte"; he held to and proclaimed by tradition in all periods, in Mishnah Torah IV, Hilkot Melakim, Section X, Halakhah 2: "Whoever professes to obey the seven Noachite laws and strives to keep them is classed with the devout among the Gentiles, and has a share in the world to come." It is of course true, according to Maimonides (*ibid.*, VIII, 11), that only that man is to be accounted a "devout Gentile" who fulfills these laws, not as dictated by reason, but because of his awareness of their divine origin. With this important modification: every individual who keeps the Noachite laws is set on a par with the Jews. Indeed, a statement made by Rabbi Meir (*ca.* A.D. 150) is even recorded three times in the Talmud: "The pagan who concerns himself with the teaching of God is like to the High Priest." (Sanhedrin 59a; Baba Kamma 38a; and 'Aboda Zarah 36a)

Whatever may have been the origin of the political institution of the gêr toshabh, the semiproselyte, or "stranger within the gate," it fell into disuse when the Jubilee Year ceased to exist in its full legal form, that is, ever since Israel ceased to exist as a nation. Understandably, the Noachidae occupied the places left vacant by the "devout among the Gentiles." Through their "righteousness," which is not solely the inheritance of the congregation of Jacob, they also have a share in the world to come (Tosefta Sanh. 13, 2; Bamidbar Rabbah 8, 2; and elsewhere).

The Talmudic literature does not employ a specific designation for Christians; the term minim (heretics) is invariably applied only to Jewish heretics (among whom, of course, the Jewish Christians were counted), concerning whom many a harsh judgment can be found. "Among the Gentiles there are no *minim*," says the Talmud (Ullin 13b). The later designation for Christianity in religious law is shittuph, that is, "ascribing the name of God to something else."

The medieval commentators made this clear (especially in commentaries on tractate Sukkah 45b, which discusses *shittuph*) by distinguishing Christian worship clearly from *abhôdhah zarah* (idolatry), thereby **recognizing Christian worship indirectly as a possibility within the Noachite laws.** Therefore, the Tossafot to Sanhedrin 63b, Megillah 28a, Bekorot 2b, Shullhan Aruh O.C. 156, and other passages declare that Jews are permitted to allow a Christian to swear a Christian oath before them, even though *shittuph* occurs and **another is being addressed with the honor due to God (like Jesus). Understand that this was a concession that only began in the Middle ages and many think was the consequence of the oppressive conditions toward them by the Gentile state religion of Roman Christianity.**

**Answer for yourself:** When the Jewish Scriptures are full of examples of non-Jews coming to the knowledge of the One true God and Israel is the light of the world concerning this One true God how confident can we be in such a ruling by Mid-evil age Rabbis who made such allowances under dire circumstances? This means that you possibly face meeting God face to face as an idolator ill prepared because of compromises you have made with the Jewish Scriptures! Ones need to be very careful here or at least a competent student before much allowances should be trusted!

The Torah has decreed extermination as the punishment for idolatry (Deut. 7, and elsewhere). Many passages in the Talmud which set up standards for the conduct of Jews toward idolators were unjustly construed by anti-Semites of later periods as referring to Gentiles of their own day. Insofar as the Gentile world is Christian (and also Mohammedan), Jewish religious law places it within the realm of *shittuph*, i.e., the adulteration of the Jewish faith with non-Jewish elements. In spite of all differences, the Jews share with Christians (and Mohammedans) belief in the same God, the God of Israel, whom Scripture also acknowledges to be "God of the nations." (Jer. 10:7; Isa. 2:3; Psm. 47:8, 82:8; and elsewhere) The God of Israel is at the same time the God who cares for the Gentile world. **"Have we not all one father? Hath not one God created us?" asks the prophet Malachi (2:10).** Let us not forget this same Father gave both the Jew and the non-Jew Covenants whereby we both could be in relationship and good standing with our Creator if we would only uphold our part of the Covenant with God by observing the Laws and Commandments which constitute our Covenant responsibilities to our King and Creator.



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## B'NEI NOAH AND THE MESSIAH

*"Moshiach signifies the separation of the good from the evil. This is why he will come only in a generation which is altogether meritorious or altogether sinful," i.e., at a time in which there will be no mixture of good and evil. So as long as Moshiach has not come, there is a mixture of good and evil in all the worlds: there is no good without evil and no evil without good."* -Rabbi Shneur Zalman

The idea of Messiah is not foreign to B'nei Noach and those who observe the Covenant and Laws of Noah! Considering that a majority of B'nei Noach have emerged from Christianity, it is quite certain that the idea of a messiah was central in our belief system.

**Answer for yourself:** Is it possible for those of us who have emerged from Christianity to reconcile our formerly-believed Christian concept of messiah with the Jewish concept, which predated Christianity by several centuries?

Even within ka'al B'nei Noach we find individuals who still struggle to keep their belief in Jesus intact. Instead of believing in the Gentiles' Jesus, they now believe in a Jewish Jesus - and they now call him Yeshua HaMoshiach (Yeshua the Messiah). They strip away the Christian's anglo-saxon garments of Jesus and redress him in a more ethnic Jewish costume. Now Yeshua is introduced as an Orthodox rabbi, complete with tzitzits, tallit, and tefillin. And by doing this to Jesus, they believe they have rectified the Church's whitewashing of a Jewish Yeshua into a figure called Jesus, and that they have restored the truth to the world. Beyond this their studies lead to see the corruption of their own Gentile religious texts where they come to see and understand the corruptions of hundreds of Messianic texts in the Christian Bible which go a long way in explaining why the Jewish people who have a different reading of these texts in their Jewish texts cannot accept the Jesus as depicted in the New Testament as their Messiah. Thus the need for study for both the Christian and the Jew in order to come to the knowledge of the truth about Yeshua.

Where most Christians fail to understand is that the "real" Jesus is the "Jesus of History" and not the "Christ of Christian Faith." Most Christians have not bothered to ask, "Who is the messiah that the Jews have been looking for?" In their efforts to be "Christ-like", they have neglected to study Moshiach from the purely Jewish viewpoint. They, in fact, have long forgotten that the idea of Moshiach is an original Jewish concept. They have failed to understand that only the remnant of Torah-observant Jews can make clear to us who Moshiach is, what his responsibilities are, where he will ascend the throne of kingship, why he will be crowned King Moshiach, and how all of this will come to pass.

Although the concept of Messiah has always been a part of Judaism, we find greater definition of who the Messiah is, and what the Messianic era is, from the hasidim who are part of the Chabad Lubavitch than those ideas proposed from an Anti-Semitic Gentile establishment called the "church" today. Rebbe Menachem Schneerson stressed to the hasidim that we are the generation who will witness the Ultimate Redemption. Examining the Messiah according to Hasidic (Chassidic) thought is a robust challenge, and a storehouse of information is available on our very website above let alone the Internet and the World

**Wide Web.** Much, much more can be said regarding Moshiach than what we at Bet Emet could ever hope to accomplish through numerous newsletters. Therefore, I recommend that you select certain books to study in order to examine the concept of Messiah from a Jewish perspective and gain a greater understanding of the Hasidic concept of Moshiach. Let us also recommend our website dealing strictly with Messianic issues:  
<http://www.geocities.com/bennoah1messiah>.

One of the books we are recommending is an outstanding book by Rabbi Shmuel Boteach, entitled **The Wolf Shall Lie With the Lamb: The Messiah in Hasidic Thought.**



# EXAMINING THE PATTERN OF WORSHIP AS IT WAS DESCRIBED BY JUSTIN MARTYR IN HIS DIALOGUE WITH TRYPHO THE JEW...150 C.E.

Let us first get our bearings: it is **mid-second Century** and Christianity's greatest apologist is writing possible his greatest treatise defending the Gentile Christian faith: Dialogue With Trypho The Jew. Again let us understand that the Great Commission has been undertaken now for at least 80 years following Jesus' crucifixion by his disciples and apostles. That being the case you should understand that the Jesus Movement of Jerusalem has already exerted great influence among the Gentile nations in obeying Jesus' command:

*Matt 28:20 Teaching them (the Gentile nations) to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen. (KJV) Matt 28:20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen. (KJV)*

Justin's Dialogue With Trypho The Jew is the earliest surviving writing which sets out fully the issues which separated Christians and Jews. This fascinating Dialogue With Trypho The Jew was written about 160 C.E. It draws on earlier Christian exegetical traditions; in places it has very deep roots in Jewish-Christian polemic and apologetic.

Although Justin and Trypho argue vigorously, they do not resort to personal abuse or to name-calling. At the end of the Dialogue, they agree to disagree; after praying for one another they go their separate ways. Most later Christian anti-Jewish writings are less moderate in tone; unlike Trypho, the Jewish opponent(s) often cave in and accept the "truth" of Christianity. However, if we have twentieth-century understandings of "tolerance" in mind, it would not be appropriate to claim either Justin or Trypho as models of "tolerance". Both the Christian and his Jewish partner in dialogue not only set out their respective very different religious positions, they go further: they appeal vigorously to one another to change sides, with the clear implication that the other side is wrong-headed.

**Answer for yourself:** How believable is Justin's claim that his Dialogue With Trypho The Jew records an extended discussion he had with a learned Jew, Trypho, shortly after the second Jewish revolt?

Opinions have differed widely. My own view is that the Dialogue With Trypho The Jew is neither a verbatim account of a two-day debate which took place in Ephesus between a Christian and a Jew, nor a wholly artificial compilation of Christian polemical traditions which is unrelated to discussions between Christians and Jews in the middle decades of the second century. There are points at which Trypho is little more than a puppet: he is allowed to say only what Justin wants him to say. However, many of the arguments and responses of both Justin and Trypho are found in other writings from this period. In several key passages Trypho echoes widely held Jewish objections to Christian claims and sets out Jewish basic convictions or interpretations of Scripture which are well attested



elsewhere.

As we examine and analyze Justin's perception of the status quo of Christianity as it existed in 160 C.E. it is important to make sure we note the examples of "Godfearers" as well as "Proselytes" as discussed by Justin as this gives us a picture of what the Gentile was taught to do by those who knew Jesus best...his apostles and disciples. This was the pattern for not only Gentile inclusion into the Israel of God but the pattern of worship as taught the non-Jews by Jesus' closest followers. I hope we are smart enough to understand that any changes to this "pattern" that come after Justin do little more than destroy the efforts of the apostles and disciples to carry out Jesus' wishes and mandate and literally destroy the pattern of worship that you have seen by now that existed long before Abraham and which was reiterated by Moses for both the Jew and non-Jew. As we shall see, the Dialogue contains important references both to "God-fearers" and to "proselytes" which have been overlooked in recent scholarly discussion of these topics and these pictures speak volumes to Gentile Christians today if they have ears to hear.

## WHO WERE TRYPHO'S COMPANIONS?

Several scholars have commented on Justin's characterization of Trypho the Jew. They have stressed that Trypho is a pleasant courteous Jew, and that, unlike many later Christian and Jewish disputants, Justin and Trypho respect one another. However, the role in the Dialogue of Trypho's companions has usually been quietly ignored, from Eusebius right up to the present.

In the very first extant sentence of the Dialogue Justin is met by an unidentified man who is accompanied by companions; the latter are referred to in the second sentence as the man's "friends". Most scholars except that the expected opening dedication is missing and that it probably mentions Ephesus in Asia Minor as the location of the dialogue (Eusebius, History of the Church, 94.18.6).

**Answer for yourself:** Do you grasp the importance of Ephesus being the location of this Dialogue between a Gentile believer and a Jew? We have in Justin's Dialogue his description of not only 2nd Century Judaism but Gentile believers in God who not only practiced the Jewish faith but were believers in Jesus as the Jewish Messiah. This is phenomenal for our information of the time period and what the Gentile believers in Jesus though Jewish evangelism had been taught concerning not only the accepted religious doctrines concerning Jesus in the 2nd Century long before Rome would take charge of the faith but we also have a through description by Justin of the Gentile's worship of God as it existed in the 2nd Century as taught by Jewish outreach.

The reader's curiosity is aroused immediately not only as to who is the person who engages Justin in conversation but as to whom are his companions. Before Trypho identifies himself and states that he is a circumcised Jew who has recently fled from the Bar Kochba war, his "followers and companions" inform Justin (and the reader of the Dialogue) that they are keen to hear "some profitable discourse" from Justin. But we are not told anything about the background of Trypho's companions at this point. This silence concerning the identity of Trypho's comparison turns out to be significant for a reason and we shall see soon why Justin desired to keep such identification of the companions identity silent.

The extended discussions between Justin and Trypho take place on two days, on both of which Trypho (but not Justin) is accompanied by friends. Indeed, Justin notes that some additional companions turned up with Trypho on the second day. Occasionally the companions intervene in the discussions to remind the reader of their presence.

**Answer for yourself:** What possible importance could this intervention by Trypho's friends in this religious dialogue between Justin and this circumcised Jew have? More on that later but you will be amazed!

These friends of Trypho never defend a point of view which differs from that of Trypho, but, as we shall see, these friends of Trypho are distinguished from Trypho in important respects. In the very last chapter (142), Trypho is still accompanied by his companions as he and Justin go their separate ways after praying for one another.

Although the companions are firmly in Trypho's court, Justin takes pains to distinguish between their reaction to Justin's Christian claims and Trypho's own reaction. Trypho's companions are portrayed as being more cynical about Justin's Christian claims than Trypho himself: they are therefore even less likely to become Christians.

**Answer for yourself:** What message, if any, are we to get from the increased cynicism of Trypho's friends toward Justin and his Christian claims? Again, more on that later.

This distinction (between Trypho and his friends) is set out clearly in the opening chapters, and maintained consistently thereafter; and this is very important and we must not forget that there is a similarity yet a dissimilarity between Trypho and his friends. In the first seven chapters, which are a prologue to the Dialogue as a whole, Justin tells Trypho about his intellectual pilgrimage and his conversion to Christianity. In response Trypho smiles and replies courteously, but his companions "laugh aloud" (8.3).

**Answer for yourself:** What did Trypho's companions know better than Trypho that made them laugh as Justin's profession of conversion to "Christianity"? Sorry, but you will have to wait for the bombshell to drop in a minute; please keep reading.

In the next chapter the reader is told that they "laughed aloud again and began to shout quite rudely" (9.2). Not surprisingly, Justin is offended and starts to break off the discussion. Trypho urges him to keep his promise and to continue. Justin agrees, with the provision that the companions must behave themselves and listen quietly. At this point two of the companions disappear, "with some jokes, and some jests at our zeal", Justin says ruefully. The remaining companions sit down quietly with Justin and Trypho, and after a brief conversation about the Bar Kochba war, they listen to the discussions between Justin and Trypho.

The hostility of Trypho's companions is not confined to the opening chapters. Towards the end of the second day of the discussions their rudeness is referred to again: "some of those who had come on the second day" protested at one of Justin's claims, and "cried out as though in a theatre" (122.4).

**Answer for yourself:** What possibly could be so funny that these friends and companions of Trypho would make such fun of Justin Martyr's heart-felt religious commitment?

## **DIALOGUE 8 & 9...BOUNDARIES BETWEEN GROUPS**

In terms of the literary structure of the Dialogue, these two chapters are programmatic. They mark the transition from the Prologue to the main body of the Dialogue. Their structural role is confirmed by the fact that only here (8.3), and at the beginning and the end (141.5) of the whole Dialogue does Justin address Marcus Pompeius, the person to whom the Dialogue is dedicated. Most of the themes which will be discussed in the 133 chapters which follow are foreshadowed here.

Justin appeals to Trypho to become a Christian: "If you seek salvation seriously and have trusted in God, it is open to you, once you know the Christ of God and have become an initiate, to live happily."

**Answer for yourself:** Is there any significance to Justin's use of the term "initiate"?

According to Graham N. Stanton and Guy G. Stroumsa in their Tolerance And Intolerance In Early Judaism And Christianity (pp. 263-278) they tell us that the Greek word for "initiate" as used by Justin in

**his Dialogue is a technical term used to refer to one initiated into the rites of the mystery religions; in particular to immersions connected to mystery religions (pp. 275).**

**Answer for yourself:** Is Justin really a follower of Rabbi Yeshua or is he trying to teach pagan religions under the guise of a man named Jesus and is this the reason why the companions of Trypho are laughing and ridiculing him so much because they fully are aware of Justin's agenda since they were themselves Gentile "semi-proselytes" and Godfearers and were well acquainted with what Justin was teaching having been in those pagan religions before repenting and renouncing them and turning to the true faith of God...Biblical Judaism where the non-Jew has a place next to the Jew (Covenant of Noah and the Laws of Noah)?

**Answer for yourself:** Is there any literature that exists today to show that Justin was teaching paganism in Jesus' name and trying to spread existing paganism under the guise of a Jewish man who was little more to him than a reincarnated sun-godman? Yes there is.

***Eusebius, in his Church History, tells us that Justin, in his Dialogue with Trypho, says "there exists not a people, civilized or semi-civilized, who have not offered up prayers in the name of a crucified Savior to the Father and Creator of all things" (Hist. Eccl. lib i. ch. iv).***

Trypho, knowing the re-dressed paganism as taught by Justin, immediately makes a counter-appeal to Justin. **"When you have forsaken God and placed your hope on a man, what kind of hope yet remains for you?" From Trypho's perspective the failure of Christians to keep the Laws of their Covenant confirms that they are "Godless."** Trypho fully understood that the religion that Justin promoted was literally the forsaking of the Divine Revelation given by the God of the Bible. **In kindness Trypho acknowledges Justin as a friend and then urges him to be circumcised, then (as is commanded in the law) to keep the sabbath and the feasts and God's new moons, and, in short, to do all the things that are written in the law, and then perchance he will find mercy from God (8.4).**

**Answer for yourself:** In reality what was Trypho trying to accomplish with Justin? **He was inviting Justin to repent and enter into the Covenant with God; a Covenant which required circumcision and obedience to God's Holy Days and appointed times like the Sabbath and Festivals and New Moons.**

Trypho then summarizes his own views concerning the Messiah, and alleges that Christians have shaped a kind of Messiah for themselves by denying the Messiah of the Jewish Scriptures and fashioning one of their own making from the personification of solar entities ([http:// paganizingfaithofyeshua.netfirms.com](http://paganizingfaithofyeshua.netfirms.com)).

**A little later Trypho criticizes Christians for their failure to mark out a boundary between themselves and pagans (10.3). In other words Trypho the Jew blames Christians for maintaining their pagan religious ways and not repenting of such false worship when taught the truth!**

I don't wish to prolong this but you need to take just a second to read right now an [article concerning disturbing quotes about the paganization of the Christian faith](#) by scholars and authors who truly know what they are taking about. They make the same case that Trypho and his companions were making to Justin in the early 2nd Century. **THINK!**

The issues which separate Justin and Trypho are set out clearly: Justin appeals to Trypho "to know the Christ of God"; Trypho urges Justin to "do all the things that are written in the law". Their agendas are very different. Both refer to a rather different "rite of entry" into their respective communities, baptism and circumcision.

Both claim that the other person has been led astray by false teachers. Trypho claims that Justin has been led

astray by false speeches, and has followed men of no account; in fact both single out false teachers as responsible for the false stance taken by the other. Both hope that once the sway of the false teachers is shaken off, their rival will be able to change sides. In other words, from Justin's perspective, **both synagogue and church hope that adherents of the rival community will be won over.** In spite of tight social boundaries on both sides of the divide, movement is possible. As we shall see, the language of movement, "going over", is found more explicitly in Dialogue 47.

## DIALOGUE 23: 2ND CENTURY DESCRIPTION OF THE "GOD-FEARERS"

**Please understand that Justin in his Dialogue gives for all the world to see a "kodak-moment" of the Gentile Godfearer and his religious belief system as it existed in the 2nd Century A.D.; but few know this because they fail to study their own faith. Instead of reading about the origins of their Christian faith most Christians accept their experience as the barometer of truth instead of historical record and archeology which often will testify to the falsity of one's Christian experience today. One need only compare the religious belief system of the Gentile Godfearer who accepted Jesus as the Messiah in the 2nd Century A.D. with that of contemporary Christianity today to be horrified at the changes that have taken place over 1800 years which has almost completely destroyed the intended results of the Great Commission as first taught over the early centuries of the Jesus Movement before the establishment of the Roman state-religion called "Christianity." One good place to begin your comparison is to fully understand the religious belief system that Justin opposed in his day and which he strongly opposes in his Dialogue and fully understand that this religious belief system that Justin opposed was not only that of the Jews but the Gentile Godfearers who has likewise been taught by Jews themselves (these Jews were the Jewish followers of Jesus as we will quickly come to see)!!!!!!!!!!!!**

At the end of a series of scriptural citations in chapters 21 and 22, Justin brings his argument to a climax by challenging Trypho and his companions: "If this is not so, tell me what you all think about the matters under discussion." And when no one answers, Justin adds: "Therefore to you, Trypho, **and to those who wish to become proselytes** I proclaim the Divine message ..." (23.3).

**This is the first time the reader is given any specific information about the companions: they "want to become proselytes."** This phrase can be understood in three ways:

- **the companions could be either Jews or Gentiles who want to become proselytes to Christianity;**
- **or they could be Gentiles who want to become proselytes to Judaism.**

Perhaps our first inclination is to assume that Trypho's companions are fellow Jews who are seriously interested in becoming Christians. That might seem appropriate in view of Justin's opening appeal to Trypho which we have just noted. **However, the sustained hostility and cynicism of the companions makes this unlikely that they are Jews who are seriously interested in becoming Christians.** In addition, the immediate context rules out the possibility that the companions are Jews. This passage comes at the climax of an extended discussion about circumcision which follows the programmatic chapters 8 and 9. **Two sentences after the reference to the companions who wish to become proselytes, Justin makes an impassioned plea to them: "Stay as you have been born".** And a familiar line of argument about Abraham's justification before circumcision then follows: the latter was just a sign. If Trypho's companions were Jews, there would not be any need to urge them to stay as they are and not to bother with circumcision. **So the companions must be Gentiles.**

**Answer for yourself:** Do they wish to become proselytes (i.e. convert fully) to Judaism, or to Christianity?

The latter view has been influential, largely as a result of the most widely available English translation, by A. L. Williams. Williams clarifies the ambiguous Greek by adding in brackets after "proselytes" the phrase "to the true faith". In other words Williams thinks that Trypho's companions are keen to become "proselytes" to Christianity. He is terribly wrong and this is how lies and false teachings are spread which led the flock astray.

Justin is keen to dissuade Trypho's companions from taking the final step of circumcision, for he knows (probably from experience) that it is even more difficult to convert to Christ those have become proselytes to Judaism than it is to convert Jews like Trypho. So he argues vigorously and at length that circumcision was not part of God's original purposes.

**Answer for yourself:** Again what do we see from Justin's account? We see that it was common for non-Jews to be instructed in the Torah and the Covenants of God whereby they and Jews were not only friends but often accepted circumcision and full conversion to Judaism as was the intention of the Great Commission which was to teach in all the world the Covenant of Noah and the opportunity for such Godfearers to make full conversion to Judaism if they so desired.

At the beginning of their lengthy discussion on this topic Justin lets Trypho have first say. Justin seems to be generous in allowing Trypho to deal the first card, but, as we shall see, Justin himself holds the trump card. Trypho's first card, (10.3) is the very first of the numerous explicit citations of Scripture in the Dialogue, Genesis 17:14: "The person who has **not** been circumcised on the eighth day shall be cut off from God's people." Trypho then claims that this command refers not only to born Israelites, but also to foreigners (including Justin himself), and to purchased slaves.

**Answer for yourself:** Did we not see in the prior articles that Abraham, a non-Jew, was circumcised as a "mark" of his Covenant with God long before Moses was commanded to be circumcised and later applied this to the whole of the Jewish males? We sure did.

In interpreting Genesis 17:14 to refer to three groups, Trypho goes further than the MT or the LXX which refer to only two groups: born Israelites and (foreign) purchased slaves.

But Justin ignores the point at this stage in the Dialogue and concentrates on his own arguments concerning circumcision. At the climax Justin attempts to trump Trypho's card concerning Genesis 17:14: he insists once again that circumcision was given as a sign, but not for righteousness. The sentences which follow are highly rhetorical:

*Understand that the blood of that circumcision has been made useless, and we have believed the blood that brings salvation . . . Jesus Christ circumcises all those who will ... Come with me, all who fear God who wish to see the good things of Jerusalem. Come, let us go in the light of the Lord, for he has set his people free, even the house of Jacob ... (24.3).*

These words are addressed directly to Trypho and his companions. The plea, "Come with me, **all who fear God**", is intriguing. These words are addressed directly to the companions: they fear God, and wish to see the good things of Jerusalem - and Justin urges them to join his side. We learn from this that Trypho's companions are referred to here as "**those who fear God**", a phrase found in several passages in Acts (10:2, 22, 35; 13:16, 26).

At Dialogue 10.4 the phrase "**those who fear God**" refers to Gentiles sympathetic to Judaism (many other scholars hold the same idea like Feldman, Jew and Gentile, p. 357). In this passage Trypho complains that Christians who claim to know God, do not keep the commandments - yet even those



who fear God do (the reason being that obeying the Commandments shows God your adherence to His Covenant with them and their love for Him). Perhaps Trypho even has in mind his own companions, as well as other Gentiles sympathetic to Judaism. It is important to note that in both 10.4 and 24.3 the phrase "those who fear God" is a very general way of referring to those sympathetic to Judaism and that this "pattern" is shown in many passages in the New Testament as well as found in Acts 10:2 and 10:22 with Cornelius and then again used in a universal sense in Acts 10:35. Again those Gentiles partial to Judaism is again seen in Acts 13:16 in Antioch of Pisidia in Asia Minor. In the context of these passages we see these non-Jewish Gentile Godfearers observing the Sabbath because Paul and Barnabas addressed them on the Sabbath day in the synagogues in Asia Minor (notice they were not "churches" in Asia Minor.

Justin's identification of Trypho's companions as Gentiles closely attached to Judaism who wish to become proselytes is striking. The companions are "God-fearers", even though Justin does not explicitly refer to them as such. In recent years (especially since the discovery of the Aphrodisias inscription) literature on "Godfearers" has become a growth industry. As far as I can see, none of the recent writers on this topic makes more than a passing reference to Justin. This is unfortunate. I am convinced that when Justin's evidence is set alongside the other varied and often baffling evidence, we are forced to conclude that Gentiles were attracted to Judaism for many reasons and that their relationship to Judaism took many forms. Today Gentile Christianity has little to do with Judaism and this is terribly unfortunate because it separation from the mother faith has robbed it of the "pattern" or worship God intended the Jew and Gentile share.

Before we leave chapter 23, we must ask why Justin has so much to say about circumcision in his opening exchanges with Trypho.

- First, he is responding to Jewish criticisms, well grounded in Scripture, of Christian claims.
- Secondly, he is deliberately ringing alarm bells for his Christian readers, some of whom were attracted to Judaism.
- Thirdly, and most important of all for my present purposes, he is appealing to Gentiles who currently had some form of attachment to Judaism and he was trying to influence them not to become proselytes, for he knew that proselytes were even less likely than Jews such as Trypho to respond to Christian preaching.

## DIALOGUE 47: TOLERANCE AND INTOLERANCE

Several observations for the Christian need to be made from Dialogue 47. We have already seen that the programmatic chapters 8 and 9 imply that there is movement in both directions between Judaism and Christianity; in other words both were competing for recruits: this is what both Justin and Trypho assume in their opening appeals to one another. At 47.1 Justin reminds his readers of Trypho's initial appeal to him in 8.4 to become a proselyte.

Now here is where we must pay close attention. In response to a question from Trypho, Justin concedes that Jews who have become Christians and still wish to keep the law fully are to be accepted as long as they do not persuade Gentiles to keep the law, and as long as they have full fellowship with Gentile Christians.

Answer for yourself: What did we learn from this statement from Justin?

Justin admits that many Jews were currently believers in Yeshua/Jesus and such Jewish "believers in Jesus" were continually keeping the Law. Notice also that such Jewish believers in Jesus as Messiah did not at that time follow Paulinism whereby they replaced Law with grace as we have been

taught today. In other words Paulinism was not successful in the 2nd Century as it has become today under the influence and power of the Roman state in the 4th Century A.D. Justin refers to this issue three times in this one fairly short but very important chapter.

The third reference is particularly important as it concerns the Gentile believers in both God and Jesus:

*Justin concedes, somewhat reluctantly, that Gentile Christians who have been persuaded by Jewish Christians to keep the law will be saved. This means that Judaism even had influence among Gentile Christians (Justin's people). Justin then notes that there are some Gentile Christians who are much less tolerant than he is: they will not converse or share table-fellowship with those who acknowledge Christ and keep the law (both non-Jew & Jews). This means that the dividing lines were being drawn over the Law and not the issue of the Messiah and Law as you now know is the heart of one's Covenant with God!*

*In reality Justin is denying the Covenant of God and replacing it with one of the Gentile's own making...and this has continued for 1800 years up to our day!*

**Answer for yourself:** What else is so striking about the above verse by Justin? He admits that salvation exists within Judaism and not only in Christianity as Christianity would have you believe today! **WOW!**

**Answer for yourself:** Why is Justin himself so cautious about Jewish Christians, and why are some of his fellow Christians so intolerant? Justin gives one answer himself: Jewish Christians who insist on keeping the law arouse the suspicion of Gentile Christians and their lives as examples of high piety was always a stimulus for the Gentile Christian to begin to examine the Jewish faith and the Torah whereby if one did such an activity he would quickly see for himself the falsification of the doctrines and teachings of Gentile Christianity and reject it and become converts to the Jewish faith (all the while maintaining belief in Jesus as Messiah). Justin knew that the end result of such activity would persuade Gentile Christians to keep the law, a position Justin will not tolerate (47.3).

**Answer for yourself:** Why should Gentiles who "believe on this Christ" not be encouraged by Jewish Christians to "live in accordance with the law appointed by Moses"?

**Answer for yourself:** Why is Justin, tolerant in many other respects, so intolerant at precisely this point concerning the Law?

As we find throughout history Jewish Christians have always insisted that the law should be kept as a *sine qua non* as far as salvation is concerned; but the Bible never really teaches this. Obedience is expected of one who has received the grace of God and His Salvation by faith (not faith in Messiah but faith in God). These Jewish Christians mean well but they fail to present to the non-Jew his Covenant with God which preceded the Mosaic Covenant; the Covenant of Noah. Failing to do this they assume that the only way the Gentile can find acceptance with God is through total conversion into the Covenant of Moses; such by now you have learned is not correct. However, Justin does not say that this is their position. He implies that they are encouraging Gentiles to keep the law alongside their faith in Christ (this law being the law of Moses and not the Law of Noah).

One senses Justin's fear at what is going on. Justin and the Gentile Christians are losing the quest for converts and Biblical Judaism is winning. What Gentile Christians fail to realize is that Biblical Judaism was a world religion and it would not be until Rome will throw her power as a Political State behind religion would Judaism begin to wain and Roman Christianity surge to the forefront. So we see Justin's hidden agenda at this point. The clue to a probable explanation comes in 47.4: Justin

notes that some Gentile Christians who have been persuaded to keep the law have moved over completely to the Jewish religion; they have denied that "this is the Christ", and therefore cannot be saved. Their denial of "the Christ" involved the Gentile's belief in Jesus which is questioned once they realize that the Greek Scriptures have been purposefully falsified, misquoted, and mistranslated in order to promote a sun-godman of the Essenes in 200 B.C.E. Such Greek Scriptures the Jews have always rejected as false representations of the true Jewish Scriptures. That being so then one quickly comes to learn what were the true Jewish prophecies and in the light of their failure to be "fulfilled" then questions concerning Jesus as Messiah arise. I have dealt in other websites with these falsifications and the failures of these prophecies to be fulfilled:

- <http://returningtofaithofyeshua.freesevers.com>
- <http://faithofyeshua.faithweb.com>
- <http://bennoah1.freewebsites.com>

Once one the student familiarizes himself with both the falsifications of the texts by the Essenes and later Gentiles as well as the failure of the true Jewish prophecies to be fulfilled then he can see more clearly why the events expected by the Jews did not occur and that such a failure cannot be laid at the feet of Jesus. Therefore the question about Jesus as Messiah cannot be truthfully answered and it yet remains a matter of faith. Time will tell.

Justin suspects that some Jewish Christians who encourage Gentile Christians to keep the law may in fact be responsible for turning them into proselytes to Judaism. The continuing attraction of Judaism to Gentiles, whether Christian or not, suggests that this is a plausible explanation. So I suggest that Justin is extremely sensitive concerning the status of Jews who have become Christians because he fears that some of them will encourage Gentile Christians to keep the law - and that will prove to be the crucial step on the path towards a complete transfer to Judaism.

This explanation is strengthened by sociological considerations. Justin's Dialogue provides ample evidence that in his day Judaism and Christianity were such keen rivals that sporadic conflict was always likely. Sociologists remind us that where groups are in conflict, the sharpness of the reaction to the "inner enemy" is in proportion to the sharpness of the conflict with the outer enemies. A group at odds with its arch-rival will react with even more hostility to a heretic than to an apostate, for a heretic still shares many of the goals of his former fellow members. Hatred is directed, not in the first place against opponents of its own view of the world order, but against the dreaded "internal enemy" who is competing for the same end.

In these terms, Jewish Christians who seek to persuade Gentile Christians to keep the law are an "inner enemy", "heretics", whose influence is to be feared.

## DIALOGUE 122-3: "PROSELYTES"

These two chapters contain a set of vigorous exchanges over the interpretation of Isaiah 49:6 and 42:6ff., passages which refer to Israel as a "light for the Gentiles". Justin says to Trypho (and his companions): "You all indeed suppose that this [i.e. Isa. 49:6] was said of the stranger and the proselytes. But in reality these words were said of us (as if the Gentile Christians were the light of the world of whom Isaiah spoke and not Israel) who have been enlightened through Jesus ..." (121.1).

**Answer for yourself:** Are you aware that besides Ignatius who began replacement religion in his few letters around 110 C.E. one must wait for Justin around 160 C.E. for a an official construction of replacement religious doctrines to arise which would be the foundation for all that would come later in the Gentile Church?

**Answer for yourself:** Did you notice that in Justin's mind the Gentile Church which is apart from Judaism and Jewish Christianity has take the place of Israel in the Bible?

Justin continues, "These things also [Isa 42:6ff.], Gentlemen, have been spoken with reference to the Christ, and concerning the Gentiles that have been enlightened. Or will you say again: with reference to the Law and the proselytes he says these things'" (122.3).

Then some of those who had come on the second day (other Gentiles who have been enlightened toward Judaism and Trypho's friends) cried out as though in a theatre: 'What then? Does He [God] not say **them** with **reference to the Law and those that have been enlightened by it**" **Now these are the proselytes**' (122.4). **These Gentile semi-proselytes to Judaism knew full well themselves that the passage misapplied by Justin was intended for them. They were the living proof and fulfillment of the verses in Isaiah; they had received the truth from the Jews as God had always intended!**

**In his reply Justin insists that Isaiah 42:6ff. does not refer to "the old law and its proselytes, but Christ and his proselytes, us Gentiles, whom he enlightened...". Justin denies not only that the Jews have enlightened Gentiles since Jacob but the historical fulfillment of the passage and since failing to exegete the passage properly reads into the passage what he desires; this has been done now for 1800 years by Gentile Christianity.**

**There are several points of particular interest in this passage.**

- **When Justin denies that the two passages from Isaiah refer to proselytes to Judaism, Trypho's companions fly into a rage. Their reaction suggests that they set great store by these passages: they insist that they themselves, as would-be proselytes, are enlightened by the law. A number of passages in Jewish writings state that *the law* is the light of the world, especially for proselytes. One need not only look at the Old Testament which testifies to this repeatedly but Philo: Joseph and Asenath; The Testament of the Twelve Patriarchs; Rabbinic traditions; and even the New Testament itself in places such as Rom. 2:17-20.**

***Rom 2:17-20 17 Behold, thou art called a Jew, and retest in the law, and makest thy boast of God, 18 And knowest his will, and approvest the things that are more excellent, being instructed out of the law; 19 And art confident that thou thyself art a guide of the blind, a light of them which are in darkness, 20 An instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law. (KJV)***

**Trypho and his companions quote this well-established Jewish exegetical tradition and insist that it refers to them. Justin, however, takes it over and replaces the law with Christ. In short, Justin and Trypho are rivals, both seeking "proselytes" among Gentiles; both claim that Scripture supports their appeal to Gentiles.**

- **(Justin claims that proselytes not only do not believe, but utter blasphemies against Christ's name doubly more than Trypho himself, and wish both to kill and to torment those who believe on him (122.2). No doubt the reference to the excessive enthusiasm of proselytes is rhetorical exaggeration. Justin immediately adds his own wry, but perceptive, comment: "For they [proselytes] are eager to become like you [Trypho and his fellow Jews] in everything." This suggests that proselytes are uneasy about their status and need to prove themselves, even though Justin alludes to the well-known rabbinic tradition that a circumcised proselyte "is like one who is native born" (123.1; cf. b. Yeb. 47b and 62a)**
- **In 122.1 "the stranger" is at least partly distinct from "the proselytes". Here we have further evidence for two groups with different levels of attachment to Judaism. This is what I have been teaching in this and other websites all along and we have now a 2nd Century witness by one opposed to Judaism that this is the case; different Covenants with different Covenant**

## **responsibilities and stipulations.**

# **CONCLUDING OBSERVATIONS**

Justin's Dialogue indicates that in the middle of the second century both Judaism and Christianity were concerned to maintain tight boundaries. Trypho complains that Christians (unlike Jews) do not mark themselves off from pagans (Christians were indistinguishable often from the pagans). Take time now to read the article entitled: [Disturbing Quotes](#) which concerns the Gentile Christian faith by scholars which speak about how Gentile Christianity is basically paganism unchanged where they only have attributed to a Jewish Rabbi prior pagan concepts and have tried to pass this off to the world as Divine Revelation He also mentions that some Jewish teachers forbid Jews to enter into conversation with Christians - lest they be persuaded by "blasphemous" Christian claims (38.1; 112.4). Justin's references to alleged Jewish persecution of Christians also point to Jewish anxiety lest community boundaries be breached.

Justin is concerned to maintain tight boundaries on the Christian side. He will not tolerate Jewish Christians who are not in full fellowship with Gentile Christians. Justin is very sensitive about Jewish Christians who persuade Gentile Christians to keep the law: he suspects that under their influence some Gentile Christians may move over completely to the Jewish polity (47.3-4).

And yet in spite of the concerns of both "synagogue" and "church" to maintain tight boundaries, there is movement across both boundary lines. This has happened in the past, and there is an expectation that it will happen in the future; but this is mainly determined by the availability of knowledge of the truth and it's availability to the Gentiles who never had the opportunity to know the truth about Jesus and the Jewish Scriptures before they were altered by the Essenes and later by Rome. In short, there is keen "on the ground" rivalry - and this is surely the mainspring of the intolerance expressed on both sides.

Justin's Dialogue suggests that there were different levels of attachment to both communities. On the Jewish side there were proselytes whose status was often ambiguous; would-be proselytes, such as Trypho's companions; other Gentile sympathizers or "Godfearers"; some Jews who acknowledged Christ, but were not in full fellowship with Gentile Christians; and some Gentile Christians who had "gone over" to Judaism.

On the Christian side there were two kinds of Jewish Christians, one acceptable to Justin, and one not; there were also Gentile Christians who seemed likely to go over to Judaism (47.1-4).

No doubt both sides hoped to consolidate the level of commitment of those on the "fringes" of their communities. From a later period a tradition expresses what is likely to have been the case in Justin's "school" as well as in synagogues: **"when the sage takes his seat to expound doctrine, many strangers become proselytes"** (Cant. Rab. 1.15; cf. 1.3 and 4.2). This is simply because one the Jewish sages and scholars begin to teach the truth about history, the corruption of their Holy texts, God's warnings about the Gentile nations repenting from idolatry and sun-worship, and the truth about the Messianic prophecies then these Gentiles were become associated with Judaism in great numbers. Such threatened the powers of be in the Gentile world such as governments for example. This tide of association with Judaism had to stop. We seen the attitude of such Gentiles who had been instructed in Judaism having been once enlightened: they ridiculed and mocked Justin for failing to see what they had been shown and his failure to turn from such folly once it is exposed. To them Justin was a laughing stock. These enlightened Gentiles now recognized their solar worship for what it was; an affront to God and crude idolatry and they turned from idols to serve the living God.

***1Thes 1:9 9 For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God; (KJV)***

Justin would not do that. As we have seen, the Dialogue contains important neglected evidence for the existence in the middle of the second century of "God-fearers", even though Justin does not use a specific term for Gentiles who already have some attachment to the synagogue.



**Answer for yourself:** Why did Justin write his Dialogue? I do not think that his main aim was to "win over" Jews such as Trypho. If that had been his hope and expectation, he would not have allowed Trypho to go his own way. Justin must have recognized that some Gentiles (such as Trypho's companions) were so strongly attached to Judaism that their conversion was unlikely. Perhaps his primary appeal (via his Christian "school") was to Gentiles who were broadly sympathetic to both Judaism and Christianity - Gentiles who did not appreciate the differences, Gentiles with a weak level of attachment either to Christianity or to Judaism. In other words he was trying to lay a foundation that not only might work in his day to dissuade Gentiles from associating with Judaism (semi-proselytes or fully converted Proselytes) as well as the days to come. Justin might not have succeeded with Trypho and his Gentile Godfearers but Rome will use this piece of literature to it's fullest advantage and Justin and his Dialogue become the very foundational document for Rome's Replacement Religious doctrines for 2000 years.

Let us end with this thought. Justin's friends, the two Gentiles who had been instructed in religious matters and texts by Israelites (the light of the world) both knew and saw the folly of Gentile Christianity. Let us not forget that they had once been where Justin was at...in the middle of idolatry and they like Justin did not know it. Upon instruction in the Torah and accepting their Covenant with God (the Covenant of Noah) they were contemplating going beyond the Laws of Noah and fulfilling Isa. 56 in their lives whereby they would acquire more mitzvot and make full conversion to Judaism. They, unlike Christians today, did not see the Law as a burden or a curse. What did they know that you have not been taught? These companions of Trypho demonstrate that it is perfectly permissible to believe in Jesus as Israel's Messiah and yet obey the Law of your Covenant. This is the way God intended...obedience to the Laws of our Covenant. The issues of the Messiah will honestly never be decided for sure until the Messiah either appears or returns. But belief in Messiah was never contingent upon salvation for either the Jew or the non-Jew and we see Justin admitting this in the 2nd Century C.E. Let us leave with this concluding remark The Great Commission had been continuing for almost 150 years and we see the fruit of it in the lives of Trypho's (himself a Jew) friends (themselves non-Jewish). They were practicing Biblical faith under the umbrella of Biblical Judaism and not Roman Christianity whereby they adhered to the Laws of their Covenant and desired to do more. The kodak-moment left to us by Justin is telling; Biblical Judaism whereby it is a light to the nations was a world power to be reckoned with as God intended. Sadly the power of Rome would later triumph over the power of Israel.

**Answer for yourself:** Understanding this picture as historically accurate from an "adversaries viewpoint" then did the Apostles go out carry out the Great Commission wrong following Pentecost? Not at all in fact we see that Gentile followers of Jesus were taught Judaism and their place within it way into the 2nd Century in fulfillment of the Great Commission. You need now ask yourself how we got so far away from the faith of Jesus and investigate to find the answers for yourself. Only then will you be fully convinced that we as non-Jews and Christian believers have lived our lives under the Roman yoke and not the yoke of the Torah and this has assured us that we live as apostates from the faith once given to the saints.

Besides commentary much of the above article was taken from Graham N. Stanton and Guy G. Stroumsa in their Tolerance And Intolerance In Early Judaism And Christianity (pp. 263-278)



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## WHY THE LAWS OF NOAH HAVE NOT BEEN TAUGHT SINCE THE SECOND TEMPLE

**Answer for yourself:** Are you aware that if the righteous Jews of the Second Temple period had taught the Seven Laws of Noah to the non-Jews, there would never have risen a religion such as Christianity?

It is time for the Christian to learn something. The information necessary to understand the above statement is very involved and lengthy yet I will try to summarize. The Great Commission of Yeshua/Jesus was not the first...in fact it was the Second. Rabbi Hillel in 20 B.C.E. understood that God had judged Israel guilty of violating the Second Tablet of the Law. The Second Tablet of the Law involved man's relationship with mankind; in particular Israel's relationship with the non-Jewish world. Instead of Israel being a light unto the Nations the nation had turned within and had failed to reach out to the heathen with the truth about the Creator. In particular the light that Israel was supposed to shine upon the heathen was their Covenant with God called the Covenant of Noah. Israel's lack of love (since the Second Tablet of the Law are manifestations of love between man and man) for the Gentile due to years of persecutions, murder, captivity, occupation, etc., were the obvious reasons why the Jews without Eternal Life from the non-Jew. Only through circumcision and full conversion of the non-Jew would the Jews be receptive of non-Jews and that was tedious to say the least. But God held them accountable as His Holy Nation and Royal Priesthood....for a Priest brings mankind to God. Such was God's displeasure and the book of Daniel forewarns Israel of the forthcoming destruction of the Temple and the nation of Israel. Some Rabbis heeded the warning; many did not. Rabbi Hillel who influence Yeshua began the First Great Commission to take the Covenant and Laws of Noah to the Gentile nations in a repentant attempt to forestall or set aside the forthcoming prophesied judgment of God. Yeshua would fifty years later attempt the same in the Second Great Commission to the nations where the Commandments of God were taken to them in the form of the Covenant of Noah. Again a Third attempt was made by James and the Apostolic community to take the Laws of Noah to the nations to not only fulfill Israel's calling as a Holy Priesthood but to repent of Israel's failure to obey the Second Tablet of the Law where they withheld God's love to the Gentile nations by refusing to teach them the Covenant and Laws of Noah for Eternal Life; instead they had enforced circumcision upon the nature-worshipping heathen who were into fertility rites and paganism. Israel's failure to teach the Nations how to come to God was a terrible sin; one which would cost them their Temple and their land for 2000 years. Efforts were made to turn Israel in repentance and avoid the judgment of God. Sadly the efforts of Hillel, Yeshua, and James would not be enough because after Hillel's death Gentile hating Rabbis like R. Shammai took control and direction of Israel as a nation and continued repressive treatment of the Gentiles. The Roman occupation of Israel and their harsh treatment of the Jews under P. Pilate did not help the matter but yet God called Israel to rise above their situation and not strike the rock twice but reveal Him accurately to the Nations. Failure to do that would by the year 70 A.D. mean the ultimate destruction of Israel and her Temple. Now understand that if Israel had lived up to her Covenant under God in relationship to her brothers the non-Jews and the Lost Tribes of Israel who had been assimilated into the Gentile nations then there would have never been any Essene radical apocalyptic theology and crucified sun-godmen theology that would have become the very basis for a mutated Judaism/Gentile religion that we have today for it was these Essenes who later became followers of the "Christ" and who departed from Biblical Judaism as we knew it. Understand as well that it was the Shammai Pharisees and NOT the Hillel Pharisees that brought the destruction upon Israel. Understand as well it was not the Shammai Pharisees alone but the

**Gentile hating Essenes as well along with the Sadducees that departed from true Biblical faith and caused Israel's demise. If Israel had repented and given the Gentile world the Laws of Noah and the Covenant of Noah as Hillel, Yeshua, and James had tried then today we would not be buried in the apostasy, idolatry, and blasphemy that we are as Gentile Christians. That says more than you know; trust me on that!**



# RABBI HILLEL & GENTILE INCLUSION INTO THE FAITH OF JESUS

Tradition records for us three heathen who appeared before the two leading rabbis of their time, Hillel and Shammai (both contemporaries of Yeshua in the first century) for the purpose of conversion. The first potential convert was interested in accepting only the written law's authority, but not the oral tradition; the second, and most famous, asked to be taught the entire Torah (the main essence of the religion of Yeshua) while standing upon one foot, while the third aspired to become a convert so that he might attain the office of high priest. Shammai rebuffed them and drove them off with a "builder's measuring rod" harshly, while Hillel's gentleness and patient instruction won them over to the faith of Jesus. Hillel and Shammai flourished during the era of the Second Temple, or end of first century B.C.E. and the beginning of first century C.E., and were contemporaries of Yeshua.

## LET'S TAKE A CLOSER LOOK

Shammai's actions are rather baffling. He scolded the first heathen and had him removed from the premises whereas the latter two were repulsed with a "builder's measuring rod". Many have believed that Shammai was either in the building business or a carpenter by trade. This is all the more puzzling since one of Shammai's favorite teachings was (Avot 1:15) "to receive all men with a cheerful countenance." Was it generally his practice to use his building rod on those he disagreed with?

And Hillel's instruction to the famed second heathen defies comprehension. To his request to be taught the entire Torah while standing on one foot, Hillel replied, "What is hateful unto thee, do not do unto thy neighbor-this is the entire Torah; the rest is commentary." This negative metaphoric contraction of the 613 commandments of the Torah finds no counterpart in Talmudic literature. Two interpretations exist today: 1). God is referred to in scripture as "neighbor" or "friend," or 2) that the prohibitions of theft, adultery and "most commandments" of the Torah can be classified in this vein. Later commentators adopted the more literal view that Hillel was referring to the Golden Rule, love thy neighbor as thyself (Lev. 19:18), but his reference to it in a negative form was in order to incorporate certain halakhic principles into the teaching.

## TWO TYPES OF CONVERSION EXISTED IN ANCIENT TIMES

Gentiles were grafted into Israel as either a "Ger Tzedek" or a "Ger Toshav." The Ger Tzedek accepted all 613 commandments of the Torah, and after circumcision and or ritual immersion, was recognized as a full Jew. The Ger Toshav obligated himself only to the Seven Noahide Commandments, after which he was permitted to settle in the Land of Israel, and the Jewish community became liable to see to his economic well-being.

Judaism considers the **Seven Noahide Commandments** to be the cornerstones of all religion and civilization, having been incumbent upon the human race since the time of Adam. Judaism accepts the opinion today of

Rabbi Hillel (a contemporary of Jesus) that a non-Jew who accepts these Commandments as divinely ordained and practices them is considered one of the Hasidim (righteous ones) of the Nations, and merits a share in the World to Come. Judaism has always viewed other religions from the perspective of whether or not they conform to the Noahide Commandments.

According to Exodus 23:33, idolaters were not permitted to live in ancient Israel, lest they cause the people to sin. If a Gentile wished to settle there, he would appear before three learned men, accept the Noahide Laws, and would then be permitted to settle with the status of the Ger Toshav. Convert #2 sought this Ger Toshav status from Hillel. When he inquired to be taught the entire Torah while standing on one foot, he was not jesting; he was referring to the Seven Noahide Commandments, which can easily be imparted in a brief span of time (as one stands on one foot). Hillel's reply to "thy neighbor," was referring to the second party involved which was understood to represent God, one's fellow man, and the animal world as well. Hillel was actually offering a brief synopsis of the Noahide Commandments.

## A CLOSER LOOK AT SHAMMAI & HIS VIEWS ON GENTILE CONVERSION

Rabbi Eliezer ben Hyrcranus, a leading sage of the first century A.D., was a member of the School of Shammai. He held the opinion, as did Shammai his teacher, that a Gentile who observes the Noahide Commandments does NOT merit a share in the World to Come. This was also the stance of the School of Shammai.

Unlike Shammai, Hillel and his students maintained that righteous Gentiles merit salvation just as Jews do (Hillel, like Yeshua, accepted the teachings connected with the Laws of Noah), and it was their hope that a mission to the Gentiles could avert the destruction of their land and win God's approval, thus influencing God to repent of the destruction prophesied in Daniel chapter nine (now you understand another reason for Hillel's and Yeshua's support for a Great Commission to take the Gentiles the Torah). Bet Shammai however looked down upon the Gentile world, holding that NOT even the most righteous Gentiles could merit a share in the World to Come. Shammai believed the Gentiles deserved "hell" and no attempts should be made to alter their destiny. The Jewish people and their teachers have since declared Bet Shammai's views to be null and void, as did the Heavenly Voice toward the close of the first century (just the way God spoke at Yeshua's immersion). Shammai and his students from the School of Bet Shammai were indeed the Pharisees and priests that Jesus of Nazareth and Paul of Tarsus had to contend with within the pages of our Bibles, and not the Hillel Pharisees. Paul the Apostle's insistence that Gentiles be admitted into the early Messianic Jewish Church was based on Bet Hillel's position that righteous Gentiles merit salvation. Let us not forget that Paul had studied under Rabban Gamaliel the Elder, a grandson of Hillel where he received such instruction! Now you can better understand that the anti-Jewish passages contained in the New Testament were directed against the Shammaites, and not the Judaism which followed Bet Hillel, or even today which follows the instruction and interpretations of Hillel.

When each of these three heathen in our story requested Shammai to instruct them concerning the Noahide Commandments, Shammai would have advised each that a Ger Toshav, Ger Hashar or even an observant Noahide, received no reward in the afterlife. It was this figurative "measuring rod" (his erroneous interpretations of Torah which in this instance taught obedience without immortality) that repulsed the Gentile. The allusion to the tool is not to be taken literally. Shammai would use the same "measuring rod" on the third heathen, by advising him that a Ger Tzedek (a full-convert) had no rights to the high priesthood. Hillel gently pointed out that any Jew not born as a Kohen (descendent of Aaron) was similarly not entitled to the office.

In the case of the first convert, who expressed an interest in the written law only and not the Oral Law or tradition (a Sadducean position-like the Christian church of today) was a blatant act of heresy. Therefore one can understand another reason that Shammai threw him out. Hillel's (who believed in the Oral Law as well) gentleness won him over.



The gratitude of the two Ger Tzedeks and the "one-footed" Ger Toshav to Hillel are expressed in the Talmud's concluding comment: *"Some time later the three met in one place; they said, Shammai's impatience sought to drive us from the world, but Hillel's gentleness brought us under the wings of the Shekhinah (Divine Presence)."*

Thus we can conclude that the term "conversion" was to be understood as the transformation of a pagan into an observant Noahide who observed the Seven Laws of Noah as seen by James' insistence in Acts 15.

## A MISSION TO THE GENTILES BY THE HASIDIM

Moses obligated the Jews to spread the knowledge of the Noahide commandments to all mankind. A well known statement of Hillel states (Avot 1:12), **"Be thou of the disciples of Aaron, one who loves peace, pursues peace, loves mankind, and draws them nigh to the Torah."** Hillel was alluding in this quote to a movement to spread knowledge of the Noahide Commandments to all mankind (Gentile Torah). What better way could one show love for all mankind than to try to bring personal salvation to the Gentiles through faith and observance of the Noahide Laws. With that understanding it is not surprising that Hillel acts as he does with the three heathen men as he explains to each what the Torah expected of them as observant Noahides. Yeshua exceeds Hillel in that he desires that his followers, as Hasidim of the Nations (righteous Gentiles), do even more than the required minimum (Laws of Noah). Such is seen in Yeshua's positive statement: **"do unto others as you would have them do unto you,"** which when observed, goes far beyond the minimum observance of the Seven Laws of Noah. Hillel thus lays the halakhic groundwork for the salvation of all mankind, and Yeshua concurs.

## THE GREAT COMMISSION OF MATTHEW CHAPTER 28

Yeshua would later command his Apostles to go into all the world and make disciples of all nations (the Gentiles). Inherent in this is the commandment for the Gentiles of all nations to adhere to the Laws of Noah as the basic minimum that God required for the gift of eternal life. It is in this message that a Gentile becomes a "God-Fearer", is immersed into Yeshua and identifies with his God, and is "Born-Again". He now is no longer a Gentile but is a "new-creation" and has become a citizen of the Israel of God. He has the option to later convert fully to the religion of Yeshua if he so desires.

Once a Gentile came to the understanding of the one true God, he would turn from idols and worship the God of Israel. Such Gentiles were the "God fearers", who accepted certain basic Jewish obligations along with the Noachide precepts. According to this, idolatry, shedding of blood, and grave sexual sins were forbidden to Gentile believers. These were originally the Noachide precepts accepted also by the Synagogue on which the Gentiles were obliged. Let me remind you that we see in Acts 15 (at least 25 years after the death of Jesus) the admonition for the Gentiles to adhere to Noachide Laws to be accepted in the believing community of Israel. It is logical that the Apostolic Church of Jerusalem should accept the view of the Synagogue on the conditions which Gentiles needed to fulfill in order to be saved. It can be easily shown that the fulfillment of other commandments of Judaism were not prohibited to Gentiles. On the contrary, the Noachide precepts were only seen as the minimum condition for Gentiles to be recognized as God-fearers. These were so understood by the God-fearers themselves, who were attracted to the Jewish way of life and accepted many Jewish commandments without becoming full proselytes (Sabbath, festivals, etc). This was also the attitude of Christian "God-fearers", as may be seen from the Epistle to the Galatians; many of them wished to observe as many Jewish precepts as they could. It is evident that, while the leadership of the Mother Church decided to lay no burden upon the Gentile believers beyond the Noachide precepts, it did not object to their voluntarily observing more (Col. 2:16-17). Among the figures of the early Church who instructed Gentile Christians to observe more precepts than these essential ones was Peter, as we know from Paul's criticism of him for demanding that Gentiles live like Jews (Gal. 2:14). Rather than interpreting the apostolic decree as a minimum, Paul saw in the Noachide precepts the maximum obligations for Gentile Christians. Rather than Peter being incorrect, a more comprehensive understanding of the Bible reveals Paul to be incorrect.

# SEPARATION IS INEVITABLE

The liberation of Gentile Christianity from the yoke of Jewish commandments was a necessary step in order for Christianity to become a Gentile religion, separate from Judaism. It is impossible to know whether Paul was aware that by his "Gospel" he helped to achieve this aim in that he does not speak explicitly about the necessity of separating Christianity from its Jewish roots and he never says that this was his intention, but it is clear that in fact such was his historical role. Paul would later teach that the Jewish way of life in many aspects would had no validity for Christians, but the mother Church in Acts felt differently. For Christian "God-fearers" it was not easy to accept Paul's demand; the complete or partial rejection of Jewish precepts was for many Gentile Christian "God-Fearers" a painful operation. **But if Christianity was to become a world religion it had to become "free from the Law".** Only a Christian free from the law could separate himself from Judaism.

# FULL CONVERSION AND THE GER TZEDEK

With the rise of Christianity the teachers of Israel sought to distinguish between the heathens of the past and those Gentiles who were subject to religious values and morality. The very term "Ger Tzedek" (righteous gentile) stands for the gentile who turned from idols and made a sincere conversion to the faith of Jesus in the first century. Such a person was respected and welcomed by the Jewish community. The "Ger Tzedek" submitted to circumcision, immersion, and brought a sacrifice to the temple. Upon completion of such, he was considered as "one born in the land." He had full status as a Jew.

# PARTIAL CONVERSION & GER HASHAR/GER TOSHAV

There are two other terms for righteous Gentiles: Ger Hashar, and Ger Toshav. In the Bible the Ger Hashar is seen as "the stranger in the gate", and the Ger Toshav was known as "the stranger in the land." These also accepted the faith of Israel (ethical monotheism) and were immersed, but withheld themselves from circumcision. Such "Righteous Gentiles" had a place in the world to come, and it was believed that in the age of the Messiah all Gentiles would come to recognize the one true God according to Zech 14:9.

# LET'S MAKE IT EASIER STILL

Once the Ger Tzedek was accepted as a Jew, he was entitled to all the privileges that Jews born into the faith enjoyed. Such converts to Judaism were numerous before the rise of Christianity. Within Palestine and outside, wherever Jews came into contact with pagans, Judaism held a strong attraction. It was expected of the Gentile that given enough time, he would develop from the Ger Hashar to the Ger Tzedek (make a full conversion to Judaism). The later development of Christianity offered the attraction of monotheism and at the same time imposed fewer restrictions on its new adherents than did Judaism. Commencing with the fourth century, when Christianity became the official religion of the Roman Empire, Jews were restricted in their own worship and were no longer permitted to continue their missionary activity and we find the conversion of the Ger Hashar, Toshav and Tzedek dwindling. In spite of the peril to Jews and proselytes alike, we read throughout history of various instances where Christians joined the ranks of the oppressed Jews.

# TRINITARIANISM AND NOAHIDISM...WHAT IS A CHRISTIAN TO DO?

Judaism ruled that Trinitarianism is not to be considered an idolatrous practice if adhered to by a Gentile, whereas it would be so if practiced by a Jew. The above opinion was rendered by R. Jacob Tam; an outstanding twelfth century Tosafist and grandson of Rashi. R. Tam expressed such a concept as within the idea of "**Shittuf**" (belief in God the Father, along with an additional deity). Such a belief is permitted to Gentiles (Christians) without them being considered idolaters by Jews and Judaism..

**Traditional Christians believe in the divinity of Jesus, and many have even sought to convert Jews to this belief. This is not allowed for a Jew. In this regard we can find only two occasions where Jesus is asking Jews to believe in him as the Son of God (notice I did not say as God the Father):**

- 1). When healing a blind man in John 9:35.
- 2). Before raising Lazarus from the dead in John 11:26.

**A blind man was considered by the Talmud to be the equivalent of a dead person, and this had halakhic implications (a blind person was exempt from all the Commandments of the Torah).** Thus he is exempt from the commandment requiring him to believe in only "one" God. It is believed that Jesus is introducing an halakhic concept here, namely, that **Shittuf** (Trinitarianism) is permitted in order to save a Jewish life (both the blind man and Lazarus were considered dead, exempt from idolatry as understood by normal Judaism, and could now believe in Yeshua as God's Son for healing and life after death). For although the Talmud rules that a Jew must give his life rather than practice idolatry (murder and sexual immorality as well), Jesus would have interpreted this to apply to actual idolatry (worship of sun, rocks, fertility cults, etc.), or at least a lesser form of it. Such a belief in a second deity is permitted to Gentiles in Judaism, despite the Noahide Laws and their ban on idolatry. The ban on idolatry in Noahidism accepts Shittuf (it allows the belief in Jesus as God). Yeshua is the Messiah of God and God created from Himself the Messiah before the foundation of the world to act as the redemptive aspect of God to man!

At the same time we must remember that even some Christians do not interpret Jesus's references to himself as the Son of God, as an allusion to his divinity or equality with the Father.

## **WHO WERE THE LOST SHEEP OF ISRAEL?**

In Matthew 10:5 Yeshua informs us that he came to preach "only to the lost sheep of Israel." We can now understand that he wished his fellow Jews to accept Bet Hillel's view that Gentiles too merit salvation. Much Jewish suffering could have been avoided, including the Temple's destruction in the first century, had the Shammaites abandoned their hatred of the outside world and accepted Yeshua's message of love for God and your neighbor (the Gentile).

We can even see in Yeshua's statement to his disciples in Matt. 28:19 (the Great Commission), that following his death, they are to "make disciples of all the Nations (Gentiles).

In this we see Yeshua's love for the Gentile. Again Yeshua is negating the views of Bet Shammai (which had poisoned the people of Israel with hatred for the non-Jews (Gentiles) after Hillel's death), while actually confirming Bet Hillel's position that the Gentiles too merit that the message of salvation be given to them.

## **BIRD'S EYE VIEW OF EARLY CHRISTIANITY**

Such a restoration of the Early Church's Belief System as taught and handed down by Yeshua reveals to us what "true Christianity" is to be all about. Gentile converts to Yeshua's movement within Judaism were first taught the "Noahide Laws" which consisted of laws on idolatry, blasphemy, unchastity, bloodletting, robbery, eating the flesh of still-living animals, and courts of justice.

Every Gentile entering the Yeshua Movement was obligated to obey the Noahide Laws. In addition they adhered to the Ten Commandments. Besides remembering and keeping the Sabbath observance, they refraining from riotous living, they supported the Temple with the Temple 1/2 shekel tax (notice this is a "usage tax" and is not the tithe), and they observed and kept the Festivals of the Lord. They were not required to be circumcised, but they were required to observe the laws of Kosher and refrained from eating unclean foods in order to not become an obstacle that would prevent worshipping with the Jews and sharing Sabbath meals where they both partook of the Lord's Supper together, as well as share the Feasts and Festivals..

**This was the plan of God. What is your experience, and if you do not line up with what was given to the Gentiles by the Apostles and Yeshua, don't you think that your experience should change?**

- **Bet Emet Ministries**
- **902 Cardigan**
- **Garland, Tx. 75040**
- **214-4141653**

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**Each newsletter entails long hours of research and development. God has called us at Bet Emet to help rediscover the faith of Jesus in these last days. The publication you are holding in your hand is the end work of many hours of research and study. We endeavor to bring you the facts concerning the issues discussed as if you had sat at the feet of Yeshua as he taught.**

**God's truth must be given to those who hunger and thirst for righteousness in order that they be filled.**

**Shalom**



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# RABBI HILLEL AND THE GENTILE'S SALVATION

Tradition records for us three heathen who appeared before the two leading rabbis of their time, Hillel and Shammai (both contemporaries of Yeshua in the first century) for the purpose of coming to the God of Israel through "conversion". The first potential convert was interested in accepting only the written law's authority, but not the oral tradition; the second, and most famous, asked to be taught the entire Torah (the main essence of the religion of Yeshua) while standing upon one foot, while the third aspired to become a convert so that he might attain the office of high priest. Shammai rebuffed them and drove them off with a "builder's measuring rod" harshly, while Hillel's gentleness and patient instruction won them over to the faith of Yeshua. Hillel and Shammai flourished during the era of the Second Temple, or end of first century B.C.E. and the beginning of first century C.E., and were contemporaries of Yeshua.

## LET US TAKE A CLOSER LOOK...TO UNDERSTAND WHAT WE JUST READ....

Shammai's actions are rather baffling. He scolded the first heathen and had him removed from the premises whereas the latter two were repulsed with a "builder's measuring rod". Many have believed that Shammai was either in the building business or a carpenter by trade. This is all the more puzzling since one of Shammai's favorite teachings was (Avot 1:15) "to receive all men with a cheerful countenance." Was it generally his practice to use his building rod on those he disagreed with?

And Hillel's instruction to the famed second heathen defies comprehension. To his request to be taught the entire Torah while standing on one foot, Hillel replied, "What is hateful unto thee, do not do unto thy neighbor-this is the entire Torah; the rest is commentary." This negative metaphoric contraction of the 613 commandments of the Torah finds no counterpart in Talmudic literature. Two interpretations exist today: 1). God is referred to in scripture as "neighbor" or "friend," or 2) that the prohibitions of theft, adultery and "most commandments" of the Torah can be classified in this vein. Later commentators adopted the more literal view that Hillel was referring to the Golden Rule, love thy neighbor as thyself (Lev. 19:18), but his reference to it in a negative form was in order to incorporate certain halakhic principles into the teaching.

## TWO TYPES OF "GRAFTING OF GENTILE BELIEVERS INTO ISRAEL" EXISTED IN ANCIENT TIMES...THE GER TZEDEK & GER TOSHAV....& THE LAWS OF NOAH

Gentiles were grafted into Israel as either a "Ger Tzedek" or a "Ger Toshav."

**The Ger Tzedek accepted all 613 commandments of the Torah, and after circumcision and or ritual immersion, was recognized as a full Jew.**

**The Ger Toshav obligated himself only to the Seven Noahide Commandments, after which he was permitted to settle in the Land of Israel, and the Jewish community became liable to see to his economic well-being.**



Judaism considers the Seven Noahide Commandments to be the cornerstones of all religion and civilization, having been incumbent upon the human race since the time of Adam. Judaism accepts the opinion today of Rabbi Hillel (a contemporary of Yeshua) that a non-Jew who accepts these Commandments as divinely ordained and practices them is considered one of the Hasidim (righteous ones) of the Nations, and merits a share in the World to Come. Judaism has always viewed other religions from the perspective of whether or not they conform to the Noahide Commandments.

According to Exodus 23:33, idolaters were not permitted to live in ancient Israel, lest they cause the people to sin. If a Gentile wished to settle there, he would appear before three learned men, accept the Noahide Laws, and would then be permitted to settle with the status of the Ger Toshav. Convert #2 sought this Ger Toshav status from Hillel. When he inquired to be taught the entire Torah while standing on one foot, he was not jesting; he was referring to the Seven Noahide Commandments, which can easily be imparted in a brief span of time (as one stands on one foot). Hillel's reply to "thy neighbor," was referring to the second party involved which was understood to represent God, one's fellow man, and the animal world as well. Hillel was actually offering a brief synopsis of the Noahide Commandments.

## A CLOSER LOOK AT RABBI SHAMMAI AND HIS VIEWS ON GENTILE SALVATION

Rabbi Eliezer ben Hyrcranus, a leading sage of the first century A.D., was a member of the School of Shammai. He held the opinion, as did Shammai his teacher, that a Gentile who observes the Noahide Commandments does NOT merit a share in the World to Come. This was also the stance of the School of Shammai and was prevalent in Israel before the time of the death and resurrection of Yeshua. It would a direct result of Yeshua's ministry that this situation would change.

Unlike Shammai, Hillel and his students maintained that righteous Gentiles merit salvation just as Jews do (Hillel, like Yeshua, accepted the teachings connected with the Laws of Noah), and it was their hope that a mission to the Gentiles could avert the destruction of their land and win God's approval, thus influencing God to repent of the destruction prophesied in Daniel chapter nine (now you understand another reason for Hillel's and Yeshua's support for a Great Commission to take the Gentiles the Torah). Bet Shammai (the school of Shammai) however looked down upon the Gentile world, holding that NOT even the most righteous Gentiles could merit a share in the World to Come. Shammai believed the Gentiles deserved "eternal separation from God" and no attempts should be made to alter their destiny. The Jewish people and their teachers have since declared Bet Shammai's views to be null and void, as did the Heavenly Voice toward the close of the first century (just the way God spoke at Yeshua's immersion). Shammai and his students from the School of Bet Shammai were indeed the Pharisees and priests that Yeshua of Nazareth and Paul of Tarsus had to contend with within the pages of our Bibles, and not the Hillel Pharisees. Paul the Apostle's insistence that Gentiles be admitted into the early Messianic Jewish Church was based on Bet Hillel's (School of Hillel) position that righteous Gentiles merit salvation. Let us not forget that Paul had studied under Rabban Gamaliel the Elder, a grandson of Hillel where he received such instruction! Now you can better understand that the anti-Jewish passages contained in the New Testament were directed against the Shammaites, and not the Judaism which followed Bet Hillel, or even today which follows the instruction and interpretations of Hillel. Yeshua was closer to Bet Hillel positions than Bet Shammai's positions as recorded in the New Testament.

When each of these three heathen in our story requested Shammai to instruct them concerning the Noahide Commandments, Shammai would have advised each that a Ger Toshav, Ger Hashar or even an observant Noahide, received no reward in the afterlife. It was this figurative "measuring rod" (his erroneous interpretations of Torah which in this instance taught obedience without immortality) that repulsed the Gentile. The allusion to the tool is not to be taken literally. Shammai would use the same "measuring rod" on the third heathen, by advising him that a Ger Tzedek (a full-convert) had no rights to the high priesthood.

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The gratitude of the two Ger Tzedeks and the "one-footed" Ger Toshav to Hillel are expressed in the Talmud's concluding comment:

*"Some time later the three met in one place; they said, Shammai's impatience sought to drive us from the world, but Hillel's gentleness brought us under the wings of the Shekhinah (Divine Presence)."*

*Thus we can conclude that the term "conversion" was to be understood as the transformation of a pagan into an observant Noahide who observed the Seven Laws of Noah as seen by James' insistence in Acts 15*

## A FIRST GREAT COMMISSION AND MISSION TO THE GENTILES BY THE HASIDIM

Moses obligated the Jews to spread the knowledge of the Noahide commandments to all mankind. A well known statement of Hillel states (Avot 1:12), "Be thou of the disciples of Aaron, one who loves peace, pursues peace, loves mankind, and draws them nigh to the Torah." Hillel was alluding in this quote to a movement to spread knowledge of the Noahide Commandments to all mankind (Gentile Torah). What better way could one show love for all mankind than to try to bring personal salvation to the Gentiles through faith and observance of the Noahide Laws? With that understanding it is not surprising that Hillel acts as he does with the three heathen men as he explains to each what the Torah expected of them as observant Noahides.

Yeshua exceeds Hillel in that he desires that his followers, as Hasidim of the Nations (righteous Gentiles), do even more than the required minimum (Laws of Noah). Such is seen in Yeshua's positive statement: "do unto others as you would have them do unto you," which when observed, goes far beyond the minimum observance of the Seven Laws of Noah. Hillel thus lays the halakhic groundwork for the salvation of all mankind, and Yeshua concurs. Historically such an outreach to the non-Jewish nations was undertaken by Hillel and various Essenes in 20 B.C.E. in hopes of averting the destruction of the Temple as prophesied by Daniel.

## THE "SECOND MISSION" TO THE GENTILES...THE GREAT COMMISSION OF MATTHEW 28

Yeshua would later command his Apostles to go into all the world and make disciples of all nations (the Gentiles). Inherent in this is the commandment for the Gentiles of all nations to adhere to the Laws of Noah as the basic minimum that God required for the gift of eternal life. It is in this message that a Gentile becomes a "God-Fearer", is immersed in Yeshua's name and identifies with his God, and is "Born-Again". He now is no longer a Gentile but is a "new-creation" and has become a citizen of the Israel of God. He has the option to later convert fully (circumcision) to the religion of Yeshua if he so desires.

Once a Gentile came to the understanding of the one true God, he would turn from idols and worship the God of Israel. Such Gentiles were the "God fearers", who accepted certain basic Biblical and Jewish obligations along with the Noachide precepts. According to this, idolatry, shedding of blood, and grave sexual sins were forbidden to Gentile believers. These were originally the Noachide precepts accepted also by the Synagogue on which the Gentiles were obliged. Let me remind you that we see in Acts 15 (at least 25 years after the death of Yeshua) the admonition for the Gentiles to adhere to Noachide Laws to be accepted in the believing community of Israel. James, the pastor of the Jerusalem Church, calls these Noachide Laws and Commandments "necessary" and mentions as well that they seemed good to the Messianic believers as well as the Holy Spirit in Acts 15. For me this puts Divine approval of the decision of the Church Council to impose these "necessary" things upon the non-Jews for acceptance into the Israel of God. It is logical that the Apostolic Church of Jerusalem should accept the view of the Synagogue on the conditions which Gentiles needed to fulfill in order to be saved. It can be easily shown that the fulfillment of other commandments of Judaism were not prohibited to Gentiles. On the contrary, the Noachide precepts were only seen as the minimum condition for Gentiles to be recognized as God-fearers. These were so understood by the God-fearers themselves, who were attracted to the Jewish way of life and accepted many Biblical and Jewish commandments without becoming full proselytes (Sabbath, festivals, etc). This was also the attitude of Christian "God-fearers", as may be seen from the Epistle to the Galatians; many of these Gentile believers wished to observe as many Jewish precepts as they could. It is evident that, while the leadership of the Mother Church decided to lay no burden upon the Gentile believers beyond the Noachide precepts, it did not object to their voluntarily observing more (Col. 2:16-17). Among the figures of the early Church who instructed Gentile Christians to observe more precepts than these essential ones was Peter, as we know from Paul's criticism of him for demanding that Gentiles live like Jews (Gal. 2:14). Rather than interpreting the apostolic decree as a minimum, Paul saw in the Noachide precepts the maximum obligations for Gentile Christians. Rather than Peter being incorrect, a more comprehensive understanding of the Bible reveals Paul to be incorrect (see Isa. 56 where God is pleased that the non-Jewish believer goes beyond the minimum).

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The liberation of Gentile Christianity from the responsibility to the Biblical and Jewish commandments was a necessary step in order for Christianity to become a Gentile religion, separate from Judaism. It is impossible to know whether Paul was aware that by his "Gospel" he helped to achieve this aim in that he does not speak explicitly about the necessity of separating Christianity from its Jewish roots and he never says that this was his intention, but it is clear that in fact such was his historical role. Paul would later teach that the Jewish way of life in many aspects would have had no validity for Christians, but the mother Church in Acts felt differently. For Christian "God-fearers" it was not easy to accept Paul's demand; the complete or partial rejection of Jewish precepts was for many Gentile Christian "God-Fearers" a painful operation. But if Christianity was to become a world religion it had to become "free from the Law". Only a Christian free from the law could separate himself from Judaism and embark upon a path that rejected the very tenants and foundations of Biblical Judaism; the religion of Yeshua.

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Traditional Christians believe in the divinity of Yeshua, and many have even sought to convert Jews to this belief. This is not allowed for a Jew as it constitutes gross idolatry before HaShem. Gentile Christianity needs not make Jews idolators by spreading their own corrupt theologies. In this regard we can find only two occasions where Yeshua is asking Jews to believe in him as the Son of God (notice I did not say as God the Father or God the Son):

- 1). When healing a blind man in John 9:35.
- 2). Before raising Lazarus from the dead in John 11:26.

A blind man was considered by the Talmud to be the equivalent of a dead person, and this had halakhic implications (a blind person was exempt from all the Commandments of the Torah). Thus he is exempt from the commandment requiring him to believe in only "one" God. It is believed that Yeshua is introducing an halakhic concept here, namely, that Shittuf (Trinitarianism) is permitted in order to save a Jewish life (both the blind man and Lazarus were considered dead, exempt from idolatry as understood by normal Judaism, and could now believe in Yeshua as God's Son for healing and life after death). For although the Talmud rules that a Jew must give his life rather than practice idolatry (murder and sexual immorality as well), Yeshua would have interpreted this to apply to actual idolatry (worship of sun, rocks, fertility cults, etc.), or at least a lesser form of it. Such a belief in a second deity is permitted to Gentiles in Judaism, despite the Noahide Laws and their ban on idolatry. The ban on idolatry in Noahidism accepts Shittuf (it allows the belief in Yeshua as God). Let me also note that the Messiah of God has a beginning and no end where as God has no beginning and no end. God created from Himself the Spirit of the Messiah before the foundation of the world to act as the redemptive aspect of God to man! This anointing has come upon many but on Yeshua

**I believe unlike any other.**

**At the same time we must remember that even some Christians do not interpret Yeshua's references to himself as the Son of God, as an allusion to his divinity or equality with the Father.**

## **WHO WERE THE LOST SHEEP OF ISRAEL?**

**In Matthew 10:5 Yeshua informs us that he came to preach "only to the lost sheep of Israel." We can now understand that he wished his fellow Jews to accept Bet Hillel's view that Gentiles too merit salvation. Much Jewish suffering could have been avoided, including the Temple's destruction in the first century, had the Shammaites abandoned their hatred of the outside world and accepted Yeshua's message of love for God and your neighbor (the Gentile).**

**We can even see in Yeshua's statement to his disciples in Matt. 28:19 (the Great Commission), that following his death, they are to "make disciples of all the Nations (Gentiles).**

**In this we see Yeshua's love for the Gentile. Again Yeshua is negating the views of Bet Shammai (which had poisoned the people of Israel with hatred for the non-Jews (Gentiles) after Hillel's death), while actually confirming Bet Hillel's position that the Gentiles too merit that the message of salvation be given to them.**

## **BIRD'S EYE VIEW OF EARLY CHRISTIANITY...A JEWISH FAITH**

**Such a restoration of the Early Church's Belief System as taught and handed down by Yeshua reveals to us what "true Christianity" is to be all about. Gentile converts to Yeshua's movement within Judaism were first taught the "Noahide Laws" which consisted of laws on idolatry, blasphemy, unchastity, bloodletting, robbery, eating the flesh of still-living animals, and courts of justice.**

**Every Gentile entering the Yeshua Movement was obligated to obey the Noahide Laws. In addition they adhered to the Ten Commandments. Besides remembering and keeping the Sabbath observance, they refraining from riotous living, they supported the Temple with the Temple 1/2 shekel tax (notice this is a "usage tax" and is not the tithe), and they observed and kept the Festivals of the Lord. They were not required to be circumcised, but they were required to observe the laws of Kosher and refrained from eating unclean foods in order to not become an obstacle that would prevent worshipping with the Jews and sharing Sabbath meals where they both partook of the Lord's Supper together, as well as share the Feasts and Festivals.**

**Answer for yourself: Has your church or Pastor taught you "THE" Faith Once Given To The Saints as I have shown you in this article?**

**Answer for yourself: If not, maybe you should look somewhere else where in truth the real message of Yeshua is being taught? Shalom.**





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# RABBI YESHUA AND HIS TEACHINGS ON THE GENTILE'S SALVATION

The Noahide Commandments are the Commandments given by the Torah to the Gentiles (first given to Adam and later given to Noah), which according to rabbinic tradition and the First Church Council in Acts 15:17-19 and Acts 15:28-29 (which was headed up by James, the Lord's brother and head of the Jerusalem church) were given by God to Gentiles like Adam and Noah, that if obeyed, will be rewarded with eternal life! According to rabbinic teaching & Acts 15 (which Yeshua believed and would have agreed with himself), those Gentiles who observe these precepts are assured their share in the World to Come, regardless of what fanciful interpretations were later to be invented by both the Catholic & Protestant churches and most probably heard in your modern churches. Yeshua was and is a Jew. He never ascribed to Baptist, Methodist, Catholic, Assembly of God, Church of Christ, or Mormon church doctrine. He believed and taught the truth as received from his Father in Heaven.

The Christian must come to an understanding that the religion of Yeshua (Judaism) has always recognized two different religious codes:

1. the 613 Laws and precepts given to the Jews following their liberation from Egypt, and
2. the earlier Noahide system of legislation for all mankind.

## DID YESHUA INTEND TO REPLACE OR ABOLISH JUDAISM AND START A NEW RELIGION?

The eighteenth century Talmudist Rabbi Jacob Emden wrote a letter that has been discovered which states:

***"Yeshua never intended to abolish Judaism, but only to establish a new religion for the Gentiles based upon the ancient Noahide Commandments transmitted by Moses on Mount Sinai."***

Let me say that Emden more correctly should have said "RE-ESTABLISH" for the Gentiles the religious foundations that had previously been given by God to the Gentiles since the Garden of Eden and Sinai. Emden stressed in his letter that Yeshua brought about a "double blessing" to the world, by strengthening the Torah of Moses and at the same time removing idolatry from the midst of the Gentiles. Unfortunately, Emden's thesis in the letter never gained a substantial following by fellow Jews. The most obvious reason would seem to be the frequent harsh statements made by Yeshua against the rabbis and Jews of his time (Matt. 23). This chapter in Matt. 23 has seldom been correctly interpreted by the Christian Church because the church, for the most part, lacks the facts & information concerning the historical, religious, and political background surrounding Yeshua's statements which are necessary to correctly understand such a chastisement of a particular "sect" within the Pharisees, and not the Pharisees as a whole! Yeshua was not condemning the Pharisee movement, for he was proud to be one, especially a Pharisee belonging to

## the School of Hillel. Yeshua was not replacing Judaism with Christianity!

Emden helps us understand the original intentions of Yeshua and Paul as he analyzes the beginnings of Christianity. According to the Jewish rabbi, Yeshua and his Apostles, which were later sent by Yeshua to the Gentiles acted entirely within the Halakhah (correct and accepted Jewish law) in re-creating and re-establishing the religion God had previously given to the Gentiles which was based on the Noahide Commandments (the basic seven Noahide Laws consist of prohibitions against idolatry, blasphemy, killing, stealing, sexual sins, eating the limb of a living animal (cruelty to animals), and the imperative to establish courts of justice). According to the Jewish Talmud and Tosefta, those Gentiles who observe these statutes are considered to be of the Hasidim (pious ones) of the Nations and merit a share in the World to Come. Even within the *Alenu* prayer which is prayed by Jews and "God-Fearers" every Sabbath, it states "May all inhabitants of the earth recognize and know....". This means the Gentiles. This prayer for Gentiles is another proof that the will of God is for Gentiles not to perish but have everlasting life. In the Mishnah (the Oral Law), in *Pirke Avot* 4.1 it states: *"Every assembly that is for the sake of Heaven will in the end be established."* Christian assemblies are for the sake of Heaven, yet I must sadly inform you that they have accepted "IN PART" the Noahide Commandments, but not totally! God had given them all to the Gentiles!

## THE "FIRST" GREAT COMMISSION...NO...IT IS NOT WHAT YOU THINK

Yeshua and Paul were acquainted with the Essenes authors and their Scrolls. Many passages in the New Testament bear striking similarity to the Scrolls (see my previous newsletter about Yeshua and the Secret of the Dead Sea Scrolls). A comprehensive overview of the writings and materials available to us today reveal the Essenes to have been extremely pious Jews who scrupulously followed the Torah (the instruction and teaching of God, more commonly called the "Law"), whereas Yeshua and Paul are by many portrayed incorrectly as having forsaken their Jewish origins and replaced the Torah with a new religion-Christianity. This never happened; at least not by Yeshua! At least this is the general picture one is presented with; and one will not be able to see through it without diligent study. But this premise goes against Emden's letter. A Christian should know that the Talmud records for us that Moses commanded the Jews to spread the knowledge of the Noahide commandments to all mankind! Did you hear that? God commanded Moses to spread the knowledge of the Covenant with Noah and its requirements to all Gentiles in the world. Judaism acknowledges this "Gentile Covenant for Salvation" as from God since the time of Mount at Sinai. The questions we have to ask ourselves is this:

- Does history record for us such an ambitious attempt to bring the Noahide Laws to Gentiles, and if so, who was behind it and when did it occur?"
- Were the pious Essenes the ones who attempted such a mission to the Gentiles in the generation preceding Yeshua's birth?
- Did Yeshua and Paul, through their ministries, follow in the Essene's footsteps and try to bring to fruition what the Essenes began in the generation before their birth?
- Where do the Gentiles correctly fit into the teachings of Yeshua and Paul?

As Christians, we must constantly search for the correct interpretations of such an event if we are to correctly understand the Bible and its message to the Gentile and his salvation.

## WE NEED TO STUDY THE HISTORY OF THE CHURCH

A passage in the Jerusalem Talmud records for us:

*"Menahem the Essene and 160 Essene disciples left the Jewish community"*

*(remember not all Essenes lived in & around the Dead Sea) "about 20 B.C. on a mission to the Gentiles to take the "world" the Noahide Covenant, thus assuring obedient and observant Gentiles a place in the World to Come."*

This Menahem served as a vice-president of the Sanhedrin under the sage Hillel who was the Nassi (President of the Sanhedrin) some thirty years before Yeshua's birth. The Mishnah makes quite clear that Menahem subjected himself totally to Hillel's authority (who loved the Gentiles), thus establishing a link between the Essenes and Hillel (who was a conservative Pharisee). Also of importance is the link between the two camps (Essenes & Pharisees) in that they were both known as "Hasidim." Menahem the Essene left Hillel's Sanhedrin for his mission to the world and was then replaced by the sage Shammai (who did not like the Gentiles). Shammai succeeded him as vice-president, probably about 20 B.C., and the influences of Hillel began to be replaced with those of Shammai.

## STILL MORE QUESTIONS THAT NEED ANSWERS

- Was Menahem forced out by Shammai and his followers?
- Did Hillel's disciples join Menahem in his mission to the Gentiles?
- Did later rabbis approve of Menahem's mission to the Gentiles?
- Did Shammai lend his support to the Gentile mission or did he discourage the Jews from being a light to Gentiles?
- In the time of Yeshua did the teachings of Hillel or Shammai have influence over the people of Israel and direct the course of the nation?
- Which of these two Pharisee schools supported Yeshua and which did Yeshua rebuke in Matt. 23?
- Was Yeshua against all the Pharisees?

## THE STORMY RELATIONSHIP BETWEEN HILLEL AND SHAMMAI

The first disputes regarding the Oral law (that was passed down for some 1700 years from Moses at Sinai) took place at this time between the sages and students of Hillel and Shammai (beginning about 20 years prior to Yeshua's birth). Their respective schools (Bet Hillel and Bet Shammai) were to clash over 350 times on issues of the Oral Law during the next hundred years. Nor were these always minor disputes for even once the Zealots connected with Shammai massacred and killed many of the Pharisees. The issues between Bet Hillel and Bet Shammai went to the very core of what Judaism stood for (and what Yeshua stood for). **One of the major areas of contention was Judaism's attitude toward salvation of the Gentiles.**

**Answer for yourself:** What side would Yeshua agree with?

The Schools of Shammai and Hillel both accepted all of the commandments contained in the five "written" books of the Torah (Genesis, Exodus, Leviticus, Numbers, and Deuteronomy). But the written law of Moses is too brief to be applied to practical issues of everyday life, and it was accepted that God also gave an oral and more detailed tradition was originally given to Adam, then to Noah, and finally handed down to Moses at Sinai. The debates of Bet Hillel and Bet Shammai centered on this oral tradition.

This oral tradition was passed down by Moses and it was forbidden to be set to writing. It was this Oral Law that later caused controversy among the rabbis; especially Bet Shammai and Bet Hillel. Finally, out of fear it would be forgotten due to all the persecution of Judaism and the deaths of its leaders at the hands of Gentiles, the sages permitted it to be committed to writing. The first major works were the Mishnah (200 A.D.) and the

Tosefta (4th century), followed by two Talmuds; the Babylonian Talmud and the Jerusalem Talmud (5th century). The Babylonian version is more popular than the Jerusalem Talmud. Also at this time, books of homilies known as Midrash began to appear. The two major commentaries to the Babylonian Talmud are those of Rashi and the Tosefta. Why did I mention these works? The Mishnah, Talmud and Tosefta are the works of primary interest and authority when researching the Jewish law and tradition that surrounded Yeshua and his teachings in the first century.

## GOD CHOSE HILLEL'S INTERPRETATION FOR ALL TIME....A VOICE FROM HEAVEN

The School of Shammai came upon the Jewish scene 20 years before Yeshua's birth, and flourished for around 100 years. After the destruction of the Temple in 70 A.D., the seat of the Sanhedrin was relocated to Yavneh, where the Halachah (accepted interpretation of Jewish Law) of the School of Bet Hillel became once again the established Halachah (accepted interpretation for all issues of Jewish law). Also at this time it is recorded by the Rabbis that God, in a "bat kohl" spoke from Heaven and a Heavenly Voice was heard declaring the Law was to be from that time forward decided in favor of the interpretations of the School of Bet Hillel. Since that time all Jewry has accepted the teachings of Bet Hillel.

## HOW COULD YESHUA REPLACE WHAT GOD APPROVED?

Now listen closely. Yeshua's debates with the Pharisees recorded in the New Testament were actually disputes with the Pharisees representing the School of Shammai and NOT the School of Hillel. Yeshua adopts the views of Hillel on "all" matters of halachah (interpretation) except on the matter of divorce, where he sides with the School of Shammai (strict interpretation). At the time of Yeshua the interpretations and teachings Bet Shammai were influencing Jewish life and institutions more than Hillel's, and it was this way for almost 100 years. Through Shammai's teachings Israel was "loosing her way." Hillel had died when Yeshua was 13-14 years old, and Hillel's influence in Israel was rapidly being replaced with the contemporary teachings of Shammai. Yeshua (who accepted and agreed with Hillel) and Shammai (and Shammai's many students) were to clash continually! The Shammai Pharisees (and not the Hillel Pharisees) were responsible for handing over Yeshua to the Chief Priest, and Sadducees and Romans for crucifixion, and this was a violation of Jewish Law. Couple this with the relationship the Shammaites had with the Sadducean Zealots in the priesthood, little wonder that the Chief Priests (Sadducees) capture Yeshua and hand him over to the Romans to be crucified. Notice that the Hillel Pharisees (whom the majority of the people supported and followed) had nothing to do with Yeshua's crucifixion (it was they who warned Yeshua to flee for his life in Luke 13:31). When you read Matt. 23 you cannot help but see Yeshua chastising the Pharisees; but what we fail to notice is that there were many sects within Phariseeism and Yeshua says "Pharisees who"....indicating that many were not to be included in his rebuke of the insincere Pharisees. Yeshua took odds with the Shammaite Pharisees, not the Hillel Pharisees!

*The Christian Church's failure to understand this has led them to erroneously believe that Yeshua was rejecting his own religion rather than calling for repentance within it!*

## WE MUST UNDERSTANDING THE TIMES OF THE BIBLE IF WE ARE EVER TO GLEAN TRUTH

The Jewish people knew from ancient prophecy that their Temple in Jerusalem would be destroyed by the Gentiles (Dan. 9). Bet Hillel believed that reaching out to the Gentiles (since historically Israel had failed to be "a light unto the Gentiles" and had thereby violated the Second Tablet of the Law which carries the more severe punishment for its violation) was the correct approach to possibly avoiding



**the coming destruction.** Hillel and his students maintained that righteous Gentiles merit salvation just as Jews do (Hillel, like Yeshua, accepted the teachings connected with the Laws of Noah), and it was their hope that a mission to the Gentiles could avert the destruction of their land and win God's approval, thus influencing God to repent of the destruction prophesied. **Bet Shammai however looked down upon the Gentile world, holding that NOT even the most righteous Gentile could merit a share in the World to Come. Shammai believed the Gentiles deserved "hell" and no attempts should be made to alter their destiny.** The Jewish people and their teachers have since declared Bet Shammai's views to be null and void, as did the Heavenly Voice toward the close of the first century (just the way God spoke at Yeshua's immersion). **Shammai and the Bet Shammai were indeed the Pharisees and priests that Yeshua of Nazareth and Paul of Tarsus had to contend with within the pages of our Bibles, and not the Hillel Pharisees.** Paul the Apostle's insistence that Gentiles be admitted into the early Messianic Jewish Church was based on Bet Hillel's position that righteous Gentiles merit salvation. Let us not forget that it is recorded that Paul had studied under Rabban Gamaliel the Elder, a grandson of Hillel where he received such instruction! **Now you can better understand that the anti-Jewish passages contained in the New Testament were directed against the Shammaites, and not the Judaism which followed Bet Hillel, or even today which follows the instruction and interpretations of Hillel.**

## UNDERSTANDING YESHUA AND PAUL

Yeshua and his disciples, especially Paul, warned all men everywhere not to "destroy" the Torah of Israel. A Jew is not permitted to leave his Torah, for Paul wrote in his letter to the Galatians Chapter 5 (remember Galatians was written to Gentiles) "I, Paul, say to you that if you (writing to Gentiles) receive **circumcision** (along with immersion that makes you a Jew), **the Messiah will do you no good at all**" [the opportunity to become part of the Israel of God without circumcision will be available to you since it will be through Yeshua's ministry that the Laws of Noah, which did not require circumcision, were to be taken to the non-Jewish world. I will deal with the meaning of that last phrase in more detail in a future newsletter. But for now, Paul goes on to say "You can take it from me that every man (Gentile) who receives circumcision [conversion] (whether a Jew by birth or a converted Gentile) is under obligation to keep the **"entire"** Torah" (613) **[this is simply because when a non-Jew underwent circumcision he was making "full conversion" whereby he would be obligated for the whole 613 Commandments anyway].** **Paul is teaching us that a Gentile (like you and me) who is immersed in repentance and who is circumcised [makes conversion] is obligated to keep the entire Torah!** Did you hear that?

**Answer for yourself:** What about Paul and his teaching that the Law is passed away? It must now be obvious that Paul never intended for that to be your understanding; he never said that! **Our problem is that we misinterpret the teachings of Paul not having a proper background necessary to understand correctly what he is saying.** Let us begin with what happens when we are "Born-Again".

## WHAT DID **"BEING BORN AGAIN"** MEAN TO YESHUA? THEN SHOULD I NOT AGREE WITH HIM? JOHN 3 AS YOU HAVE NEVER SEEN OR UNDERSTOOD IT BEFORE

Before going on we must address a very important question: What happens when I am Born-Again? In answering this we must deal with a very important issue that is often overlooked. When a Gentile turns from idols, repents, and accepts the faith of the One God of the Universe, he identifies with God. As Gentiles we identify with God through the one he sent to reveal Himself ; namely Yeshua and his ministry which brought the non-Jews of the world the knowledge of God, Torah, and Israel. **Sadly, however, by the time Yeshua came knocking on your door he had been completely altered whereby he no longer was a Torah observant Jew, but rather came dressed like Zeus and Constantine.** As Christians you were taught that



you were buried into the likeness of Yeshua's death, and raised in newness of life through identification with God through the mikvah bath (water immersion). Christians call it baptism. A more correct understanding is that the non-Jewish believer in God (in the act of repentance and faith) literally stands at his own Sinai, is immersed and repents of sin and begins a new life with God as did his Gentile forefathers (the Egyptians are a type and shadow of Ephraim, the other house of Israel) and says, like the Jews of old did, "All that the Lord has spoken we will do" (Ex. 19:8). Notice that the Bible say "all" the people said it at Sinai (this included the mixed-multitude of Gentiles and Jews together)! Included in that group were a mixed multitude of Gentiles along with Jews/Semites that teaches us a very important lesson for our lives. At Sinai both Gentiles and Jews/Semites confessed adherence to the Covenant offered by God. God had previously instructed that they "wash their clothes", which is an idiom for immersion in water of their bodies (this was their Born-Again experience with the God of Israel). This might be startling to you but the concept in the Gospel of John, chapter three, concerning being "Born-Again" is not the invention of Yeshua. Being "Born-Again" is a Jewish concept that has existed since the Garden of Eden and Adam. Now hear this...this immersion and repentance from sin is to be repeated throughout one's life. Examples in scripture that the children of Israel were "Born-Again" repeatedly (immersed and attained a new-heightened status before they met with God) are before each Sabbath, each Feast and Festival, following repentance of sin, and for a lady, after her menses on a monthly basis before she could return to her husband's bed. Yeshua was immersed repeatedly in his life, yet the only one recorded for us is the one immersion the day before he observed the Yom Kippur Festival (Day of Atonement). **Being "Born-Again" is not a concept originated by the Gentile church. It is a Jewish concept!** Amazing! As the repentant person entered into the immersion bath (this "watery womb" and "watery tomb") he would then emerge as if "Born-Again" from a watery grave and a watery womb (with a re-newed status before God). He is then considered a new creation (2 Cor. 5:17)! If you were Jewish you would have been instructed correctly concerning the mechanics of Biblical Immersion (being Born-Again) since you were a child, and would not have to be like many Christian Gentiles who have not had the truth concerning such an important doctrine, not to mention is resultant responsibilities of obedience to Torah. It is startling that such a Jewish concept is considered the backbone of the Christian faith and the Christian fails to have the correct understanding regarding immersion and being Born-Again as Yeshua understood it. As believers we should have understood it correctly from the beginning, which we have not. A Gentile entered into the watery tomb and watery womb and emerged, no longer considered a Gentile, the old things have passed away (his condition of being a Gentile), behold God made all things new (he now is a part of Israel)! He was now considered a citizen of the Israel of God! Upon emerging from the watery tomb in which he was "Born-Again" he had the status of a Jew. He became Israel! He was considered as if he had always been Israel, for he had no past and it was forbidden to bring up his past for it was as if he had always been Israel.

## ARE YOU TRULY GRAFTED INTO ISRAEL OR NOT?

The Gentile, after turning from idols and repentance (as a sign of his faith in the One God of Israel), and after following immersion in the Mikvah (baptism), was grafted into Israel as Paul would later tell us. The repentant Gentile believer chose God and His Torah. He chose to become "chosen". Since he is Israel, then these commandments given to "Israel" now apply to the Gentile Christian who considers himself a follower of Yeshua, his teachings, and His God. Is that your understanding? It was Yeshua's understanding and still is his today. The tragedy of the matter is that the Contemporary Christian Church has not studied to know who they are. They are included in the House of Ephraim; they are Israel. The Commandments of God as seen in the Torah are for them, not just the Jew born in the land!

## LET US BE SURE WE UNDERSTAND EACH OTHER

A "Gentile" is a term signifying a non-Jew, who is NOT a "son of the covenant" and is only subject to the seven Noachide Laws. Once a Gentile came to the understanding of the one true God, he would turn from idols and worship the God of Israel. These were the **"God fearers"**, who accepted certain basic Jewish obligations along with the Noachide precepts. According to this, idolatry, shedding of blood, and grave sexual sins were forbidden to Gentile believers. These were originally the Noachide precepts accepted also by the Synagogue on which the Gentiles were obliged. Let me remind you that we see in Acts 15 (at least 25 years after the death of Yeshua) the admonition for the Gentiles to adhere to Noachide Laws to be accepted in the believing community of Israel (it was James as leader of the Jerusalem church who referred back to the Noahide Laws in addressing the question of Gentile salvation). It is logical that the Apostolic Church of Jerusalem should accept the view of the Synagogue on the conditions which Gentiles needed to fulfill in order to be "saved" and accepted in the "family of Israel". **It can be easily shown that the fulfillment of other commandments of Judaism were not prohibited to Gentiles. On the contrary, the Noachide precepts were only seen as the minimal condition for Gentiles to be recognized as "God-fearers".** These were so understood by the uncircumcised "God-fearers" themselves, who were attracted to the Jewish way of life and accepted many Jewish commandments without becoming full proselytes (Sabbath, festivals, Tallith, etc). This was also the attitude of Gentile Christian "God-fearers", as may be seen from the Epistle to the Galatians; many of them wished to observe as many Jewish precepts as they could. It is evident that, while the leadership of the mother Church in Jerusalem decided to lay no burden upon the Gentile believers beyond the Noachide precepts, it did not object to their voluntarily observing more (Col. 2:16-17). Among the figures of the early Church who instructed Gentile Christians to observe more precepts than these essential "Noahide" ones was Peter, as we know from Paul's criticism of him for demanding that Gentiles live like Jews (Gal. 2:14). **Rather than interpreting the apostolic decree of Gentiles adhering to the Laws of Noah as a minimum, Paul saw in the Noachide precepts the maximum obligations of Gentile Christians. Rather than Peter being incorrect, a more comprehensive understanding of the Bible reveals Paul to be incorrect.**

## GET IT CORRECT PAUL ...OR DON'T TEACH IT AT ALL

Paul remarks in a letter to the Corinthians (1 Cor. 7) that the circumcised (Jews or converted Gentiles) should not remove the marks of circumcision, nor should the uncircumcised (Gentiles become Jews) circumcise themselves. Wait a minute. **Paul contradicts himself (like a lot of preachers today).** In Galatians 5 he says "if you Gentiles get circumcised" and then he says "don't do it", can't he make up his mind?

**Answer for yourself:** In Acts 16 Paul circumcised his disciple Timothy. Timothy was not a Jew was he?

**Answer for yourself:** If he was a Gentile why bother, right?

This contradiction of Paul is very puzzling.

**Answer for yourself:** Sadly many have incorrectly interpreted Paul as teaching that circumcision was abandoned with the coming of Yeshua, but was it?

**Acts 16 is over 20 years after Yeshua and Paul is still circumcising!**

**Answer for yourself:** We have failed to understand properly, so what is the clear truth of the matter?

Yeshua and his Apostles did not wish to destroy the Torah (Law) from Israel, God forbid; for it is written so in Matthew 5:17, Yeshua having said, "Do not suppose that I have come to abolish the Torah. I did not come to abolish, but to fulfill. I tell you this: So long as heaven and earth endure (*do they yet exist today?*), not a letter, not a stroke, will disappear from the Torah (*the Law*) until it is achieved. If any man therefore sets aside even the least of the Torah's demands, and teaches others to do the same (*the majority of Pastors who preach the contemporary Christian message*), he will have the lowest place in the Kingdom of Heaven, whereas anyone who keeps the Torah, and teaches others so, will stand high in the Kingdom of Heaven."

***Bet Emet Ministries teaches Gentile and Jewish commitment and observance to the Torah, not because we desire to be "high" in the Kingdom of God, but because we love God and His Word, and would never think of destroying it by misinterpreting it or failing to study to arrive at the correct meaning of these truths for the people of God today.***

***It is therefore exceedingly clear that Yeshua never dreamed of destroying the Torah as have the majority of churches today that carry his name but substitute "another Gospel" for the true Gospel of Christ.***

## WHAT TO DO WITH TIMOTHY?

Paul does not contradict himself because of his circumcision of Timothy, for the latter was the son of a Jewish mother, and a Gentile father (Acts 16), and Paul knew that the child of a Jewish mother is considered a "full Jew", even if the father should be a Gentile. Paul thus acted entirely in accordance with the Halakhah (interpretation of Jewish Law) by circumcising Timothy. This would be in line with his position, following the Jerusalem Council of Acts 15 in 50 A.D., that no longer will Gentile believers be required to "become fully converted Jews" to be accepted into Israel; that the Gentile believers could now remain as "God-Fearers" and be accepted fully by the Jews (1 Cor 7, Acts 15). Gentiles no longer had to "convert" to Judaism and become "fully Jewish" for inclusion with equal standing within the Israel of God. The Gentiles as "God-Fearers" were to also be accepted as grafted into Israel (as demonstrated by Cornelius in Acts 10 who was a "God-Fearer" and who had not yet been circumcised). It is important to note that as a "God-Fearer", Cornelius yet observed the Noahide Laws, honored the Sabbath, and ate kosher (proper killing, dressing and preparation of animals intended for food as well as the removal of all blood). The baptism of Cornelius into the Holy Spirit as had been the Jews earlier in Acts 2 during the Festival of Pentecost was the evidence needed to convince the Jerusalem church that the middle-wall of partition was being removed between Jews and "unclean Gentiles". From this we learn that obedience to the Noahide Laws, without circumcision (to remain only as a "God-Fearer" and not fully convert to Judaism), was no longer to be a barrier between the "unclean Gentiles" and the Jews.

For example, table fellowship at the Shabbat (Sabbath observance) and the Festivals could now be shared together! This was understood from Peter's vision in Acts 10 concerning "unclean foods" which the Lord cleansed (symbolic of cleansing of men, and not the animals designated as unclean in Leviticus). Shammai's "Eighteen Measures" (one of which commanded Jews not to eat or enter into the homes of Gentiles-remember Shammai hated Gentiles) was overturned by God with the revelation at Cornelius' home. God corrects Shammai and those that followed his teaching. Peter's vision of the unclean foods represented the "unclean Gentiles" which God had cleansed; the vision was not meant to tell Peter that God had cleansed the "unclean foods". Let us not confuse this issue.

## HOW DOES GOD VIEW YOU TODAY KNOWING THIS?

Timothy had to be circumcised since he was Jewish (because his mother was Jewish) and, therefore, was required to observe all the commandments of the Torah (613). Gentiles who observe the Noahide Laws are forbidden to observe "ALL" the Torah like a Jew is required, unless they desire to be circumcised and identify totally with the Jew and his Torah (full-conversion); if so then they are no longer "God-Fearers" but have become full-fledged Jews and undertake all the 613 Commandments. Following Immersion into Israel the Gentile is no longer considered a "Gentile", he is now Jewish (either partly or completely depending upon circumcision). All who become circumcised (converted) following immersion

are bound by all the commandments (613). Understanding the immersion process is crucial for the Christian; once you are immersed in faith and repentance, and you identify with Israel, you emerged from that watery womb and tomb as a Born-Again "God-Fearer" who is grafted into Israel. You became "Israel" and are a Spiritual Jew (regardless if you were aware of it or not). You are not considered a "partial-Jew" unless you are uncircumcised. If you are circumcised you are then considered a "Full-Jew"!

**Answer for yourself:** Did you hear that?

The majority of you set in your churches thinking you are "Christians" and God's Word says you are "Jewish" (children of Abraham) and are the Israel of God. You have not replaced Israel, you became a part of Israel. You are obligated to observe the Torah (that part of the Law that refers to you according to your Covenant stipulations) and, because of your lack of study, you have let your unlearned pastors and teachers tell you repeatedly that you are "under grace" and "not under Law." You are under both! I just showed you that a proper understanding of immersion and the teachings of Yeshua & Paul tell you otherwise. Now, let me ask you as a Christian an important question.

**Answer for yourself:** Who are you going to believe; your pastor or Yeshua and Paul?

**Answer for yourself:** With such an obligation to the "Christian" who now becomes aware that he is either "part-Jewish" or "fully-Jewish" (Judaism is not a race but a religion; the religion of Yeshua) what are you to do concerning the Commandments which are addressed to you requiring your obedience to the Shabbat (Sabbath), Pesach (Festival of the Passover), Hag HaMatzah (Festival of Unleavened Bread), HaBikkurim (First Fruits), Shavuot (Festival of Pentecost), Rosh HaShannah (Jewish New Year), Yom Teruah (Festival of Trumpets), Yom Kippur (Day of Atonement), and Sukkot (Festival of Tabernacles)?

Surely you should want to begin to observe and keep them according to Scripture. Failure to do so is sin!

## IS IT BEGINNING TO MAKE SENSE?

Christian scholars have assumed from certain passages in the Gospels that Yeshua wished to give a new Torah to take the place of the Torah of Moses. He could not do such a thing unless he sinned.

**Answer for yourself:** How could Yeshua have then said explicitly that he came only to fulfill it?

The truth of the matter is that Yeshua never came to abolish Judaism, but only to re-establish the religion for the Jews and the Lost Sheep of Israel (assimilated Gentiles from the captivity of Northern Israel). In the unique situation we find in the first century this referred from that time onward the faith that God had given them from the beginning-Noahidism! Nor was this religion new, but actually ancient; it being the observance of the Seven Commandments of Noah, which were forgotten purposefully by Shammai and his students in their bigotry toward the non-Jews. Such men and ideas were influencing the people of Israel in Yeshua's day; thus Yeshua came not for those who are well but those who need a physician and who are sick; sick with hatred for the Gentiles whom God loved and to whom He had called Israel to be a light unto to show them the Torah (the Noahide Laws). God had intended for the Gentiles to be redeemed all along. Yeshua came for the "lost sheep of the house of Israel"; who had lost their way and purpose for the truths that they had been entrusted with. These truths were not only for them, but the Gentiles as well. It is important to understand that as there were "people who were lost" in Israel, there were others like the Essene Menahem and the Hillel Pharisees who had not "lost their way" and needed little if any correction by Yeshua!

## WHAT REALLY HAPPENED WITH THE GREAT COMMISSION?



Yeshua's Apostles, in fulfillment of the Great Commission of their master, established these Seven Commandments anew (Acts 15, Acts 21). However, those born as Jews (with Jewish mothers), or those Gentiles where were immersed and circumcised as "full-converts" to Judaism (Ex. 12:49; one law shall be to him that is home-born, and unto the stranger) are obligated to observe all 613 of the commandments of the Torah without exception.

**Answer for yourself:** Are you a circumcised Gentile Christian who has been immersed in Yeshua's name and "Born-Again" into Israel? Then that means you!

For the uncircumcised Gentile God reserved the Seven Commandments which they have always been obligated to be adhered to and fulfilled by non-Jewish believers. It is for that reason that they were forbidden pollution of idols, fornication, blood, and things strangled (Acts 15). Yeshua's Apostles also forbade them circumcision (to do so would mean full conversion) and the Sabbath observance (exactly like the Jews observed it). The mandatory observance by "God-Fearers" was similar, but not exactly alike the Jewish observance.

**This may sound so different from what your traditional Christian message has been, but your Christian message is incorrect if it does not agree or line up with the Apostle's Doctrine.** All of what I have shared with you is in accord with the law and custom of the Torah, as expounded by the Jewish sages, the true transmitters from Moses at Sinai, and understood by Yeshua of Nazareth in the first century (they sit in Moses' seat...listen to what they say). **Our understanding today is incorrect if it violates the truths as Yeshua understood them.** We do not know more about salvation than Yeshua. **It was to the Hillel Pharisees Yeshua referred to in Matt. 23 who set in Moses' seat and to whom we are to listen for correct doctrine. We are not to follow the examples of any leaders if they do not line up with the Apostle's Doctrine of Acts 2:42. This teaching on immersion and conversion is Apostolic Doctrine as Yeshua taught his disciples, and any other interpretation other than his is NOT correct. We are not to follow any Pharisee's examples unless they live what they preach (that means the Pharisee Preachers of today who fail to teach and live the truth of Apostolic Doctrine)! Yeshua tells us not to follow them unless they agree with him! Good advice. This same admonition is given in Deut. 17:8 ff., where the authority to teach and lead the people were given to the religious leaders God put over the people of "Israel". These occupy Moses' seat.**

## IT IS TIME TO GET SERIOUS ABOUT WHAT WE LEARNED

**Answer for yourself:** Do the Baptists, Methodist, Catholics, Assemblies of God, or any other denomination or non-denomination occupy Moses' seat? **No.** The Catholic and Protestant denominations are far from being Jewish. Salvation is of the Jews according to Yeshua.

**Answer for yourself:** Do you dare tell him he made a mistake?

It was these Sages and Pharisees who said that it is forbidden to circumcise a Gentile who does not accept upon himself the yoke of "ALL" the Commandments. In America male babies are circumcised apart from the truths of God's Word (we are commanded to circumcise on the 8th day and not within the first 2-3 days of a newborn's life) and thus their circumcision would not apply. That means circumcision that does violate Scripture does not automatically make you a "full-fledged" Jew. You are still a "God-Fearer". **Identification with Israel is by faith and free will.** You must choose to stand at your personal Sinai and say to God *"I will do all that you say"*.

**Answer for yourself:** Do you want to obey God? Do you want to honor His Name with your life?

Going to churches that teach error does not accomplish anything. It is bondage just like Egypt!

**Answer for yourself:** Have you ever been to Sinai? Will you ever go? Have you chosen to return to your Egypt



of ignorance and false traditions and false religion that amount to idolatry?

The Sages likewise said that the Gentile is commanded NOT to "fully" observe the Sabbath as does the Jew (yet he is to remember and keep it). Acts 20:6 recounts for us the Gentile believers and how they were taught by Paul to remember and keep the Sabbath. It is here we find the Gentile Church keeping Jewish ordinances well over thirty years after Yeshua's death.

**Answer for yourself:** What would later change this pattern?

As far as the Gentiles ("God-Fearers") were concerned, they were **not** commanded to observe all the Torah (the 613 mitzvot). The Gentile "God-Fearers" did not have to accept all the 613 mitzvot and are not enjoined to observe all of the 613 commandments. However, it is completely different as far as Jews are concerned, for they became obligated to fulfill the Torah because God delivered them from the bondage of Egypt to be the people of His possession. Therefore they and their children became subject to it forever and so are those Gentiles who make full-conversions to Judaism.

## LET US PUT IT ALL TOGETHER NOW

It should be easy to see that Yeshua and his Apostles never meant to abolish the Torah of Moses from one who is born a Jew. Likewise, did Paul write in his letter to the Corinthians (1 Cor 7) that each should adhere to the faith in which each was called. They therefore acted in accordance with the Torah by forbidding circumcision to Gentiles, according to Halakhah, as it is forbidden to one who does not accept the yoke of the commandments (all 613). They knew that it would be too difficult for the Gentiles to observe the Torah of Moses. Let us not forget that the Gentiles never had the Revelation of the Torah at Sinai, the Ark of the Covenant, the Tabernacle, the Two Tablets, the prophets, or the Temple & Tabernacle services as were given to Israel. The Gentile's only experience was that they were strangers from the Covenant promises of Israel, aliens for the commonwealth of God's people, without hope and without God in the world.

The rabbis thus took the Gentiles the revelation of God and instructed them not to be circumcised unless they wished to be fully converted to Judaism (this had no bearing upon immersion since it was required for "partial" as well as "full" conversion). It would suffice that the Gentiles observe the Seven Noahide Commandments, as commanded upon them through the Halakhah from Moses at Sinai. This was the minimum requirements for inclusion into Israel.

Rabbi Emden was correct; Yeshua brought a double kindness into the world. On the one hand, he strengthened the Torah of Moses majestically. Acts 24:20 states that many thousands of Jews were believers in Yeshua as Messiah in the first century and zealous for the Torah (Law); this was over 30 years after Yeshua's death and resurrection. The ministry of Yeshua helped return the "children of Israel back to their Fathers; the Patriarchs and their faith" and thus fulfill Malachi's prophecy.

On the other hand, Yeshua did much good for the Gentiles (provided they do not turn about his intent as they please, as some foolish ones have done because they did not fully understand the intent of the authors of the Gospels and epistles). Yeshua obligated his Apostles to fulfill the Great Commission by taking the Gentiles (as a minimum) the Seven Commandments of Noah so that they should not be as the beasts of the field and continue to live their lives as pagans and animals. He also bestowed upon them ethical ways, and in this respect he was much more stringent with them than the Torah of Moses. It is not necessary to impose upon Jews such extreme ethical practices, since they have been obligated to the yoke of Torah since Sinai. Israel took the oath at Sinai and are already trained in proper practice and nature of the Second Tablet of the Law (ethical monotheism and the horizontal relationships man-to-man). It would be for Paul to constantly correct, reprove, teach Apostolic Doctrine, and instruct the Gentiles in his travels since it was to his audience he would write "you are strangers from the Covenant promises, aliens from the commonwealth of Israel, without hope and without God in the world".

*If Christians would study they would understand what I have detailed in this teaching. No longer would the Church erroneously teach to abolish the Torah of Moses and Yeshua. Such sin and foolishness would and should cease.*

Because of these errant scholars, hatred has increased toward the Jews who are blameless of any guilt concerning Yeshua's death and proceed innocently to observe their Torah with all their heart (intellect), soul (dedication and commitment to action) and might (resources and property). The leaders of the Churches of Yeshua should study to learn correctly for themselves before they lead their people into sin and astray from the will of God for their lives. The Jew is the brother of the Christian. Ephraim (the grafted-in Gentile) and Judah make up Israel. As members of the Christian faith, how good and pleasant it might be if you would observe what was commanded to you by your first teachers, sent directly to you by Yeshua, with his message, and not the message that Roman anti-Semitism has created these last 2000 years.

Now...you have heard the truth....maybe for the first time in your life. Let us act according to the truth as Yeshua understood it. Shalom.



## ISAIAH 56...GOING BEYOND THE LAWS OF NOAH CHOOSING THOSE THINGS THAT PLEASE GOD...BUT ARE WE?

Often I am asked why as a Christian I keep the Biblical Festivals and the weekly Sabbath. The reason is so simple once you read and correctly understand the whole Bible.

First as Christians we must become aware of the Laws of Noah and the Covenant of Noah as referred to in Acts 15.

This Covenant of Noah is referred to in Acts 15 by James as "necessary" for Gentiles who are becoming grafted into Israel/Church WITHOUT formal conversion to Judaism which had, up to that time, been required for ANY fellowship between Gentiles and Jews religiously, etc. Due to bigotry and hatred by Jews toward Gentiles in the first century, the Jews had enforced and put upon Gentiles what God never did.....the requirement to keep the laws of God which had never been given to them as a people....such as circumcision. Such approach to the non-Jews by bigoted Jewry of the first century was intended to keep the Gentiles separate from the Jews. Circumcision often, for an adult male, meant death due to infection and disease in the first century and this was an effective way to keep these “dogs” as arms length. It worked. God wanted to change this and did so through the effective ministry of the followers of Jesus as seen in the Acts 15 account and the epistle of Galatians. Sadly Christians today when reading Paul (Galatians for example) fail to understand when he says “you are not under the Law” he only is referring to the major issue of circumcision. Such is the ignorance that goes with the lack of sufficient study of the our faith as followers of Jesus.

## THE GODFEARERS....NON-JEWISH BELIEVERS IN GOD

There is a term often overlooked in the New Testament which is of major importance for correct interpretation of the requirements of Gentile believers before God....namely the term "Godfearers." These were Gentiles without circumcision who according to Acts 10:35 are accepted with God...but unfortunately were not accepted among Jews. So you have the background for what comes next.

As James tells us in Acts 15 these 4 of the 7 listed Laws of Noah (containing 66 subsets) were necessary for Gentiles...to be part of Jesus' church (notice that he said this after the cross)!

*Acts 15:28-29 28 For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things [referring to the Covenant and Laws of Noah]; 29 That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well. (KJV)*

**Answer for yourself:** Since Acts 15 followed the death of Jesus then I have to ask you: "What has changed since the cross" when James made his decision as being "necessary" and "which seemed good to the Holy Spirit?"  
**NOTHING!**

**Answer for yourself:** If adherence to the Laws of Noah were necessary and seemed good to the Holy Spirit for Gentile believers coming to God through Christ and his ministry through his followers then.....what about now?

**Let me remind you that nothing has changed since the crucifixion and this event in Acts occurred over 20 years after the death and resurrection of Yeshua.** Then James says in this recorded event (remember over 20 years after the cross)... **"as Moses is taught in the Synagogue every Sabbath"** thus implying that Gentiles who are turning from idols to serve the living God begin their repentance since coming to God with adherence to the Laws of Noah as the **"minimum required"** and then were instructed in **fulfilling Isaiah 56** where is it recorded for us that Gentiles are to learn to **"choose those things that please God from His Torah which go beyond the minimum [as Moses is taught in the Synagogue every Sabbath]."**

Understand that not all the Law (613 commandments) are applicable for Gentiles and they never were commanded by God to fulfill or obey all 613. Basically they were given 66 within the Covenant of Noah. The joy comes when you understand that **you don't have to do [observe] more, but you get to. Such is the demonstration of your love for God who saves you].**

## ISA. 56..AND GOING BEYOND THE MINIMUM

### **Isa 56:1-6**

- **1 Thus saith the LORD, Keep ye judgment, and do justice: for my salvation is near to come, and my righteousness to be revealed.**
- **2 Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the sabbath from polluting it, and keepeth his hand from doing any evil.**
- **3 Neither let the son of the stranger, that hath joined himself to the LORD, speak, saying, The LORD hath utterly separated me from his people: neither let the eunuch say, Behold, I am a dry tree (understand here that we are NOT to be separated from the Israel of God as non-Jewish believers).**
- **4 For thus saith the LORD unto the eunuchs [Eunuch are non-Jews] that keep my sabbaths, and choose the things that please me, and take hold of my covenant (notice that non-Jews kept God's Sabbaths [plural...including festivals and weekly sabbaths and took hold of God covenant with Israel and acquired more mitzvoth and commandments):**
- **5 Even unto them [speaking of the non-Jew] will I give in mine house and within my walls a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off.**
- **6 Also the sons of the stranger (again referring to non-Jews), that join themselves to the LORD, to serve him, and to love the name of the LORD, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant;**

***This passage is extremely important for the Christian today for although the Sabbath and Festival commandments were not required for Gentiles in the Laws of Noah (yet it can be shown for example that Abraham knew and***

*observed the Passover for instance), it is implied in Isa 56 and Acts 15 that Gentiles would meet on the Sabbath for instruction in God's Commandments where they could learn and then apply other Sabbaths (festivals) and Commandments to their lives, thus pleasing God, for how can we say we love Yeshua or the Father unless we obey them?*

If one undertakes a serious study of their faith (Christianity) it can be shown, that although not commanded of non-Jews, Abraham and others can be found keeping them. This love for God is demonstrated in their willingness to do what pleases God. It is our hope the same spirit be upon you. But if you are a typical denominational or non-denominational Christian today your experience is anything but the above. You have for your authority a book called the New Testament which in places calls such obedience to these Laws and Commandments a curse and if that was not enough you Church calendar is filled with pagan solar and astral days which have been made to look as if Jesus has something to do with such idolatry.

*Hosea 4:6 6 My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children. (KJV)*

**Answer for yourself:** Is God serious in the above passage and could this ever happen to you once you die and then find out that your "experience" was wrong and that just a little study on your part would have shown the folly of many things in your "Christian experience?"

## WHY HAS NOT YOUR PASTOR TAUGHT YOU THESE THINGS?

Lets look at just one example of "choosing those things that please God" which the New Testament can be shown to teach; but the key is recognizing them and this is almost impossible without a background in Judaism and Jewish Roots of Christianity.

Also in Acts 20:8 is recorded that **"there were many lights in the upper chamber."** Most of us have read this passage over and over our whole lives and just pass right over it moving on to the next passage. For your information this passage is recording for us the **Havdalah worship service** which is a religious **service that ends the Sabbath on Saturday evenings at sunset; thereby .separating the Sabbath Holy Day from secular days.** The Fourth Commandment is:

*Exod 20:8-11 8 Remember the sabbath day, to keep it holy. 9 Six days shalt thou labour, and do all thy work: 10 But the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: 11 For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it. (KJV)*

## PLEASE PAY CLOSE ATTENTION

Notice that in Troas, a Greek city, the Apostle Paul is teaching Gentiles to observe Havdalah on the Sabbath evening. In other words followers of Jesus, in fulfillment of the Great Commission were



observing the Sabbath on Friday evening to Saturday evening long after Jesus' death and resurrection. Gentile believers were keeping the Sabbath and not Sunday. Rome will change this with Constantine and since then followers of Jesus have disobeyed the Sabbath and kept days set aside for sun-worship instead. Neglect of the sabbath and sanctification of pagan holy days is considered Idolatry and this is where the vast majority of good Christian people find themselves today; most never find out until they die. Needless to say the experience of the non-Jewish believers in Troas is NOT the experience of most Christians. Why not?

Repeatedly in Paul's trips he entered the synagogue as was his custom, and it was in these Greek cities that Gentiles were attending "church" on the Sabbath. With just a little study you would find out that the early church knew what we do not: namely that Yeshua was crucified on Wednesday afternoon and raised at the end of Friday evening (at the beginning of the Sabbath which is a picture of the world to come where believers in God realize Eternal Life where there is not more death...figures does it not): So much for Catholic tradition and Good Friday when it was Good Wednesday (ha ha)!

*It would be many years after Yeshua's death before Gentiles would later take control of Christianity and change the day of worship from the Sabbath to Sunday.*

Let us look at another example.

In 1st Cor 11:2 Paul thanks the Gentiles in Corinth for “remembering him in all ways and KEEPING the ordinances.” The root word for “ordinances” when traced to the Greek and Hebrew will refer to "divine appointed times"...festivals and Sabbaths.

**Answer for yourself:** Have you forgotten that Isa. 56 spoke of this very thing regarding non-Jews who come to God were allowed to keep such Festivals and Sabbaths so that would not be separated from God people (the Jews)? I hope not because what follows next is another example of the New Testament rightly "divided" where we see such things again taught to non-Jews in the fulfillment of the Great Commission.

Again in Corinthians Paul admonishes Gentiles to "keep the feast" [Passover} because Yeshua was killed on that day.

It is not my intention at this point to embark on who and why the meaning of Jesus' death was changed later by some who deviated from normative Judaism but let me say that Jesus'/Yeshua's death was the catalyst that generated from a Gentile hating Judaism a movement into all the world whereby God's Covenant and Commandments were taken in the Great Commission in the form of the Laws of Noah whereby non-Jews would learn and turn from idolatry to the living God. Had Jesus not died then this momentous event mostly likely would never have happened and the world as we know it would have been vastly different and the Judeo-Christian ethic would be absent from this planet today. Contrary to what most Gentile Christian believers understand today regarding this "Passover" passage of Paul in contemporary Christianity, one should understand that it was through Jesus' death that the salvation of the non-Jew was accomplished because it would be from this ministry that would begin after his death that would come a movement which would go into all the world and take to the non-Jews the Covenants of God and the path for non-Jews to come to the saving knowledge of God. This is the historical understanding of the passages that relate to how the death of Jesus saved the non-Jew. His “blood” was simply a metaphor for his death and his death accomplished what Israel was failing to do at the time, namely, not being a priest to the nations and not bringing their non-Jewish brothers to God. Jesus’ death did this through the missionizing of the world by his followers. So, again, metaphorically, you can understand how non-Jews were saved by Jesus’ blood (or should I say death). Many will dispute this and claim literally that the “blood” saves but this only betrays they lack of adequate

understanding on how the sacrificial system worked. If only one looks to Lev. 17 where it says:

*Lev 17:11*

*11 For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul.*

Look at the subject of the sentence. I defy anyone to tell me that the subject accomplishing the action (atonement) is not the word "life" and not "blood." The word "blood" is the **object of the preposition in the sentence**. This realization many years ago awoke me to serious study into the dynamics of the sacrificial system where I surprisingly learned that I had been taught it 100% incorrectly by the Christian Church as well as my pseudo-professional teachers. It is time we learn the truth about Jewish things from Jews who KNOW and literally know Jesus better than Christians (such irony).

Returning to Paul:

1st Corinthians chapter 16:2 states:

1 Cor 16:2

*2 (Speaking to non-Jews in Corinth...a Gentile city)...Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.*

One should note that **"day" in most Bibles is in italics** and this means it was **"added" to the text by the Bible society which printed the Bible**. In reality it is saying, by interpretation, **"on the first of the week" or "as the week was dawning."** This refers to the time period when the first of the week was beginning to dawn **(in Hebrew time the day begins at evening and end in the morning the first day)**.

*So again reference is again made to a Havdalah service on Saturday evening for non-Jewish believers in Corinth...thus concluding the Sabbath just before the beginning of our Sunday which, according to Jewish time, begins at 6:01 P.M. in the evening.*

Also another example:

In I Corinthians 10:16 it is recorded: is this not the **"cup of blessing"** which refers to the **ONLY** cup of the Passover Seder...other than Elijah's cup at the end of the **Seder**, which again shows us a **picture of Gentiles keeping Passover and the Sabbath**.

I could go on and on but by now you get the point I hope...we don't have to keep Sabbath....but if it is recorded that Gentiles doing so pleases God in Isa 56..."who keep my Sabbaths...[referring to Feasts and Weekly Sabbaths"] ..then what kind of follower of Jesus are we when we choose not to do things knowingly when they please God?

To top this off understand that non-Jewish believers were taught these things by Israel until early in the 4th century when Constantine and Rome would create an official state religion which would destroy the existing "faith once given to the saints...both Jew and non-Jew; and out jumped the golden calf of Gentile Roman Christianity which would lead

**the way to the official recognition and production of the New Testament some 70 plus years later."**

We at Bet Emet Ministries are dedicated to instructing Gentile believers [Christians] in returning to the hidden truths of the Bible. Today in English we miss so much since few have the skills to rightly interpret this Bible correctly (historically, linguistically, culturally, politically, etc). By God's calling and grace we have been shown these truths which have caused us to repent from the errors in our religious belief system...such errors caused us to have a life-style that was less than pleasing to God in many areas...and this was do the fact that we lacked only knowledge (the Bible says 'my people perish because of a lack of knowledge).

Please understand that these few examples which I have shared is just the tip of the iceberg for Christians. Our texts are full of errors in key places where the crafters of our New Testament took great pains to make sure the Gentile readers would not see nor understand the Jewish Roots of their faith; such was Rome's ploy in creating this New Testament in the first place. I have only touched on just a few examples in this article but please understand that such errors of omission involve other important areas of our faith as well: atonement, Christology, Messianism, Covenants, etc. If you are a serious student or desire to be then our websites can be of great value to you in your desire to learn the truth and ultimately be able to discern the shaft from the wheat in Gentile Christianity.

**I hope this has opened your heart and eyes...and given you a desire to learn how you can live a life more pleasing to God.** If we can be of further assistance to you in sharing our many teachings and newsletters...please let me know and I will include you on our mailings. Watch for our Web Sites. May God bless you and may He cause you to walk in His statutes...shalom!



# EARLY GENTILE BELIEVERS WERE TO OBEY THE TORAH

We need first to get acquainted with the term used in the Jewish Scriptures for the non-Jew: "**stranger.**"

**Strong's Concordance** defines "stranger" :1616 **ger** (gare); or (fully) **geyr** (gare); from 1481; properly, a guest; by implication, **a foreigner**: KJV-- **alien, sojourner, stranger.**

**Brown-Driver-Briggs' Hebrew Lexicon** defines "stranger": 1616 **ger** or (fully) **geyr- sojourner**

- a) a temporary inhabitant, a newcomer lacking inherited rights
- b) used of foreigners within Israel, though they had conceded rights

**In order to understand what comes next it would be important to begin to look for a "pattern" in the verses that follow not only in this article but the rest in this series as you will come to see that God included the non-Jews in the giving of the Torah. The reason for this is simple; before Moses gave the Jewish people the Torah God had given by revelation the Torah to the non-Jew and we find that Joshua and others presented the Torah and opportunity to enter the Covenant to the non-Jew throughout the history of Israel.**

**This pattern can be found not only in the Jewish Old Testament Scriptures but the New Testament as well. Having seen this then one has to wonder how we lost and deviated from such a pattern which was established in antiquity by God to the point where we have lost such obedience and observance today. One would have to ask Rome that question.**

Leviticus 24

- 22 **Ye shall have one manner of law,** as well for the **stranger,** as for one of your own country (Jews): for I [am] the LORD your God.

***You need to re-read that verse above and let the implications of it sink in into your mind and spirit.***

Joshua 8

32 And he wrote there upon the stones a copy of the law of Moses, which he wrote in the presence of the children of Israel. (KJV) Josh 8:32-35 32 And he wrote there upon the stones a copy of the law of Moses, which he wrote in the presence of the children of Israel. 33 And all Israel, and their elders, and officers, and their judges, stood on this side the ark and on that side before the priests the Levites, which bare the ark of the covenant of the LORD, as well the **stranger,** as he that was born among them; half of them over against mount Gerizim, and half of them over against mount Ebal; as Moses the servant of the LORD had commanded before,

that they should bless the people of Israel. 34 And afterward he read all the words of the law, the blessings and cursings, according to all that is written in the book of the law. 35 There was not a word of all that Moses commanded, which Joshua read not before all the congregation of Israel, with the women, and the little ones, and the **strangers** that were conversant among them. (KJV)

**Answer for yourself:** Did you notice that non-Jews were a part of not only the reading of the Laws of God but also this Covenant renewal? By now you should understand that this "one manner of Law for all" from Leviticus 24 is to be understood in that the non-Jews who heard Joshua read the Laws understood that within the reading of these Laws that certain Laws pertained to them and certain others did not. Regardless the non-Jew is seen re-affirming his Covenant and commitment to God and His Commandments as part of his Covenant. These Laws are called "Torah" or the instruction of God.

## 2 Samuel 22

- 45 **Strangers** shall submit themselves unto me: as soon as they hear, they shall be obedient unto me. {Strangers: Heb. Sons of the stranger} {submit...: or, yield feigned obedience: Heb. lie}

## Psalms 18

- 44 As soon as they hear of me, they shall obey me: the **strangers** shall submit themselves unto me. {As soon...: Heb. At the hearing of the ear} {submit...: or, yield feigned obedience} {strangers: Heb. sons of the stranger}

## Psalms 119

- 19. I [am] a **stranger** in the earth: hide not thy commandments from me.

**Answer for yourself:** Did you notice the yearning of the non-Jew to learn the Commandments of God? By now you should be understanding that one's Covenant with God is framed by Laws and Commandments that when kept bring not only one's right-standing with God but acceptance by Him as well.

## 1 Peter 2

- 11 Dearly beloved, I beseech [you] as **strangers** and pilgrims, abstain from fleshly lusts, which war against the soul;

## Acts 28

- 23. And when they had appointed him a day, there came many to him (remember Paul was in Rome and many who came to him were non-Jews) into [his] lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and [out of] the prophets, from morning till evening.

It sure looks to me that not only in the Old Testament but the New Testament as well, and even long after Jesus' death, that non-Jews were still taught the Laws and Commandments of God. Why? Because these frame his Covenant with God and assure when **obeyed his acceptance with God.**





# GENTILE BELIEVERS OBSERVED SIMILAR LAWS AS THEY PARTICIPATED IN THE SACRIFICIAL SYSTEM

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Brown-Driver-Briggs' Hebrew Lexicon defines "stranger": 1616 **ger** or (fully) **geyr- sojourner**

- a) a temporary inhabitant, a newcomer lacking inherited rights
- b) used of foreigners within Israel, though they had conceded rights

In order to understand what comes next it would be important to begin to look for a "pattern" in the verses that follow not only in this article but the rest in this series as you will come to see that God included the non-Jews in the giving of the Torah. The reason for this is simple; it can be shown that non-Jews kept those parts of the Torah concerning the sacrificial system along with the Jews. This is startling revelation that has immense impact upon the role of the non-Jew in the Israel of God.

This pattern can be found not only in the Jewish Old Testament Scriptures but the New Testament as well. Having seen this then one has to wonder how we lost and deviated from such a pattern which was established in antiquity by God to the point where we have lost such obedience and observance today. One would have to ask Rome that question.

## Leviticus 17

- 8 And thou shalt say unto them, Whatsoever man [there be] of the house of Israel, or of the **strangers** which sojourn among you, that offereth a burnt offering or sacrifice,

## Leviticus 22

- 18 Speak unto Aaron, and to his sons, and unto all the children of Israel, and say unto them, Whatsoever [he be] of the house of Israel, or of the **strangers** in Israel, that will offer his oblation for all his vows, and for all his freewill offerings, which they will offer unto the LORD for a burnt offering;

## Numbers 15

- 14 And if a **stranger** sojourn with you, or whosoever [be] among you in your generations, and will offer an offering made by fire, of a sweet savour unto the LORD; as ye do, so he shall do.

What must not escape our understanding in these verses is that according to Leviticus 24:22:

## Leviticus 24

- 22 **Ye shall have one manner of law**, as well for the **stranger**, as for one of your own country (Jews): for I [am] the LORD your God.

**Please understand that "this one manner of law" applied to not only the offerings but the whole of the sacrificial system as a form of the non-Jew's atonement as will be shown next:**

Lev 17:8-11 8 And thou shalt say unto them, Whatsoever man there be of the house of Israel, or of the **strangers** which sojourn among you, that offereth a burnt offering or sacrifice, 9 And bringeth it not unto the door of the tabernacle of the congregation, to offer it unto the LORD; even that man shall be cut off from among his people. 10 And whatsoever man there be of the house of Israel, or of the **strangers** that sojourn among you, that eateth any manner of blood; I will even set my face against that soul that eateth blood, and will cut him off from among his people. 11 For the life of the flesh is in the blood: **and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul. (KJV)**

**Answer for yourself:** Did you notice that the non-Jew found his atonement the same way the Jew did...through the sacrificial system. Now...do you know how the sacrificial system worked? Before you say yes...you need to read the following because if you are a Christian I guarantee you don't because **Christianity is almost totally ignorant of how the dynamic of the Sacrificial System in the Jewish Scriptures operated.**

***You need to re-read that verse above and let the implications of it sink in into your mind and spirit...because we have been taught incorrectly.....***



# EARLY GENTILE BELIEVERS CELEBRATED THE FEAST OF PASSOVER

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**In order to understand what comes next it would be important to begin to look for a "pattern" in the verses that follow not only in this article but the rest in this series as you will come to see that God included the non-Jews in the observance of not only the Festivals but the Sabbath as well. This pattern can be found not only in the Jewish Old Testament Scriptures but the New Testament as well. Having seen this then one has to wonder how we lost and deviated from such a pattern which was established in antiquity by God to the point where we have lost such obedience and observance today. One would have to ask Rome that question.**

## Exodus 12

- 19 Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a **stranger**, or born in the land.

## Exodus 12

- 43. And the LORD said unto Moses and Aaron, This [is] the ordinance of the passover: There shall no **stranger** eat thereof: (unless circumcised).

## Exodus 12

- 48 And when a **stranger** shall sojourn with thee, and will keep the passover to the LORD, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land: for no uncircumcised person shall eat thereof.

## 2Chronicles 30

- 23 And the whole assembly took counsel to keep other seven days: and they kept [other] seven days with gladness.

**24 For Hezekiah king of Judah did give to the congregation a thousand bullocks and seven thousand sheep; and the princes gave to the congregation a thousand bullocks and ten thousand sheep: and a great number of priests sanctified themselves. {did give: Heb. lifted up, or, offered} {gave: Heb. lifted up, or, offered}**

- **25 And all the congregation of Judah, with the priests and the Levites, and all the congregation that came out of Israel, and the strangers that came out of the land of Israel, and that dwelt in Judah, rejoiced.**

**Answer for yourself:** Can there be any doubt that God included the non-Jews in the observance of the Passover and such obedience brought them rejoicing? What did they know then that we have not been taught today?



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# EARLY GENTILE BELIEVERS CELEBRATED THE FEAST OF PENTECOST

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## Deuteronomy 16

- 9 Seven weeks shalt thou number unto thee: begin to number the seven weeks from [such time as] thou beginnest [to put] the sickle to the corn.
- 10 And thou shalt keep the feast of weeks unto the LORD thy God with a tribute of a freewill offering of thine hand, which thou shalt give [unto the LORD thy God], according as the LORD thy God hath blessed thee: {a tribute: or, sufficiency}
- 11 And thou shalt rejoice before the LORD thy God, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite that [is] within thy gates, and the **stranger**, and the fatherless, and the widow, that [are] among you, in the place which the LORD thy God hath chosen to place his name there.

**Answer for yourself:** Can there be any doubt that God included the non-Jews in the observance of Shavout (Pentecost) which was the rejoicing over the giving of the Torah to mankind? Don't you find it strange that a non-Jew would be rejoicing over the giving of the Torah (613) to the Jews or is it just possible that he, being instructed correctly in the Covenant and Laws of Noah, was rejoicing in God giving him the Torah in the Covenant of Noah which contained the Laws of Noah which, when obeyed, brought right-standing and acceptance with God? You see he was rejoicing and observing this Feast because he was thankful that God had given him the knowledge whereby he could be in good relationship with God. What did they know then that we have not been taught today?





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# EARLY GENTILE BELIEVERS OBSERVED THE DAY OF ATONEMENT

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## Exodus 29

- 33 And they shall eat those things wherewith the atonement was made, to consecrate [and] to sanctify them: but a **stranger** shall not eat [thereof], because they [are] holy.

## Leviticus 16

- 29. And [this] shall be a statute for ever unto you: [that] in the seventh month, on the tenth [day] of the month, ye shall afflict your souls, and do no work at all, [whether it be] one of your own country, or a **stranger** that sojourneth among you:

In summary, let me quote the Apostle Paul whom Christianity has mistakenly understood as well as his message concerning the Law of God. When writing to Gentiles who have come to the knowledge and faith in the one true God of Israel, and as they have begun to join themselves to Israel and celebrate the feast of the Lord, Paul says...

## Colossians 2

**16. Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath [days]: {in meat...: or, for eating and drinking} {respect: or, part}**  
**17 Which are a shadow of things to come...**

**The Apostle Paul strongly urges believing Gentiles who have come to Faith in Yahweh and Jesus to let no one tell them that because they participate in the celebration of the feasts of the LORD they have put themselves under bondage and the Law. The Law was not to be restrictive. Jesus said his yoke was easy (the yoke of the Law of Moses) and his burden was light. King David in Psalm 119 said that he delighted in the Law and meditated in it night and day. If we presume to believe that the Law and celebration of the festivals was bondage then we have failed to understand the message of not only Paul, but Jesus as well. Let us resolve together to make a commitment to rediscover our Hebrew Roots and "choose those things that please God."**



# EARLY GENTILE BELIEVERS CELEBRATED THE FEAST OF TABERNACLES

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## Deuteronomy 16

- 13 Thou shalt observe the feast of tabernacles seven days, after that thou hast gathered in thy corn and thy wine: 14 And thou shalt rejoice in thy feast, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite, the **stranger**, and the fatherless, and the widow, that are within thy gates. 15 Seven days shalt thou keep a solemn feast unto the LORD thy God in the place which the LORD shall choose: because the LORD thy God shall bless thee in all thine increase, and in all the works of thine hands, therefore thou shalt surely rejoice. 16 Three times in a year shall all thy males appear before the LORD thy God in the place which he shall choose; in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles: and they shall not appear before the LORD empty: (KJV)

## Zechariah 14

- 16. And it shall come to pass, [that] every one that is left of all the **nations (Gentiles)** which came against Jerusalem shall even go up from year to year to worship the King, the LORD of hosts, and to keep the feast of tabernacles.
- 17 And it shall be, [that] whoso will not come up of [all] the families of the earth unto Jerusalem to worship the King, the LORD of hosts, even upon them shall be no rain.
- 18 And if the family of Egypt go not up, and come not, that [have] no [rain]; there shall be the plague, wherewith the LORD will smite the heathen that come not up to keep the feast of tabernacles. {that have no: Heb. upon whom there is not}

**Answer for yourself:** Can there be any doubt that God included the non-Jews in the observance of the Festival of Tabernacles? Don't you find it strange that a non-Jew would be observing the Festival of Tabernacles where today in most Gentile Christian Churches the Festivals are not observed but in their place Gentile holy days from prior paganism are kept in Jesus' name instead?



# EARLY GENTILE BELIEVERS CELEBRATED THE SABBATH

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## Exodus 20

- 10 But the seventh day [is] the sabbath of the LORD thy God: [in it] thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy **stranger** that [is] within thy gates:

## Exodus 23

- 12 Six days thou shalt do thy work, and on the seventh day thou shalt rest: that thine ox and thine ass may rest, and the son of thy handmaid, and the **stranger**, may be refreshed.

## Leviticus 25

- 6 And the sabbath of the land shall be meat for you; for thee, and for thy servant, and for thy maid, and for thy hired servant, and for thy **stranger** that sojourneth with thee,

## Deuteronomy 5

- 14 But the seventh day [is] the sabbath of the LORD thy God: [in it] thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy **stranger** that [is] within thy gates; that thy manservant and thy maidservant may



rest as well as thou.

## Isaiah 56

- 3. Neither let the son of the **stranger**, that hath joined himself to the LORD, speak, saying, The LORD hath utterly separated me from his people: neither let the eunuch say, Behold, I [am] a dry tree.
- 4 For thus saith the LORD unto the eunuchs that keep my sabbaths, and choose [the things] that please me, and take hold of my covenant;

**Answer for yourself:** Can there be any doubt that God included the non-Jews in the observance of the Sabbath?

The point in sharing these examples of non-Jews which kept the Festivals and the Sabbath is to make you think. We hear today even from some Jews that the Gentile believer does not have to keep the Sabbath as it is not part of the Gentile's Covenant with Noah. Well it would seem from the texts that they did and God seems to have declared it to be so. **Even if not part of the Covenant of Noah we find in the passage above from Isaiah 56:3-4 that God is pleased when non-Jewish believers "choose" to keep His (God calls them 'My' Sabbaths) Sabbaths and choose to observe and keep those things related to God. Let us never forget that the Sabbath is not Sunday but Friday evening to Saturday evening.**



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# ABRAHAM'S EXAMPLE: CIRCUMCISION REQUIRED FOR GENTILE BELIEVERS TO PARTICIPATE FULLY IN THE FEASTS OF THE LORD

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## Genesis 17

12 And he that is eight days old shall be circumcised among you, every man child in your generations, he that is born in the house, or bought with money of any **stranger**, which [is] not of thy seed. {he that is eight...: Heb. a son of eight days}

## Exodus 12

48 And when a **stranger** shall sojourn with thee, and will keep the Passover to the LORD, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land: for no uncircumcised person shall eat thereof.

As you can see from the above verse it was mandatory that before a non-Jew was permitted to observe the Passover he had to be circumcised. Many will think that this was just a "Mosaic" ordinance but that is not true. When one considers Abraham we find some interesting things concerning Abraham's knowledge of the "Passover" and his sanctification of this "appointed time" long before Moses. Let us look at the text for clues but these "clues" span over 4 chapters so bear with me in reading these long texts:

### In reading these texts I want you to notice two things:

- God is making a covenant with Abraham and his seed as an **EVERLASTING COVENANT**
- Abraham is commanded to "circumcise" himself and every man child and this circumcision was to be a token and distinguishing mark of that covenant

*Gen 17:1-11 1 And when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect. 2 And I will make my covenant between me and thee, and will multiply thee exceedingly. 3 And Abram fell on his face: and God talked with him, saying, 4 As for me, behold, my covenant is with thee, and thou shalt be a father of many nations. 5 Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee. 6 And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee. 7 And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee. 8 And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God. 9 And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations. 10 This is my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised. 11 And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you. (KJV)*

### In reading these texts I want you to also notice:

- Once Abraham is in covenant with God and after circumcising himself then he prepares "unleavened" bread.

**Answer for yourself:** When in the Bible does it mention "unleavened" bread and what if any is there any connection with unleavened bread with any "appointed times with God" or "Festivals"? Yes; the Passover.

Of course you know that the children of Israel would bake unleavened bread when in Egypt just prior to the Exodus but this event has not happened yet. The account of Abraham is long before the Exodus so we must "think" and look for clues in the text.

*Gen 19:1-3 1 And there came two angels to Sodom at even; and Lot sat in the gate of Sodom: and Lot seeing them rose up to meet them; and he bowed himself with his face toward the ground; 2 And he said, Behold now, my lords, turn in, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your ways. And they said, Nay; but we will abide in the street all night. 3 And he pressed upon them greatly; and they turned in unto him, and entered into his house; and he made them a feast, and did bake unleavened bread, and they did eat.*

**Answer for yourself:** Since not being in a hurry so that they did not have time to add yeast to make "leavened" bread don't you see that there was really no reason to bake "unleavened" bread unless this "feast" mentioned in Gen. 19:3 as connected to the baking of "unleavened" bread as well as the prior circumcision of Abraham indicates that Abraham by revelation understood the LORD'S Passover and was in anticipation keeping the Passover which required not only circumcision but also the eating of unleavened bread?

Other than instances where the various offering involved the Levitical Priests and included the offering of unleavened bread (trespass offerings, thanksgiving offerings, meat offerings, heave

offerings, and the vow of the Nazarite, etc.) where it was consumed as connected to the presentation of various offerings we are led to conclude that since associated with the word "feast" in the text that this instance concerning Abraham was none other than the Passover.

The only place we find the admonition of eating "unleavened bread" in the Bible is connected with the ordinances of the Passover:

*Exod 12:1-8 1 And the LORD spake unto Moses and Aaron in the land of Egypt, saying, 2 This month shall be unto you the beginning of months: it shall be the first month of the year to you. 3 Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house: 4 And if the household be too little for the lamb, let him and his neighbour next unto his house take it according to the number of the souls; every man according to his eating shall make your count for the lamb. 5 Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep, or from the goats: 6 And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening. 7 And they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it. 8 And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it. (KJV)*

So here we find Abraham, a non-Jew but yet a Hebrew, being circumcised and keeping and observing the Passover long before Moses and Sinai!

**Answer for yourself:** Could this be a pattern for the non-Jew in the Bible; that God desires that he as well as the Jew, keep and observe the Passover as indicated in the further requirements of circumcision to the "stranger" before he observes the Passover?

## Exodus 12

48 And when a stranger shall sojourn with thee, and will keep the Passover to the LORD, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land: for no uncircumcised person shall eat thereof.

As you can now understand when we re-read the above passage Moses is doing nothing but reiterating the already known wishes of God in Exodus 12:48 when he again commands the non-Jew (stranger) to keep the Passover and be circumcised. So the conclusion of this is simple: keeping the Passover is to be observed by non-Jews as well as Jews and circumcision is required prior to keeping the Passover and this is not a "Jewish thing" but a Godly thing. In passing also not that God did not say to keep the pagan feast of Istar or Easter (Istar was know to Abraham); God commanded that non-Jews keep and observe the Passover

*Acts 16 3 Him would Paul have to go forth with him; and took and circumcised him because of the Jews which were in those quarters: for they knew all that his [Timothy] father was a Greek (his mother was Jewish, thus making it necessary for circumcision since being a Jew).*

What most Christians and Jews fail to realize in the above verse is that although Judaism today recognizes "Jewishness" coming from the mother's side God has given us understanding in physiology today that teaches us that the chromosomes are determined by the male and not the female. That being the case we see again Divine revelation, although not understood completely at the time, made allowances for Timothy to be circumcised not really because of Jewish tradition but because of a Gentile circumcision was to be required according to the Covenant of Abraham (himself

a non-Jew) and any participation in the Passover or other Biblical Festivals by non-Jews likewise required it. It is permissible to understand this "Jewish custom" but I believe it is better to understand the Heavenly decree and the reasons behind it; especially in light of what is required of the non-Jewish believer when Scripture is understood correctly.

What is important to see in this short study is that non-Jews were not allowed to participate fully in the Biblical Festivals unless the males were circumcised. Notice also that the death of Jesus/Yeshua did not alter ANYTHING IN THIS REGARD....because 25 years later in Acts 16 Paul felt obligated to circumcise the non-Jew Timothy. So these same admonitions applies today to the Christian believer.

**Shalom.**





## WHAT WAS THE SUBJECT OF THE ACTS 15 COUNCIL?

*Acts 15:29 29 That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well. (KJV)*

### Acts 15:29

**29 That ye abstain from:**

- **meats offered to idols,**
- **and from blood,**
- **and from things strangled,**
- **and from fornication:**

**from which if ye keep yourselves, ye shall do well. Fare ye well.**

**Answer for yourself:** In addressing the Gentile question as so many non-Jews were coming to faith in God through the outreach of the Jesus Movement in first century Judaism (Second Temple), what are the implications in the above verse that today's Christian needs to be made aware?

In order to find the meaning, both historically and culturally, we need to look at the original words as taken from the Thayer's Greek Lexicon:

### The Greek word for "meat":

**1494 eidolothuton-**

- **sacrificed to idols, the flesh left over from the heathen sacrifices it was either eaten at the feasts or sold (by the poor and the miserly) in the market**

### The Greek word for "blood":

**129 haima-**

- **1) blood**
  - **a) used of man or animals**
  - **b) refers to the seat of life (the soul is in the animal's blood)**
  - **c) used of those things that resemble blood, grapejuice**

- 2) bloodshed, to be shed by violence, slay, murder

### The Greek word for "strangled":

4156 pniktos- suffocated, strangled

- a) what is strangled, that is, an animal deprived of life without the shedding of blood
- b) used of cooking: our "smothered" as a culinary term

### The Greek word for "fornication":

4202 porneia-

- 1) illicit sexual intercourse
  - a) adultery, fornication, homosexuality, lesbianism, intercourse with animals, etc.
  - b) sexual intercourse with close relatives; Lev. 18
  - c) sexual intercourse with a divorced man or woman; Mk. 10:11,12
- 2) metaphorically, the worship of idols; used of the defilement of idolatry, as incurred by eating the sacrifices offered to idols

**Answer for yourself:** What is the common theme among these four “admonitions”?

These admonitions which James called "necessary" and "which seemed good to the Holy Spirit" all involved "eating" and "tablefellowship" where the Jew and non-Jew were to be "one" as God's people. By being one not only in dietary concerns the Gentile could come and learn from the Jew and thereby both would have the same witness of the same truth through a unified message where both Gentile and Jew come together as the two sticks in Joseph's hand with a united message for the world (Judah and Ephraim).

## THE ANTIOCH PROBLEM

Simply said these 4 items referred to the prior problem Paul and his teachings that led up to the Antioch Incident and the problem of table-fellowship; Jews with non-Jews. This was not meant to be a treatise upon the 7 Noahide Laws or the Noahide Covenant although these items are contained within them. This was concerned only about the “Paul problem” at Antioch and the violation of the Covenant of Noah and Moses to whom both Jews and non-Jew had fallen victim because of Paul's laxity and teachings which were opposed to the Torah in places. This might be hard for you to hear but Paul was teaching a form of "idolatry" according to the Covenant of Noah and Moses and this will be proved in the following articles.

In other words one can see that the Acts 15 Council was to deal with the violation of Covenant Stipulations of both Jew and non-Jew [Moses and Noah] due to incorrect teaching and laxity in keeping the Commandments of God as taught by Paul; both for the Jew and the non-Jew. Let us not forget that these "believers" were the first followers of Jesus and the accurate understanding of the dynamics of Acts 15 has a message to you if you consider yourself a follower of Jesus!

*It is to the Antioch Problem to which we must now turn to understand thoroughly the reason for the Acts 15 Council and the implications for all non-Jews who desire to be followers of Jesus.*



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# ACTS 15-THE FIRST CHURCH COUNCIL AND AFTERMATH-IS THAT YOUR EXPERIENCE IN YOUR CHRISTIAN WALK?

**Matt 28:18 (KJS) And <2532> Jesus <2424> came <4334> (5631) and spake <2980> (5656) unto them <846>, saying <3004> (5723), All <3956> power <1849> is given <1325> (5681) unto me <3427> in <1722> heaven <3772> and <2532> in <1909> earth <1093>. 19 Go ye <4198> (5679) therefore <3767>, and teach <3100> (5657) all <3956> nations <1484>, baptizing <907> (5723) them <846> in <1519> the name <3686> of the Father <3962>, and <2532> of the Son <5207>, and <2532> of the Holy <40> Ghost <4151>: {teach...: or, make disciples, or, Christians of all nations} 20 Teaching <1321> (5723) them <846> to observe <5083> (5721) all things <3956> whatsoever <3745> I have commanded <1781> (5662) you <5213>: and <2532>, lo <2400> (5628), I <1473> am <1510> (5748) with <3326> you <5216> always <3956> <2250>, [even] unto <2193> the end <4930> of the world <165>. Amen <281>.**

This new "Jesus Movement" faced a problem of the highest magnitude within twenty years after the Cross of Christ: "What are we going to do with these Gentiles who claim to be followers of Yeshua Meshichenu (Yeshua, our Jewish Messiah)? The solution: "We should not make it difficult for the Gentiles who are turning to God." (Acts 15: 19-21). Yacov (James) and the head zakenim (elders) then proceeded to mention "4 abstentions" for these Gentiles who wished to be part of the Jesus Movement: 1) Don't eat food polluted by idols; 2) Don't engage in sexual immorality; 5) Don't eat the meat of strangled animals; 4) Don't eat blood.

To twentieth century Western people this list seems pretty simple--the only abstention those in our society have to worry about is #2--sexual immorality. So now it's clear sailing for all those Gentiles. Thanks a lot for reading this article. But wait, that is not as simple as the English makes it seem, for Yeshua is Jewish, and without a proper understanding of the language of Hebrew, the Greek language from which the Hebrew was translated, the history, and the culture of the first century, you and I cannot be assured we have the correct understanding of this Acts 15 passage. Let us never forget that obedience is better than any sacrifice today as well as yesterday. Also, let us understand that Jesus' church deemed that these things discussed in Acts 15 were "NECESSARY" for those who wished to be included in Jesus' Movement and church. How certain that you have been taught, let alone follow, these "NECESSARY" things today? If you find out that you have not been taught, nor follow such things, are you a member in "good standing" in Jesus' church?

As you read this article, as well as others I have researched and prepared, you should have easily seen that reading the English often leads us astray from the mind of Christ. You may say "You mean it's not quite that easy and clear?" You may say "You mean to tell me there may be more to understanding what James is telling the Gentiles than meets the eye? Do you mean more information is assumed as "given" in this situation than is normally understood by the normal Christian nowadays?" That is exactly what I am telling you as you will shortly understand. Let us investigate.

## WHY SHOULD THE CHRISTIAN BE AWARE OF THE HISTORICAL

## SITUATION IN THE BOOK OF ACTS?

The historical situation in Acts 15 must be uncovered in order to understand the impact importance of these 4 abstentions for Gentile believers in the first century, so we as good Christians can then apply that understanding of Biblical truth to today's circumstances. Add to this process the tragic observation that the vast majority of today's Gentile Christian congregations totally ignore these 4 simple instructions and it becomes clear that this decision from long ago has been blatantly misunderstood and or ignored for the past 19 centuries. Today's Christians who understand Yeshua's words "why do you say you love me and not obey ye" should be open to repentance when in-depth Bible study recovers long-lost truths which never changed that both challenge and correct their belief system and conduct. We must, with a good conscience, apply these truths to our lives today, regardless if they seem different from what you have heard or weren't previously aware of or not. If today's Christians want to uncover these truths and their significance for their lives, it will be a difficult but not an unfruitful task, but such is our test of the level of love we have for God and His son who died for us. Let us continue in our search for truth for our love for God is manifested through obedience and not a mental faith which lacks righteous responses in obedience to "every word that proceeds from the mouth of God." This is of major importance if we truly love God, not to mention the rewards and treasure laid up in Heaven in our account that comes only in response to obedience. .

## THE HISTORICAL SITUATION IN ACTS 15

It is important as we begin to understand "who" these Gentile believers were that were being spoken of by James. The overwhelming majority, if not all, of these Gentiles wanted to be accepted as full participants in this Jewish faith in the Jewish Messiah. They were in a special category of Gentiles called "Godfearers." Let's investigate these questions:

- 1) Who were Godfearers?
- 2) What was their belief and practice?
- 3) How did they fit into the theological and historical scheme of the time?
- 4) As Christians are we considered "Godfearing?"

## WHO WERE THE GODFEARERS?

"Godfearers" in the technical sense of the word used by both Luke and Josephus (Sebomenoi and or Phoboumenoi) refer to that special group of Gentiles who worshipped in synagogues and adopted a Jewish belief system and a Jewish lifestyle for themselves, stopping just short of formal conversion (failed to be circumcised) and becoming proselytes.

The word Sebonenoi (with or without Theos) means "Godfearer" and is based on a parallel term for worshippers of pagan deities. Implicit in the term are the concepts that these people claim to worship the only true God, and that they worship Him with specific acts, not just with their "mental attitude." The Book of Acts mentions Pheboumenos five times, and mentions sebonenos six times with or without the addition word "Theos-god" to denote Gentile adherents to the Jewish faith who were NOT proselytes. In this context, Bauer states that these two terms are a "functional equivalent" of each other. Thus, these Godfearers were NOT merely well-intentioned Gentiles walking around worshipping the God of Israel in their own private non-structured way or in a way that leaned on their own understanding. Rather, there were certain requirements and Laws which must be adhered to and obeyed to be considered as a "Godfearer."

Emil Schurer quotes archeological inscriptions which point to "a defined category of Gentile Godfearers attached to the Jewish community." The Dictionary of the New Testament Theology adds that "Sebonenos" was the regular term for non-Jews who attached themselves to the synagogue in this

**precise and specific way.** The clear conclusion reached about both terms in Acts (i.e. phoboumenoi and sebomenoi) is that "with this concept...we are dealing with a technical term (to be distinguished from Theosebotes (godliness) which specifically describes a **defined category of Gentiles associated with the synagogue.**

It cannot be emphasized too strongly that the first Gentile believers in Yeshua as "the Messiah" mentioned in the Book of Acts are from this special and technical realm of Godfearers, as the Greek terms clearly indicate, and are NOT Gentiles who only felt warmth and attraction to the God of Israel. The Godfearers ALREADY had received considerable Jewish training and had made a considerable Jewish commitment as I am attempting to demonstrate through the continued teachings of Bet Emet Ministry. The Theological Dictionary of the New Testament sums up the situation: **"Thus the first conversion of a Gentile under Peter in Acts 10 is strictly the winning of a marginal member of the Jewish community (Cornelius was ALREADY a worshipper of the true God of the Bible before the message of the Messiah was brought to him) for the Christian community."** According to Schurer, John 12:20 probably reflects this group in describing "Greeks who went up to worship (at the Temple) at the Festival (Passover) time"

What most misunderstand about the Acts 10 account regarding Cornelius is that he was recognized as ALREADY "having a relationship with God" by the Jews. The message of Messiah through the Great Commission was brought to him for the benefit of the Jews as well as himself, for the religious and political environment of that day precluded "Gentile-Godfearers" from fellowshiping with Jews. Peter's reaction in witnessing that Cornelius (a Gentile) received the same gift of the Spirit as they had previously at Pentecost was the deciding factor in reporting to Jerusalem that the "middle wall" of separation between the Jews and Gentiles was removed, and it was removed because of the ministry of Yeshua which continued long after his resurrection and ascension. See my other articles about Shammai and Hillel and existing prejudices concerning the Gentiles.

## WHAT WERE THE RELIGIOUS BELIEFS AND PRACTICES OF THE GODFEARERS?

It is important to realize that these Gentile Godfearers were integral parts of synagogues within Israel and throughout the Diaspora (exile). And as noted above, **they worshipped God with specific Jewish acts, not just mental assent. These acts included:**

- **1). Adherence to the 7-part Noachide commandments**
- **2). Adherence to the Sabbath commandment**
- **3). Adherence to the dietary laws**

These Laws, as seen in Second Temple Judaism (Judaism during the era 100 B.C.E.--70 C.E.), is the bedrock of Jewish observance even today. Any other Jewish observances beyond these would have been a matter of personal choice (Isa 56). **Isaiah chapter 56 informs us that once Gentile become part of Israel through faith and repentance with limited obedience to Commandments, then he has the "choice" to choose other commandments to incorporate into his life because they "please God."** These Gentile Godfearers were encouraged by Jewish teachers within the synagogue structure to be circumcised, thus completing their "conversion" to Judaism; and according to G. F. Moore, "it was not uncommon for the next generation (their children) to be circumcised."

## CORNELIUS, THE GODFEARER

Cornelius, the Gentile Godfearer mentioned in Acts 10, was a centurion at Caesarea and serves as a good example of what a Godfearer did religiously. First, he and his household were devout (Eusebes) and Godfearing (Phoboumenos Ton Theon), a double adjective referring to him and his family which shows their exemplary **lives characterized by Jewish norms and values.** Please understand when I say "Jewish norms and values"



I am not asserting conversion to Judaism, but let's face it, Jewish values and norms happened to be expressions of BIBLICAL VALUES AND NORMS! Luke also mentions that he prayed constantly to God and gave alms liberally to people in need (which the Rabbis call tzedekah). These two actions (prayer and alms giving) would be actions even beyond the call of "Jewish duty," even more than the minimum for Jews. Interestingly enough, one afternoon during his regular 3 o'clock prayer time ("ninth hour" was a prescribed Temple prayer time which survives in synagogue practice today and was the hour evening incense was offered in the Temple) an angel came to Cornelius in Caesarea (a totally Gentile-built and Gentile-run city), to tell him that his prayer that his alms "had come up for a memorial" before God. That means that they he been accepted by God in the same way that the incense at the Temple and the smoke of a burnt offering "went up" and were accepted by God. The same Greek word (snebenov) is used to translate in the Septuagint the Hebrew word for offering: "olah"-literally, "an ascending." Then the angel instructs Cornelius, to get in touch with Peter, who was in Jaffa, and the rest, as they say, is history. But note that what Cornelius did to deserve the commendation were Jewish religious acts and not his faith (not just any old good deeds would do) and that they (his righteous works) were accepted by the Jewish God using Jewish terminology and concepts, even though Cornelius was "technically" a Gentile. Now for a real shocker, Cornelius' was "accepted by God" and this condition existed long before Peter came to preach to him about Yeshua for Acts 10:35 states such. In fact, Peter is flabbergasted when this revelation (that Gentiles who turned from idols to serve the living God were equally acceptable to God as were Jews) become real to him for he realized that the stigma put upon the Gentile Godfearers by "pious" Jews headed by Shammai were totally false and such bigotry had prevented Israel from obeying God by not becoming a "light to the Gentiles" as was their calling. Once you understand that Shammai led Israel to believe that no Gentile was worthy of the world to come or of Eternal Life, then you can understand Peter's startled reaction. God was correcting the situation and news of this would quickly turn Jerusalem around.

Let us never forget that there were more than just this one man who was a Godfearer in Israel, in that there was a whole group of Godfearers at that time all around the Roman world who totally identified themselves with the Jewish community, except for circumcision which was the final step in commitment as a Jewish proselyte.

Many Gentiles, while not prepared to enter this Jewish community as full proselytes through circumcision, were attracted by the simple monotheism of Jewish synagogue worship and by the ethical standards of the Jewish way of life. We may indeed say that Cornelius had every qualification short of circumcision which could satisfy Jewish requirement for full inclusion into Israel with equal rights (own land, hold offices in synagogues). The middle-wall of inequality as not removed. It would be such Godfearers who would form the nucleus of the Christian community in one city after another. Sadly, the Godfearers would one day be replaced with "organized religion" in the form of anit-Semitic Constantinian theology.

## HOW DID GODFEARERS FIT INTO THE HISTORICAL-THEOLOGICAL SCHEME OF THE WORLD AT THAT TIME?

Obviously, as we have seen, Godfearers were more than "pagans" or "foreigners" but less than proselytes. Let's examine now these differing communities of people and their status in the eyes of the Jewish community during Second Testament times.

### CLASSES OF GENTILES: PROSELYTES, GODFEARERS, AND FOREIGNERS

Underlying the worldview of the Greco-Roman culture at the time is an unsympathetic attitude towards Jews. In Greek and Roman literature of the time the judgments about Jews are in general very derogatory. Seen in its most militant state, during Selucid rule, Greek culture felt that Judaism was extremely old-fashioned and too highly nationalistic to fit in with the concept of the modern Greek world. Roman culture, beginning in 70 B.C.E. in Israel under Pompey, tolerated Jewish belief as long as it allowed for Rome to have the final governmental power. Rome tended to want to keep peace in its provinces and allowed different groups under its rule to have

their own religious and cultural differences. Jewishness to Rome was a "quaint," unattractive religion which served well to keep the Jewish nation "unified" and serving Roman interest.

Passages from writers of the time such as Josephus, Juvenal, and Tertullian give us the impression that the Greco-Roman culture saw Jewishness as quite ridiculous. Thus, becoming a Godfearing person was not a popular action designed to move a person to a more influential sphere, in fact, it would have quite the opposite effect.

Living within Israel itself at the time there were Godfearers, exemplified by Cornelius and presumably also the Centurion in Luke 7 and Matt. 10, but making proselytes in an active "missionary" way was not common within Israel. As a rule, proselytes (full converts) were welcomed by the Jews and regarded very highly, but there was in Palestine no active propaganda to further the cause of proselytism. Godfearers stood outside of this acceptance until they fully converted.

However, proselytism and Godfearers were very active in the Diaspora (the Jewish communities outside of Israel). According to Josephus in Antioch and Syria large numbers of Gentiles attended Jewish services. In Damascus almost the whole female part of the population was devoted to Judaism and it was quite often women of higher social standing who followed this trend. Evidently these Jewish communities encouraged and welcomed both Gentile proselytes and Godfearers.

Hellenistic Judaism developed an offensive against paganism. They were eager to show up the immorality and senselessness of idolatry and display the rationality and sublimity of Jewish monotheism. Hellenistic Judaism had an apologetic ideology as there were many Godfearers who accepted the one God of the Jews, but not all the Laws of the same God. Hellenistic Judaism had almost succeeded in making Judaism a world religion in the literal sense of the words. Early Christianity then won the victory over paganism using Jewish customs, traditions, and teachings.

This knowledge of history sheds much light on James' closing remarks to the zakenim (elders) and sh'likim (apostles) in Acts 15:21: "For Moses (the Pentateuch) has been preached in every city (in the Diaspora) from the earliest times (since 722B.C.E., over 700 years) and is read in the synagogue on every Sabbath." In other words, these Gentile Godfearers who want to become full-fledged believers in Yeshua as Messiah have ALREADY received Moses' instructions concerning how people are to live (as taught in the Noachide and Sinaitic covenants since when Moses (Pentateuch-first 5 books of the Bible) is taught, such teaching encompasses both the Laws of Noah and the Mosaic Covenant). Through attending synagogues in their own cities, Gentiles were ALREADY familiar with the basics of having a relationship with the one true God of Israel. James, the pastor of the Messianic Movement within Judaism, is REQUIRING these 4 further instructions for Gentiles who want to be Messianists and a part of Jesus' church. Notice, that it seemed "good to them and the Holy Spirit" to REQUIRE these adherences of Gentiles. These things were called "NECESSARY." This was done to make sure that there is no question as to what the "bottom line" of observance is by Godfearing Gentiles: the Noachide commandments, the Sabbath and dietary laws, and these 4 requirements. These were "NECESSARY" according to Acts 10:28. Let us be truthful:

- 1). Now, do you practice and have knowledge of these "necessary" things as taught by your church?
- 2). Although you are in "good standing" with you pastor or your church, are you in "good standing" with Jesus if you don't adhere to these "NECESSARY" things?
- 3). Are you aware that the Sabbath is Saturday and not Sunday?
- 4). Are you aware that one of these "necessary" things is adherence to "clean and unclean" food laws?
- 5). This is only the tip of the iceberg for those who wish to identify with the Jesus Movement of the Bible.

**EXACTLY WHAT WAS EXPECTED OF GENTILES BY THE JEWISH**

## COMMUNITY AT THAT TIME AND WHAT WAS NOT EXPECTED?

The Jewish religious concepts of the Second Temple period understood that the other nations of the world who did not follow the one true God were Godless (goyim-at least without the true God) and or pagan. However, for purposes of God's judgment of other nations (including his right to judge them), the Sinaitic covenant did not apply to these "goyim," having been given exclusively to Israel. Don't get tripped up by failing to understand that **WITHIN THE MOSAIC COVENANT AND LAWS IS CONTAINED ALL THE LAWS IN THE COVENANT OF NOAH**. Conversely, there were many Laws contained in the Mosaic Covenant that were not included in the Covenant of Noah. Instead the rabbis felt, as seems clear from the passage in Gen. 9:1-18, there is a covenant for all the children of Noah (i.e. the whole world), including not only people but all living creatures (see v.10). Based on this section of Scripture, the rabbis found 7 major requirements incumbent for all nations: 1) no idolatry; 2) no incest/adultery; 3) no murder; 4) no blasphemy (profanation of the name of God); 5) no theft; 6) justice towards others (see Gen. 9:5...); 7) no eating flesh with blood in it and or cutting off flesh from a living animals.

To these generally agreed tenents some rabbis added others such as taking blood from a living animal. Several also mention prohibitions against witchcraft and other spiritual sorcery (such things as horoscopes, ouiji boards, palm readers, etc.) such as found in Dt. 18:10-11.

These then are the major categories by which God would judge all nations. To the rabbis it was clear that although God loved all His creatures and His creation, the goyim had turned away from Him and would not even follow the Noachide commandments. "Again if the children of Noah could not abide and observe the 7 commandments which were enjoined upon them, how much less could they have accepted and fulfilled all the commandments of the Sinaitic Law of Moses?

The identifying terms used by the rabbis at this time for these goyim include: idolaters, the wicked, the enemies of Israel, the enemies of God, and the others. **There was a different category, however, for those goyim who did abide by the Noachide covenant. They were called foreigners or aliens.** Any Gentile who lived in the land of Israel and among Israelites was enjoined, at the very least, to keep the Noachide covenant. This was their "bottom line" and if they did not, they were to be expelled. If they did keep the Laws of Noah, they were no longer called goyim, but gerim.**The Talmud delineates them further by the new term ger toshev. These (ger toshev) were foreigners living in the land of Israel who were keeping the 7 Noachide commandments. By the time of the Septuagint (about 200 B.C.E.) the translators used the term "fearers" for the righteous outside of natural Israel in contrast to the term proselytes, those righteous Gentiles who formally identified with Israel through conversion which included circumcision, sacrifice, and mikveh (baptism).**

## WHAT WAS THE NEXT STEP FOR THE GERIM WHO WANTED TO BECOME FULL JEWS?

The first "gerim" are mentioned in the Exodus narrative. Among the Jews who left Egypt there were Egyptians who also left their homes in Egypt and crossed the Red Sea, becoming part of the people of Israel (Ex. 12:38). Although they were known as "aliens-gerim" (simply meaning that they were not physical descendants of Jacob), they could be circumcised, thus formally converting to this very early form of Judaism, then partake of the Passover meal with the rest of Israel (at this point, Passover was the only Jewish festival). **Note the differentiation between "foreigner" in Ex. 12:43 and the "alien who lives among you." The foreigner may NOT eat the Passover (he is not circumcised and therefore not Jewish-Ex. 12:48), but the alien who is circumcised along with his/her household (they converted to Judaism and had become proselytes) MAY EAT the Passover (they are considered Jewish). Verse 49 indicates that the proselyte was to have the same rights and privileges as the native-born Jews: "The same law applies to the native-born and alien." According to Ex. 12:19, the community of Israel is made up of aliens**

(believers/converts/proselytes who are circumcised) and native-born Jews. Consequently, these "gerim toshevim" who wanted to fully convert always could do so by becoming circumcised and then continuing to follow the Jewish way of life, which then adopted and followed the covenant at Mt. Sinai (Ex. 24) and the attending Laws. Note also that Sabbath observance was technically commanded BEFORE the acceptance of the Sinaitic code (Ex. 20:10 and 23:12). Then although they (Ger Toshevim") were recognized by outward appearances as "aliens," they were now "Jews" in that they had left behind their old country and family and now were subsequently circumcised in order to be "part of the Jewish community." Likewise they had been "adopted" by the native-born Jews as "their own." The rabbis' term for these Ger Toshevim who became circumcised ("proselytes") was ger hazedek (righteous foreigners). How many proselytes there were down through the centuries is impossible to determine, but the rabbis are clear about the proselyte's relationship to the rest of Israel: "A proselyte is like a newborn child." Do you see the comparison to being "born-again?" The proselyte is, however, required and expected to be as strictly observant as the native-born Jew, including paying the Temple tax. The book of Ruth, of course, portrays the most beautiful example of how God can highly honor a proselyte, by choosing her as the great-grandmother of David.

After the building of the Second Temple there was a recognized procedure for proselytes. For men, there was circumcision, followed by immersion (mikveh), then offering a sacrifice at the Temple. For women there was just the mikveh and Temple sacrifice. For Diaspora proselytes the Temple sacrifice was probably waived, or at least postponed, because of the great distance involved and its attendant difficulty to achieve..

As previously noted, the Godfearers' observance of the Law was located between the full proselyte (circumcised) and the gerim toshev (non circumcised). Circumcised Ger toshev were known as ger hashair (foreigners of the gate). To the Godfearer's observance of the Noachide covenant they added Sabbath and dietary Law observance. It seem that Godfearers stopped just short of circumcision which would mean total and formal conversion, thus no longer being considered a Godfearer but Ger hashair or proselyte in full conversion to Judaism (a good example is Cornelius who lacked circumcision). The reasons for their not formally joining Judaism are not clear to us twentieth century people. Some scholars, like Bruce, maintain that circumcision was both painful and shameful for men in that culture. Some also might have been fearful of anti-Semitism. At any rate, we do know that these Godfearers were every bit as Jewishly observant as their Jewish friends as they had been undergoing discipling and instruction in their local synagogues. These people (Godfearers) were not just well-intentioned "Gentiles," but Jewishly educated and committed to the Jewish way of life which was the pattern given to Israel by God at Sinai. It was "this pattern of obedience" which was spoken in 70 languages to the 70 nations at Sinai, for God called all men everywhere to repent and follow His will which was spoken to all the world at Sinai. Only Israel responded with a "yes" as seen in their memorial statement "we will do all that You say!" To this commitment God would in response call them a "holy people and a holy nation and a royal priesthood" which was to equip the nation of Israel to function as a mediator between God and mankind. Israel's function is still to bring the Gentiles to God for as Romans 9 states

Thus, Godfearing Gentiles, like our example of Cornelius, probably were more deeply devoted to Judaism than many native-born Jews.

In summary, let us tabulate our results from our search.

**I. Goyim: idolators, wicked, pagans,**

**II. Foreigners (Ger toshev):**

1. **Non Jews living in Israel**
2. **Any Gentile who wanted to be righteous (i.e. "saved")**
3. **Required to observe the 7 Noachide commandments**

### III. Godfearers (Ger hashair)

1. **Required to observe the & Noachide commandments**
2. **Required to observe the Sabbath**
3. **Required to observe the dietary Laws plus others as they choose**
4. **Expected to maintain synagogue discipleship where "Moses is preached" and not Paul**
5. **Lack circumcision**

### IV. Jews: Native Born -plus- Proselyte

1. **Proselytes were given all the requirements listed above for the Godfearer**
2. **Required circumcision for males**
3. **Required mikveh for females**
4. **Sacrifice in Temple (optional in Diaspora)**
5. **Pay Temple tax yearly**

## WHAT DOES ALL THIS MEAN FOR THE CHRISTIAN CONCERNING ACTS 15?

The vision related to Peter in Acts 10 and his subsequent experience with Cornelius and his household proved to Peter (also later to the zakenim (elders) and sh'likim (apostles) that is was **NOT NECESSARY for these "gerim" to proceed with full conversion to Judaism in order to receive God's provision of atonement.** They could come as they were..Godfearing Gentiles. There were only 4 further abstentions they needed to be clear about which actually delineated more clearly their already fully Jewish commitment.

First, they should not eat food sacrificed to idols which gave the appearance that they have not given up idolatrous practices. Notice Rav Shaul and Jochanan HaSchliach also objected to eating food sacrificed to idols in I Cor. 8:10-22; and Rev. 2 because of the outward meaning of the action to highly observant Jews and "weaker brothers" from pagan backgrounds. As this only refers to food, the underlying principle is that we should refrain from any conduct or behavior that gives the appearance that we have not given up idolatrous practices.

Second, they should not engage in sexual immorality as defined by Jewish standards which prohibit sex outside of marriage. Here again, the average "pagan Gentile" would see nothing wrong in visiting the prostitutes dedicated to serving and worshipping pagan Gods. Such conduct was not defined as immoral behavior outside of Israel. But it is a very grievous sin to be followers of the God of Israel (I Cor. 6:9-20), and should likewise be to those Godfearers who wish to follow Him.

Third, abstention from meat of strangled animals (animals killed with the blood still left in the body) and from eating blood in general are a stronger reiteration of the Noachide regulations already understood and practiced by Godfearers (Gen. 9:4). No I am fully aware that few of you kill an animal and eat from it as it slowly dies as do many different peoples in the Far East today, but what you are not aware of is within this categories of commandments is contained the admonition to refrain from eating "unclean" foods as was also given to the Jews. We fail to realize that this distinction in diet was originally given to Noah as he segregated the animals upon the Ark by categories of clean and unclean. Only later would this "oral law" be reiterated to Moses at Sinai when given the Laws of God on stone. James even concedes that these Godfearers probably already knew these abstentions.. "For Moses (the Pentateuch) has been preached in every city..." These tenets would be nothing new for Godfearers.

Fourth, Godfearers were to refrain from "blood." You might think this was a reiteration of the food laws, but it refers in Hebrew to violence and premeditated murder.

See my articles on the Law of Noah for more information.



## **WAS CIRCUMCISION AND FORMAL ENTRY INTO JUDAISM MANDATORY FOR GODFEARERS WHO BELIEVED IN MESSIAH?**

No. These former Gentile pagans who were now known as Godfearers were already practicing the Torah in their household. These Godfearers were accepted within Judaism as a branch of "Messianic Judaism" or the "Jesus Movement" within Israel and Judaism once they accepted Yeshua's message. Such a message of grace and acceptance to the Gentile was catalyzed by a group within Israel who became convinced that Yeshua was Israel's Messiah because of his resurrection and ascension. Such a one who was resurrected preached a message different than those who had come before him; his message was grace and acceptance of the Gentile if he repented and bowed his knee to Torah. Such a message was not being preached by the authorities in Jerusalem and had not for a long time. It was understood that the Godfearers would continue to study in the local synagogue and follow God Jewishly. By this time this included also following the 4 abstentions from Acts 15. But as we have seen, these abstentions were based on guidelines they were already following anyways.

A good example of a congregation that failed even in these basic instructions is Corinth. It is noteworthy that Rav Shaul has to deal with several areas in which the group has failed to uphold the Acts 15 stipulations for inclusion into the Messianic Community: e.g. sexual immorality (one man sleeping with his father's wife, some congregants sleeping with prostitutes), and eating meat sacrificed to idols. These were violations of the "NECESSARY THINGS" which determined if you were part of the Jesus Movement or not. These Corinthians are so uninformed of their Jewish roots that they use the occasion of the 4 Passover cups at the "Lord's Supper" to get drunk! The Godfearing guidelines for the congregation have already been lost and the people are in disarray. Their experience is a clear warning to those Gentile congregations who openly flout the Acts 15 requirements. Sadly we only need to look around at the variety within Christianity today to see that the vast majority of Christian churches today would receive the same rebuke from Paul for they have disregarded these "NECESSARY THINGS" for "more convenient" teachings that require only mental ascent and little repentance.

## **WHAT DOES ALL THIS MEAN TO ME...A CHRISTIAN?**

The Gentile Godfearers in Acts who formed a large share of the core of the congregations founded by Rav Shaul were not practicing pagans converted overnight. They were of a special class of Gentiles who had PREVIOUSLY been taught and nurtured in their local synagogues first, worshipping the God of Israel through Jewish acts and deeds. The "bottom line" of observance for Gentiles in the Jewish world of Second Temple Judaism would have been the 7 Noachide commandments. Godfearing Gentiles, however, went even further, observing the Sabbath, keeping the dietary laws, plus other Jewish observances that they had been taught by their local Jewish leaders. Thus their lifestyle already identified them as Jews, even if the final ritual of formal conversion had not yet taken place. Acts 15 describes the full acceptance of these Godfearers by the leadership of Messianic Jews in Jerusalem. The leaders added only 4 additional guidelines which were based on what the Godfearers were already practicing. I am convinced that James' referral to these "4" additional guidelines included all the "7" as well. If they maintained their Torah based practices, they would have congregations and practices co-equal with that of their Jewish brothers and sisters. If they failed to maintain their Godfearing lifestyles and educational programs, they would fall into the traps of sin that were disrupting the Corinthian congregations.

Gentiles who maintain Torah practices like Biblical Godfearing Gentiles can be assured that they are in "good standing" in Yeshua's church, thus welcomed into full membership and leadership within the Spiritual Body of Messiah today. Those who fail to meet these qualifications should seriously consider if they "be in the faith." Dear brothers and sisters, heed the warning. Ask questions. Study to not be ashamed one day before the LORD. Many may say after studying Hebrew Roots that they wish to formally convert to Judaism, but it is not necessary for full acceptance for the Gentile believer and Godfearer into God's family is not dependent upon conversion within Judaism. That is what Acts 15 was all about, and it set the pattern and stage for Gentile

**evangelism throughout the world. As long as the Gentile believer (Godfearer) maintain their active Jewish lifestyle, they can rest assured that they are "in the faith once given to the saints."**

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# CONTROVERSY AT JERUSALEM: LAW OR GRACE? YOU WILL BE SURPRISED!

## AN EXAMINATION OF ACTS 15:1-30

*And some men came down from Judea and began teaching the brethren,  
"Unless you are circumcised according to the custom of Moses, you cannot  
be saved."*

These words in Acts 15:1 introduce an issue which challenged the Christian church soon after its inception and would continue to be debated among the believers for years to come.

**Answer for yourself:** But where did this controversy originate? Was circumcision really required for non-Jews to be "saved" or was this ordinance imposed upon them by Jews who hated Gentiles so much that they knew that such an ordeal for an adult Gentile male assured that he most likely would not make any attempt to come to the God of the Hebrews?

**Answer for yourself:** Why was it such a crucial matter for the early church?

**Answer for yourself:** How did the apostles deal with this challenge and what were the repercussions of their decision?

This essay is an attempt to answer these and other questions surrounding this intriguing central episode in the book of Acts. First, the background and cause of the circumcision question will be considered; secondly, the nature and implications of the question itself; thirdly, the process of debate and decision followed by the Jerusalem council; and finally, the ramifications of the apostles' edict for the early church as a whole and what it means to a follower of Jesus today.

## THE CAUSE

In order to trace this issue back to its roots, one must go back to the Old Testament and consider what it has to say about the relationship between Jew and Gentile. In the Garden of Eden and in the world of Noah's day, there was no separation between the two groups for everyone at that time were Gentiles. The Law of Moses given to Israel had not yet been given at Sinai, yet God's Laws existed in an oral form since the Garden of Eden when given to Adam. Certain admonitions and restrictions were given to Noah by God after the flood (Gen. 9:1-7), but these were few and general in nature. These were called the Laws of Noah within the Covenant of Noah given and intended for all mankind to observe, thus providing a way of fellowship and relationship with God. Not until God chose Abraham and his descendants to become his unique and special chosen people, Israel, and not until He raised up Moses to lead the Israelites out of bondage and to

communicate to them His Law, did a clear distinction emerge between Jew and Gentile.

Once the distinction appeared, however, God made it clear that He wished the separation between His people and the pagan nations to be readily apparent at all times (Deut. 7:6). First, all Jews were to undergo circumcision as an indelible mark of their relationship to God (Gen. 17:10-13). Of course, Israel was not the only middle eastern nation to practice circumcision, but for the Jews the ritual had special significance. In addition to this distinguishing mark, God gave the Israelites a detailed and complex set of dietary, religious and social laws designed to remind them of their call to holiness and to prevent them from associating too closely with their Canaanite neighbors (Lev. 20:23-26).

Although Jewishness was largely a matter of ancestry - descent from Abraham, Isaac and Jacob -- it was nevertheless possible for a non-Jew to become part of the nation. If, however, a Gentile wished to leave his pagan gods for the worship of Yahweh and enter in to God's covenant with Israel, he must first be circumcised (Ex. 12:48-49) and then accept the Mosaic Law as binding on himself. One could not claim to be a worshipper of Yahweh and yet refuse to revere and keep the Law.

Over the thousands of years mankind chose not to obey God's ways and lost much of the truth of God, including the revelation of Noah. At Sinai within the Laws of Moses we find the Laws of Noah contained; basically they were reiterated and elaborated upon to Moses. These Noahide statutes (66 laws) were intended for Gentiles and these again plus others which totaled 613 Mitzvot were given to the Jews. At that time there was no other means of approach to God [for both Gentile and Jew] except through the Mosaic ritual and regulations for mankind had lost the revelation of God and the knowledge of the Covenant and Laws of Noah; all that is except the Jewish people. Thus God was required to reiterate them plus others at Sinai once again.

For centuries -- even millennia -- this pattern persisted. Then Yeshua came, bringing with him a Re-Newed Covenant. Prior to Yeshua's coming, Israel had an intense hatred for the Gentiles and such animosity prevented them from making it easier for Gentiles to come to God by being a light to them of the Noahide Covenant with their 66 Laws. One only has to read about Rabbi Shammai to understand the intense hatred of the Jews for the non-Jewish nations (captivities, wars). To make it harder for these non-Jews to know God, the Jews insisted on circumcision, knowing full-well that most pagans and Gentile men who worshipped their false gods through fornication and fertility rites would object to such a sever measure, especially when circumcision was administered to their "organ" of worship since most Gentile nations were into fertility worship and fornication religious rites.

Jesus and his followers were to change that. At first his exclusively Jewish disciples understood the message of the gospel as belonging to the nation of Israel alone (as it had previously been customary to exclude Gentiles except upon full conversion and circumcision), but the Holy Spirit soon directed otherwise (circumcision and full conversion were not required by God for relationship with Gentile believers), and this message spread through Philip to the half-Jewish Samaritans (Acts 8:5-8) and the non-Jewish proselytes to Judaism (Acts 8:26-36), through Peter to the uncircumcised "God-fearers" like the Roman centurion Cornelius (Acts 10:1-2), and finally through Cypriot and Cyrenian disciples to the pagan and idolatrous Gentiles (Acts 11:19-21). With the advent of the apostle Paul's ministry, great numbers of Gentiles began coming to the Lord (Acts 13:48-49) without the need of circumcision. The issue of how these non-Jewish believers were to be incorporated into the church body, therefore, became crucial and it is important to know that the whole of the Galatians letter which seems to be "against the Law" was only concerning the Law of Circumcision which was being imposed incorrectly upon the non-Jews.

**Answer for yourself:** Was "Messianic" Israel to continue to make it difficult for Gentiles to come to God (as other Jews had done) by requiring circumcision which was never within the Covenant of Noah (given to all the Gentile nations of the world), or would they, since Yeshua, heed his words and the words of his Pastor James and repent and no longer require of Gentiles such an excluding rite?

**Answer for yourself:** Would the message of Yeshua and his church carry more weight than the anti-Gentile doctrines espoused by the majority of Israel and other Rabbis at that time?

The earliest converts to Christianity had been the Jerusalem Jews who heard Peter's stirring sermon on the day of Pentecost (Acts 2:14-36). They had been "pierced to the heart" by his call for repentance and a call to return to the Torah, and some three thousand of them had been baptized on that first day alone (Acts 2:37, 41). It was only natural, therefore, that these Jewish believers would feel anxious about seeing so many Gentiles entering the fellowship without undergoing the traditional conversion process (especially circumcision). After all, in the recent past no Gentile could be counted among God's people unless he was circumcised and submitted to ALL the Law (613 and not just 66): why should it be any different now?

So it was that while Paul was ministering in the Gentile territories of Asia, he encountered a number of Jewish Christians who had traveled up from the Jerusalem area to make sure that the Gentiles understood their legal obligations as imposed by the present Religious establishment in Jerusalem...circumcision was required by these Gentile hating Jews...but was never required by God according to the Covenant He made with the Gentile world.

## THE CONTROVERSY

Paul's Pharisaic background (Phil. 3:5) certainly gave him a ready understanding of the Judaizers' position, but on the basis of his knowledge of the gospel of grace (circumcision was not required), he strongly opposed their teaching.

Let us understand the New Testament correctly; in order to do that often passages have to be read and understood both in a cultural and historical setting if one desires to derive the truth from the passage instead of reading into the passage what he wants it to say. Years later he would explain to the Galatians:

*A man is not justified by the works of the Law (CIRCUMCISION) but through faith in Christ Jesus... by the works of the Law (CIRCUMCISION) shall no flesh be justified... if righteousness comes through the Law (CIRCUMCISION) , then Christ died needlessly. (Gal. 2:16,21)*

Paul and Barnabas fought the Judaizers in Antioch for some time before it became clear that the debate must be resolved by official means (Acts 15:2). At last the church at Antioch decided to send a delegation, led by Paul and Barnabas, to Jerusalem to consult the apostles and elders there. Whatever was decided at the council would determine the practice of the Gentile believers throughout the Roman Empire and throughout subsequent history.

Arriving at Jerusalem, Paul and his company were welcomed by the apostles and gave a full report of their ministry among the Gentiles (vs. 4). However, when the specific reason for Paul's visit was discussed, some of the believers of Pharisaic background immediately declared their support for the Judaizers. Not only must the Gentile believers be circumcised, they said, but they must be made to observe the Law as proselytes to Judaism had done in the past. Otherwise they were not truly saved (vs. 1,5).

**Answer for yourself:** Was this really such an important issue?

**Answer for yourself:** Couldn't the Judaizers have been allowed to prevail to keep the peace, or, as a compromise, couldn't the issue have been left up to individual conscience?

The apostles and elders quickly saw the foolishness of any such superficial means of dealing with the situation. No, it must be discussed and debated thoroughly, and a firm decision made, even though large numbers of Jewish believers and potential believers might be alienated if the ruling were not in the Judaizers' favor. The issue was crucial because it struck at the very center of the Jewish faith -- obedience to the Law "because one is



saved by grace" and not "obedience to the Law to be saved," and that no further works of men (CIRCUMCISION) could add to or complete the salvation given by grace from God and justification of those who trusted in God through the Messianic outreach. If it were deemed necessary for a Gentile believer to accept circumcision and follow the Law "to be saved" (convert to Judaism as previously taught as customary by Biblical Judaism), then this would ultimately lead to an understanding that faith in God was superfluous and that non-Jews were not to approach God except through full conversion. But again God never said that and the Covenant of Noah proves it.

The debate among the apostles and elders went on at length, possibly for several days. They were struggling to get over their bigotry. No doubt many scriptures were consulted, many arguments raised. Luke does not record all the deliberations and all the evidence, but he does supply for us the closing remarks which decided the issue. First Peter rose up to speak, followed by Barnabas and Paul, and the final pronouncement was made by James "the Just", the half-brother of Christ who had become prominent in the Jerusalem church.

## THE CONCLUSION

Peter's attempt to persuade his brethren was based on his personal experience of how God had worked in the hearts and lives of the Gentiles who had believed through his ministry. He described how God had not only directed him to share the gospel with pagan people, but had showed His approval by bestowing the Holy Spirit on those who had believed (vs. 8). By giving the Spirit He had clearly shown that in His sight the Gentile believers (uncircumcised Cornelius) were no different from and no less privileged than the Jewish believers.

**Answer for yourself:** This being the case, what grounds were there for saying that the uncircumcised Gentiles were inferior in God's sight and needed to do more to complete their salvation?

**Answer for yourself:** Had God Himself made a mistake in giving the Spirit prematurely to people who were not truly saved?

Surely not, said Peter.

**Answer for yourself:** Why, therefore, were the Judaizers attempting to be more strict than God Himself in this matter?

The burden of keeping the Law was heavy, and no man had ever been able to fulfill it completely (vs. 10). Therefore the Law could never be the means by which salvation came. Salvation was through faith in God as a free gift, and this was just as true of the Gentiles as it was of the Jews (vs. 11).

Paul and Barnabas' subsequent address to the council is not recorded, though it is summarized by Luke in verse 12 of the chapter. Their approach was similar to Peter's, in that they argued their case by relating their personal experience of God's mighty work among the Gentiles. Perhaps they related the incident at Lystra where God used Paul to heal a lame Gentile who had believed (Acts 14: 8-10) or told how God had set his stamp of approval on Paul's witness to the Gentiles by reviving him after he was stoned by a mob in the same city (14: 19-20).

In the face of the mounting evidence the crowd was silent, considering carefully the things they were hearing. But the final word must belong to James.

James was known and respected, even among unbelieving Jews, as a pious and Law-abiding man. His testimony in the world was impeccable and his authority highly regarded in the church. Because his love for the Old Testament was so well known, it was likely that the Judaizers believed he would be on their side. They were in for a surprise. James opened his argument with a quotation from the Old Testament, but the verses he gave came not from the Law but from the Prophets. Using a prophecy recorded by Amos, James described how in the past God had revealed that the Gentiles would come in to God's kingdom and be called by His name. God

would surely support and strengthen Israel (vs. 16), but not for her own sake: rather, she would be used to draw the rest of the nations to Himself (vs. 17).

In light of this prophecy, James explained, it would be wrong to hinder the Gentiles from receiving the gospel by putting extra requirements upon them (CIRCUMCISION). The Gentile nations as a whole had never been given the Law (613 which included CIRCUMCISION but only 66 which did not include CIRCUMCISION); the Law (613) had been given to Israel. In the past Gentiles who wished to follow God had joined the Israelite nation through full conversion with circumcision, but this was no longer the case: now they were joining themselves to God without the requirement of full conversion. In the past few Gentiles had believed; now great numbers were coming to faith. It was clear that the Jerusalem church had repented of their bigotry toward Gentiles due to the teachings of Yeshua and the demonstration of the Holy Spirit with the Cornelius incident. It was clear that something significant had changed in Israel's dealings with mankind, and this could not be ignored.

*No, the Gentiles were not to be burdened with the observance of the ALL the Law (613 including CIRCUMCISION) to be accepted with Israel and with God any longer....the Messianic part of Biblical Judaism would return to teaching the Laws and Covenant of Noah for the non-Jews to be accepted with God*

Rather they were to be encouraged and supported to accept God's gracious gift of Eternal Life which was being taken to them without the rigorous restrictions as before, and this was all done in the name of Yeshua, the one who is the ultimate goal and fulfillment of the Law (Rom. 10:4, Gal. 3:24-25).

Nevertheless, the issue of how to facilitate closer relations between Jewish and Gentile believers could not be ignored. There was no reason that Gentiles should give needless offense to the Jews by continuing in strongly pagan practices, and it was also necessary that Gentile believers should maintain some standard of Godly conduct which might make them a testimony to their neighbors both Jewish and Gentile. Perhaps James also had in mind the basic commandments given to Noah prior to the Law, which Jews today still consider to be binding upon Gentiles.

*James, Jesus' Pastor of the Jerusalem church ruled that although the Gentiles did not need any longer to be circumcised nor to accept the Mosaic Law (613) to be accepted by Israel or God (make full conversion), they are required by God to follow a few basic principles of morality and tablefellowship (called "necessary" in Acts).*

## I HATE TO TELL YOU THIS

Firstly, they should stay away from food which had been ritually offered to idols. Later, in his first epistle to the believers at Corinth, Paul would contradict James, pointing out that although such food was not evil in itself, and it was possible for a believer to eat it with a clear conscience, nevertheless Christians ought to refrain from such things if they caused others to stumble (1 Cor. 8:1-13, 10:19-20). In effect Paul was teaching that eating meat sacrificed to idols was permissible if a knowledgeable believer does not see you. This you need to know is a violation of the Covenant of Noah and Moses and constitutes idolatry. This was a second reason for the calling of the Acts 15 council in order to correct Paul in this matter. The Antioch incident will precipitate the convening of the Acts 15 council to deal not only with the Gentile

## question but the Pauline Problem.

**Answer for yourself:** Who are we to believe here...James, Jesus' hand-picked Pastor of the Jerusalem Church, or Paul? Remember the ruling of James and not Paul was called "necessary" and it was said that it, and not Paul's views, "sounded good to the Holy Spirit" according to Luke.

James's second ruling was that the Gentiles should stay away from blood (eating of blood in pagan worship) and sexual immorality, which was an extremely common practice among the pagans who regarded sexual activity with cult prostitutes as a form of worship. But this is only half the story; besides the admonition prohibiting the eating of the soul "blood" as seen in the Gentiles worship with their Eucharist we find that the word used for "fornication" in Acts refers metaphorically to the worship of idols; used of the defilement of idolatry, as incurred by eating the sacrifices offered to idols. Again we have the issue of tablefellowship as before.

Paul also reiterated this teaching to the Corinthians (1 Cor. 6:15-20). The third ruling was not repeated by Paul in his epistles: the Gentiles were to abstain from the meat of strangled animals and from the eating of blood. Again we have the issue of tablefellowship as before.

None of these commandments were unreasonable or unduly burdensome, and they served to give some moral direction to the Gentiles and to remind them to be considerate of their Jewish brethren, while at the same time rebuffing the Judaizers. The whole council, including Paul and Barnabas, seems to have agreed willingly with James. A letter was drafted to send to the Gentile churches in Syria and in Asia Minor to notify them of the council's official decision. This letter served five purposes: one, it established that Gentiles who turned from idols to serve the living God were required to follow and adhere to the Laws of Noah as "minimum" requirements of fellowship with both Israel and God; second it made clear that the Judaizers who had come from Jerusalem were not officially sent by the apostles and did not have their approval (vs. 24); third, it showed unconditional approval for Barnabas and gave Paul a second chance to adhere to the official doctrine of the Jerusalem church which was to be taught among the Gentiles (vs. 25-26); fourth it commended Judas and Silas to the work among the Gentiles (vs. 27); and fifth, it laid out in writing the simple requirements the Gentiles were to follow, so that no legalist might misrepresent or add to them (vs. 28-29) as had been done before.

History teaches us that soon Paul would make an official break with the Jerusalem church shortly after this council's decision and this will require him being called again to Jerusalem to answer charges in Acts 21.

## THE CONSEQUENCES

When the meeting at Jerusalem concluded, Barnabas, Paul and their new companions Judas and Silas promptly carried the apostolic letter to the church at Antioch, where it was received with great rejoicing (vs. 30:31). Although the issue of whether or not circumcision and Law-keeping were necessary to salvation remained a hotly debated one in the Christian community for some time afterward, and Paul was soon forced to write a lengthy epistle to the church at Galatia to counteract the grievously effective work of the Judaizers among them (requiring Gentiles to be CIRCUMCISED as a condition of acceptance with Israel and God which God accepted Gentiles in the Noahide Covenant without CIRCUMCISION), there could no longer be a doubt as to the opinion of the leading apostles and elders on this question. The official statement had been made:

Gentiles were justified by faith in God alone, and along with this came the recognition of Yeshua's death and resurrection which was the very catalyst to energize the breaking away from Gentile-hating Judaism a remnant of Jews (the Messianic followers of Yeshua) who would go into all the world and love their neighbors as themselves!

*Neither circumcision nor observance of the Mosaic Law was necessary to complete their justification. Jewish believers, too, could see in this ruling a new freedom: knowing that the Law was not necessary to salvation, but is to be obeyed and adhered to because they are already saved. Obedience to the Law is the zenith of our demonstration of our love for God.*

They could enjoy the positive aspects of their Jewish heritage while not being burdened by it. Thus we see that the first and earliest followers of Jesus/Yeshua commanded in fulfillment of the Great Commission the teaching not of a "new" Covenant which replaced the prior Covenants of God but a return to the Covenant and Laws of Noah for the Gentiles to have a saving relationship with God

**Answer for yourself:** Now you must ask yourself: Is this what you are being taught by your Christian Church and if not why not? What changed in the years following Yeshua's death and subsequent ministry by his followers? Nothing! Nothing that is until Rome will come in the 4th century and destroy the faith of Jesus and create a false faith about him.

*Bet Emet stands ready to help you return to the faith once given the Saints.*



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## THE LAWS OF NAOH....CALLED "NECESSARY" FOR THE NON-JEW'S SALVATION IN ACTS 15

If you have read the previous articles in this series then I feel it would serve us best if we did a quick review of what we have learned in the previous four lessons. I have shown you that Yeshua's death, which was followed I believe by his resurrection, catalyzed from within a "Gentile" hating Judaism of the first century lead by Rabbi Shammai, a movement outside itself spearheaded by the followers of Yeshua. You need to understand mainline Judaism was not supportive of such and still required circumcision of the non-Jew for any meaningful relationship with the non-Jew. Otherwise the non-Jews were "tolerated" and considered "dogs". This is the picture you need to get. Yeshua's death, and more important his resurrection, gave validity to his message to his followers in a way not possible before his death. No longer was Yeshua's message just "a voice" among many, it was "the" voice. He instructed his followers to take in a Great Commission God, Torah, and Israel to the "lost sheep of the House Of Israel". It took years, Paul being first, but this was gradually done as the persecution finally motivated their obedience to such a command. Such was the depth and strength of religious bigotry at the time. But make no mistake about it, the message of Yahweh's salvation for all men was taken into the world because of Yeshua and his death and resurrection. So, it is not wrong, in a rightful sense, to say that today we who benefit from such a message of salvation have received it in "Yeshua's name". Only God saves, but understand, I would not know of God had it not been for Yeshua's death and resurrection for no other Jew has come to me in the name of the LORD yet. Now, in closing this part of the article, we can bring new meaning to what Paul says in the New Testament when teaching non-Jews....that in reality had it not been for Yeshua's death and resurrection, they would not know God and His plan for salvation. Even more so, you now have the ability to understand correctly, maybe for the first time in you life, what Paul meant when he said they were saved by the "blood of Yeshua". No, he did not mean what we have been told that the "blood" was some magic talisman that brought forgiveness and eternal life, but through the "blood" of Yeshua, his death event, there came a movement out of Israel to the entire world where the truth of YHVH was brought to the non-Jewish world along with His Torah in which the plan of salvation exists. Now let us proceed.

## THE CHURCH HAD TO OVERCOME THE LAW OF CIRCUMCISION WHICH HAD BEEN ENFORCED UPON THE NON-JEWS

Yeshua's death brought the message of salvation to the world. It was a death which destroyed the hatred toward the Law by the Gentile by reaffirming Gentile salvation through faith and obedience to the Laws of Noah (without enforced circumcision by the Jews). We must remember that the Laws of Noah are only a small part of the Laws of Moses. What we also need to know is that with James' stand in Acts 15 no longer could PERFECT OBEDIENCE TO THE LAW be mistakenly held above one's head as a form of bondage by those who mistakenly misinterpreted the Scriptures; as if one's Eternal Life had ever depended upon their EXACT FULFILLMENT AND OBEDIENCE TO THE LAW. No longer would the Gentile HATE the LAW (especially the law of circumcision) which was, in and of itself, a major obstacle in the Gentile coming to saving faith, thus turning from IDOLS and PAGANISM. With circumcision as the first obstacle to overcome for the adult Gentile male who had always



previously converted to Judaism in order to come to God, let us understand that this was quite a hurdle for a grown man to overcome who had his whole life engaged in idolatrous-fornication-worship. Trying not to be crude here, but it was through the use of "his member" that he had previously "worshipped" his false gods and now someone was wanting to "cut" part of it off. As if that was not enough, let us not also forget the incidence of infection to such crude surgeries that unfortunately led to a multitude of deaths and this was quite a deterrent for the Gentile in his coming to God. Besides circumcision, there were LAWS concerning and regulating one's whole life which Gentile multitudes deemed much too difficult and restrictive to accept (kosher law for example), thus sadly influencing them to remain as pagans, ignorant of pleasing God and suffering Hell as their inheritance after death.

To this, Yeshua opened the way for the **Gentile to become part of THE ISRAEL OF GOD** by validating his message of compassion and love for the non-Jew following his resurrection. He thus paved the way by providing through the Messianic branch of Judaism salvation for the non-Jews. Later James' declaration at the Acts 15 Church Council where he stated that ALL that was necessary for the Gentile to be part of Israel (**BEING GRAFTED INTO ISRAEL**) was **adherence and obedience to the Laws of Noah** (not 613 laws but only 66 laws given prior to the Laws of Moses for Gentile Salvation) was the culmination of Yeshua's efforts. Because of the widespread hatred for Gentiles by the ruling Pharisee party headed up by Shammai there were little attempts before Yeshua to reach out to the Gentile and bring them the possibility of eternal life. **In Acts 15, James quotes 4 of the 7 Laws of Noah which were understood by Jews of his time as necessary for Gentile acceptance with God.** The only problem is that before Yeshua, his cross and resurrection and Great Commission, little was being done about reaching the Gentiles for God!

**Again let me reiterate that Paul, in his epistles, was NOT saying that "Yeshua abolished the Laws of Yahweh and man is now only under grace", he was SAYING that Yeshua had abolished the ENMITY-the HATRED and OPPOSITION-to all of Yahweh's Laws (ESPECIALLY FOR THE GENTILES-remember the circumcision issue let alone the other restrictions which the Law imposed); the "enmity" that brings "death" by alleviating the PRIOR NECESSITY OF ALL GENTILES TO CONVERT TO JUDAISM VIA CIRCUMCISION AND ACCEPTING ALL 613 LAWS OR MITZVOTH FOR ACCEPTANCE AND INCLUSION IN ISRAEL (the redeemed of the LORD). Accepting only 66 Laws for Eternal Life is much easier and appealing to Gentile than accepting 613 Laws. It was the non-Jew who found grace and not the law of circumcision. It is so simple yet so hard for so many to see!**

## THE SEVEN MITZVOT OF BENEI NOAH...WHAT EVERY NON-JEW NEEDS TO LEARN!!!

It is quite clear from the Bible that God has ordained a separate and unique covenant with all mankind as He has made a special and unique covenant with the Jewish people. The covenant that God has made with all Gentile nations is not to be found in the perverted misinterpretations of a Gentile Church which has rejected the teachings of the original church of Yeshua (a totally Jewish institution for it's first seventeen years and which continued in Jewish faith until 325 C.E.). It is this "Jewish church" which was built upon the foundation of the Apostles and Prophets which has sadly become today a church built upon Roman Catholicism, Reformation theology, and upon the Charismatic Gentile misinterpretations of Hebraic Scriptures. Such fallacy that believes that a "New" covenant was given to replace an "Old" covenant is a total misinterpretation of the words in our Bibles as well as the perversion of Yeshua's own words as recorded for us in Matt. 5:17ff: "Think not that I am come to destroy the Law, or the prophets: I am not come to destroy, but to fulfill." Remember, this is in the "red" of your Bibles.

"New," as understood in "New Covenant," refers to a "RE-NEWED" prior covenant, not to a replacement of a prior covenant or a substitute for a previous covenant. To interpret any differently is a perversion of the

Biblical text and creates a new religion, and Yeshua warns us that he has not come to destroy the Torah (Law), also known as the Old Covenant. "Old" and "New" are such unfortunate terms to be chosen to express such a wonderful concept from God as His eternal covenant, but we have totally misunderstood the dynamics involved in the ministry of Yeshua and his renewal of the covenant at the last supper.

What so many Gentile believers fail to understand is that God's covenant with mankind started with Adam (himself a Gentile and not a Jew) in the Garden of Eden. According to Jewish tradition and Oral Law (called "Mishnah" and dating back prior to Moses), God had given to Adam, and later to Noah after the flood, certain basic laws of universal morality which were to be observed by all of Adam's (and later, Noah's) descendants.

These universal laws came to be known as the laws of the Benei Noah (i.e. children of Noah, since after the flood we are all Noah's children). Jews have, for the most part, never sought to covert Gentiles to Judaism, for there were never was a need to. Gentiles have their own covenant and path to God by faith in God and resultant obedience and observance of the commandments that God gave them. This was and still is the message of Yeshua in our Bibles as reinforced in the Great Commission where Yeshua commanded NOT his identity be taken to the Gentile world but "obedience to those things I have commanded you." Notice belief in the identity of Yeshua was not the goal of the Great Commission but obedience.

**Answer for yourself:** Obedience to what? How can we be obedient to an "identity?"

We should re-read our own Bibles and look for the "verbs" in Yeshua's discourses, and listen to what he tells and commands to be done, and quit listening to our 2,000 different Christian denominations which may tell us to do something that is opposite to or in violation to what Yeshua says in the New Testament Scriptures.

This knowledge concerning the Laws of Noah for Gentile salvation is nothing new. Even the original Christians knew this! It is we, the contemporary church of today, who have forgotten what the original Church of Yeshua both believed and practiced for salvation. When I say "original" church I mean those Jews and Gentiles of the first two-three centuries, who came to faith in Yeshua as the Messiah of Second Temple Judaism and his message. The church of Yeshua, as it exists today, as well as during its long history, has, for the most part, rejected anything Jewish in nature. Thus, little study was done in Hebrew or very little effort expended to understand the Scriptures from a Hebraic perspective, both Old Testament and New Testament. We have forgotten that Yeshua is a Jew and he spoke Hebrew and taught from a Jewish perspective. The fact that Yeshua is a Jew seemed to have little bearing on his message to us today. How unfortunate for the church today because they have failed "to let Yeshua's mind be in them..which is a Jewish mind". This has been for well over 1700 years a tragic mistake, for which we still suffer the consequences today.

## JAMES...THE LEADER OF THE MESSIANIC COMMUNITY HAS THE FINAL WORD....AND NOT PAUL

James, the leader of the Yeshua Messianic Movement within Judaism at that time, was asked regarding Gentiles who were listening to their "gospel", if these Gentiles who were accepting the message of Yeshua and his invitation had to convert to Judaism in order to be saved and accepted as grafted into Israel. James rightly said to them (Acts 15) that all these Gentiles had to do was certain "essentials", and he proceeds to list a basic form of the laws of Benei Noah. Please notice also that James also says these "necessary things" also seemed good to the Holy Spirit as well (Acts 15:28)!

8 For <1063> it seemed good <1380> (5656) to the Holy <40> Ghost <4151>, and <2532> to us <2254>, to lay upon <2007> (5733) you <5213> no <3367> greater <4119> burden <922> than <4133> these <5130> necessary things <1876>

Lexicon Greek 1380

**1380 dokeo {dok-eh'-o}** a prolonged form of a primary verb, **doko {dok'-o}** (used only in an alternate in certain tenses; cf the base of 1166) of the same meaning; TDNT - 2:232,178; v

**AV** - think 33, seem 13, suppose 7, seem good 3, please 2, misc 5; 63

- **1) to be of opinion, think, suppose**
- **2) to seem, to be accounted, reputed**
- **3) it seems to me**
- **3a) I think, judge: thus in question**
- **3b) it seems good to, pleased me, I determined**

**Answer for yourself:** Did James, the head pastor of Yeshua's church, say that it seemed good and pleasing to both the church and the Holy Spirit to lay no other requirements upon Gentiles who were coming to faith in God thru Christ than these Laws of Noah? Yes indeed!

**Lexicon Greek 2007** 2007 epitithemi {ep-ee-tith'-ay-mee} from 1909 and 5087; TDNT - 8:159,1176; v **AV** - lay on 10, lay 7, put 6, lay upon 4, put on 3, put upon 2, set 2, not tr 1, misc 7; 42

- **1) in the active voice**
  - **1a) to put or lay upon**
  - **1b) to add to**
- **2) in the middle voice**
  - **2a) to have put on, bid to be laid on**
  - **2b) to lay or throw one's self upon**
  - **2c) to attack one, to make an assault on one**

**Answer for yourself:** Did or did not Yeshua's pastor and his church actively put upon the Gentiles coming to God such necessary things as the Laws of Noah for Gentile salvation? They sure did.

**Answer for yourself:** Since more Gentiles would come to God thru Messianic Judaism which appealed back to the Covenant of God with Noah which did not require circumcision than the Covenant of God with Moses which required Gentiles to be circumcised if they converted to Judaism, can you not see how the mercy of God finally was manifested to Gentiles whom He loves by the Messianic branch of Judaism because of Yeshua's love and proper instruction of his disciples? I hope so.

Notice "lay upon" is in the **middle voice**.

**Lexicon Greek 5733**

- **5733 Tense - Present See 5774**
- **Voice - Middle See 5785**
- **Mood - Infinitive See 5795**

**Answer for yourself:** Since "lay upon" is in the middle voice, can you see the importance of these "necessary things" be LAID UPON THE GENTILES by the Messianic Jewish community and the Gentiles had no choice in the matter? I hope so.

**Answer for yourself:** Did James and Yeshua's church "lay upon" the Gentile obedience to the Laws of Noah before or after the cross of Yeshua? After!

**Answer for yourself:** If the Laws of Noah were required as "NECESSARY THINGS" for Gentiles after the cross of Christ don't you think that they are still required for you even though you Christian church has not told you or taught you correctly about them? You sure are.

**Answer for yourself:** Are you now beginning to see that you have been taught incorrectly by many of your spiritual leaders only because they didn't know any better? I hope so.

James, the pastor of the Messianic Church of Jerusalem us in the Bible that obedience to the Laws of Noah are "NECESSARY."

Lexicon Greek 1876

1876 epanagkes {ep-an'-ang-kes} from a presumed compound of 1909 and 318; adj n AV - necessary 1; 1

1) necessarily

Lexicon Greek 318

318 anagke {an-ang-kay'} from 303 and the base of 43; TDNT - 1:344,55; n f AV - necessity 7, must needs 3, distress 3, must of necessity 2, need + 2192 1, necessary 1, needful 1; 18

1) necessity, imposed either by the circumstances, or by law of duty regarding to one's advantage, custom, argument

2) calamity, distress, straits

**Answer for yourself:** Does not the root word in the Greek for "necessary" teach us that these Laws of Noah were imposed by the circumstances that were present (reluctance to undergo circumcision by Gentile males...remember that the family would go the way of the father)? Yes.

**Answer for yourself:** Does not the root word in the Greek for "necessary" teach us that the requirements for obedience to these "necessary" Laws of Noah by Gentiles was imposed upon them by our duty to God and his law that had previously existed since the Covenant of Noah? Yes.

***Did you catch that? The Laws of Noah seemed good to the head of the Messianic church as well as to the Holy Spirit as the answer as to how Gentiles were to become a part of believing Israel and members in the church of Jerusalem! Thus they were grafted into Israel by faith and obedience and Paul would refer to this very thing later in the New Testament Scriptures.***

An important fact we must understand is that "Christianity" at that time, while a "Messianic sect" within Judaism, and not apart from it, had not yet turned idolatrous as it has today. The Yeshua Messianic Movement, as it evolved and changed over the centuries under Gentile influence, began to claim that "it only" was the "true Israel". This new message ("another gospel" as was warned by Paul and as preached today), found its strength in Roman Catholicism and in the Reformation Protestant church. Such damnable doctrines surfaced as we confront today such as that pernicious error which teaches that the "church" is the "New Israel", and as "the church" has replaced natural Israel in the plan of God. This is blasphemous!

The message of such churches is the "inclusion of the Gentiles" into a "new" covenant with God, as if they did not possess one already. In ignorance, the Gentile Christian church has for centuries wanted to avoid any knowledge of the "Benei Noah" (sons of Noah) covenant that God has had with the Gentiles for thousands of years, even before there was a Jewish people. Such an ancient covenant would abrogate the Christian position of having to reach out to the Gentiles, claiming they (the Gentile) had no other avenue to God or relationship with God outside of the New Testament.

Dear Christian, God's Word is God's Word, regardless of Christian misinterpretations. The Word of God must

be our authority, whether Jew or Gentile. As Christians, we have failed to adhere to this cardinal principle when it comes to interpretation of our Bibles, and unfortunately let our Church's denomination and its doctrine stand above the Bible as our authority. Shame on us! We must learn to study to find out the truth about the words of our Bibles!

The Christian Church, to this day, holds itself to be the "replacement" for the Jewish people and therefore, the definer of right and wrong for the Gentile (and the Jew). The last time I read Matt. 23 I believe that Yeshua says that the Pharisees (of whom he is one) are to sit in Moses's seat and not Gentiles. Though this "replacement" nonsense is clearly exposed in the Bible for the falsehood that it is, many sincere Gentile believers are still deceived into believing it. It is to these sincere Gentiles first that we at Bet Emet, as well as other similar ministries, as well as the Jewish community, have an obligation by Torah (law, instruction, teaching of God) Law to educate them in what God truly (and not falsely) said and demands of them.

## THE SEVEN LAWS OF NOAH

The laws of the Benei Noah (sons of Noah), although originating with Adam, are conveniently recorded in the Talmud (Jewish commentary) and expounded upon in Maimonides's *Mishnah Torah*, the great codification of Jewish Law written in the 12th century. This is required learning for every Jew. For as it is known, the children of Israel (Benei Israel) have the obligation to be a "nation of priests", this means to be teachers and educators. The children of Noah, Benei Noah (i.e. all Gentiles) have the obligation to learn these laws and practice them.

***Only in this way does a Gentile draw close to God and fulfill his/her spiritual purpose here in this world. Faith in God with incorrect responses and obedience to God's commandments does not please God!***

**Answer for yourself:** What level of spirituality can be achieved by the righteous children of Noah?

To begin with, they are the ones who are called the "righteous Gentile." Of them, the prophet Elijah has said (Tana D'evi Eliyahu, Rabbah 9),

***"Heaven and Earth will bare witness to Me, be it a man or woman, Jew or Gentile...all can receive the Holy Spirit. It all depends upon one's actions"***

For further elucidation on these commandments I recommend The path of the Righteous Gentile by Rabbi Haim Clorfene published by Targum Press (Feldheim) and The Seven Laws of Noah by Aaron Lichtenstein, published by Berman Books.





# WORSHIPPING GOD IN SPIRIT AND IN TRUTH: THE PATTERN FOR THE NON-JEW

A "Gentile" is a term signifying a non-Jew, who is not a "son of the covenant" and is only subject to the seven Noachide Laws.

Once a Gentile came to the understanding of the one true God, he would turn from idols and worship the God of Israel. These were the "Godfearers", who accepted certain basic Jewish obligations along with the Noachide precepts. According to this, idolatry, shedding of blood, and grave sexual sins were forbidden to Gentile believers. These were originally the Noachide precepts accepted also by the Synagogue on which the Gentiles were obliged. Let me remind you that we see in Acts 15 (at least 25 years after the death of Jesus) the admonition for the Gentiles to adhere to Noachide Laws to be accepted in the believing community of Israel and the Jesus Messianic Movement. It is logical that the Apostolic Church of Jerusalem should accept the view of the Synagogue on the conditions which Gentiles needed to fulfill in order to be saved.

## BUT LETS NOT STOP THERE

It can be easily shown that the fulfillment of other commandments of Judaism were not prohibited to Gentiles. On the contrary, the Noachide precepts were only seen as the minimal condition for Gentiles to be accepted into fellowship with Israel and recognized as God-fearers. These were so understood by the God-fearers themselves, who were attracted to the Jewish way of life and accepted many Jewish commandments without becoming full proselytes (Sabbath, festivals, etc). This was also the attitude of Christian God-fearers, as may be seen from the Epistle to the Galatians; many of them wished to observe as many Jewish precepts as they could. It is evident that, while the leadership of the Mother Church decided to lay no burden upon the Gentile believers beyond the Noachide precepts, and the Jerusalem Church did not object to their voluntarily observing more (Col. 2:16-17). Among the figures of the early Church who instructed Gentile Christians to observe more precepts than these essential ones was Peter, as we know from Paul's criticism of him for demanding that Gentiles live like Jews (Gal. 2:14). Rather than interpreting the apostolic decree as a minimum, Paul saw in the Noachide precepts the maximal obligations of Gentile Christians. Rather than Peter being incorrect, a more comprehensive understanding of the Bible reveals Paul to be incorrect. What you must understand that we have in the accounts of the New Testament the Roman view and we all know that winners write history. Lacking is the accurate account that describes Peter's repentance along with Barnabas when confronted by the "men from James". The account in the New Testament does disclose however that they and the whole "house church" left the presence of Paul and went next door and no longer continued to break the kosher laws in order to "become all things to all men that they might win some". Breaking the Torah and sinning is never sanctioned by God in order to "win some". Lastly, we then have Paul's comment: "all in Asia forsook me". No wonder!

The liberation of Gentile Christianity from the yoke of Jewish commandments was a necessary step in order for Christianity to become a Gentile religion, separate from Judaism. It is impossible to know whether Paul was aware that by his "Gospel" he helped to achieve this aim in that he does not speak explicitly about the necessity

of separating Christianity from its Jewish roots and he never says that this was his intention, but it is clear that in fact such was his historical role. Paul taught that the Jewish way of life had no validity for Christians, but the Mother Church in Acts felt differently. For Christian God-fearers it was not easy to accept Paul's demand; the complete rejection of Jewish precepts was for many Gentile Christians a painful operation. But if Christianity was to become a world religion it had to become "free from the Law". Only a Christian free from the law could separate himself from Judaism.

With the rise of Christianity the teachers of Israel sought to distinguish between the heathens of the past and those Gentiles who were subject to religious values and morality. The very term "ger tzedek" (righteous gentile) stands for the gentile who turned from idols and made a sincere conversion to the faith of Jesus in the first century. Such a person was respected and welcomed by the Jewish community. The "ger tzedek" submitted to circumcision, immersion, and brought a sacrifice to the temple. Upon completion of such, he was considered as "one born in the land."

There are two other terms for righteous Gentiles: Ger Hashar, and Ger ToShav. In the Bible the Ger Hashar is seen as "the stranger in the gate", and the Ger ToShav was known as "the stranger in the land." These also accepted the faith of Israel (ethical monotheism) and were immersed, but withheld themselves from circumcision. Such "Righteous Gentiles" had a place in the world to come, and it was believed that in the age of the Messiah all Gentiles would come to recognize the one true God according to Zech 14:9.

Once the Ger Tzedek was accepted as a Jew, he was entitled to all the privileges that Jews born into the faith enjoyed. Such converts to Judaism were numerous before the rise of Christianity. Within Palestine and outside, wherever Jews came into contact with pagans, Judaism held a strong attraction. It was expected of the Gentile that given enough time, he would develop from the Ger Hashar to the Ger Tzedek.

## DRAWING BACK FROM CHOOSE THOSE THINGS PLEASING TO GOD

The later development of Gentile Christianity offered the attraction of monotheism and at the same time imposed fewer restrictions on its new adherents that did Judaism. In other words, many of the commandments of God were neglected, denied, and not taught to non-Jews nor were they expected to adhere to them by their non-Jewish teachers. Commencing with the fourth century, when Christianity became the official religion of the Roman Empire, Jews were restricted in their own worship and were no longer permitted to continue their missionary activity and we find the conversion of the Ger Hashar and Tzedek dwindling. In spite of the peril to Jews and proselytes alike, we read throughout history of various instances where Christians joined the ranks of the oppressed Jews in order to adopt a more Biblically centered lifestyle. Sadly this never became accepted orthodoxy for the followers of Yeshua.



# OVERVIEW OF THE PATTERN OF WORSHIP IN THE FIRST CENTURY CHURCH OR SYNAGOGUE

In previous articles I have made plain to our readers that there exists a "pattern" of worship which was given by God and to which Jesus and his Apostles adhered. Not only that, this same pattern of worship can be shown to have been taught to the first non-Jews who came to the knowledge of God through Jesus and his Apostles' ministry. Sadly, obedience to this pattern for worship has almost been totally replaced by the Gentile Church of the earliest centuries and few are aware of such tragic events. I guess what gets to me the most is that when such information is made aware to Christians, instead of a spirit of repentance and brokenness at the realization of such events, most seem ambivalent to such an occurrence. What escapes most sadly is the heart-felt realization that instead of loving God as He has instructed, we have brought "strange fire" before God and expect Him to accept it. If God had not desired to be "loved" and "worshipped" in a certain ways He would not have instructed us to do so. But God did. We as Christians fall prey to the erroneous concept that what is happening today is what the Holy Spirit is doing in the world. Such could not be further from the truth. Our experience is not a measure of truth. It can be, but need not be. Unless our experience lines up with the Word of God, correctly interpreted, then we can be assured that our experience is not a guarantee of truth or that it is in reality pleasing to God. Just ask Nadab and Abihu. Their deaths in worship before God tell us unmistakably that God does not tolerate nor accept "just any old worship". The message is startling in light of the fact that we have today over 2000 different denominations with little unity among them. As if that is not bad enough, unity in disobedience is not to be sought either. Obedience is better than any sacrifice. Again let me say, I am saddened to the deepest recesses of my heart and soul, when teaching such truths dug from years of intense study, only to be scoffed at by carnal believers who are basically Biblically uninformed, and who would rather rely on their experience instead of the Word of God as their measure of truth. Repentance in the face of disobedience is scarce today primarily because of an out-of-balance and distorted message of grace as espoused by mainline Christianity. Grace is not the antidote for disobedience in the light of truth. Repentance is. The very first words spoken by John the Baptist, Peter, as well as Jesus, as found in the New Testament is "repentance." Again sadly I have found as a Pastor that repentance is a doctrine only taught to beginner classes for new members in churches and not taught as a way of life. When shown that your experience is wrong and diametrically opposed to what the Scriptures say, the proper response is to rend our heart and turn to God in repentance. Anything thing less is definitely not the loving response God desires. In fact, failure to repent in the light of such Biblical knowledge that corrects our sinful experience is the mark of apostasy. It seems that most would rather be in good standing with their pastors and churches than with God. Such is crazy, but I fear our consciences are so seared in contemporary Christianity today that few can hear the message of the prophets God yet sends who cry aloud "repent for the Kingdom of God is near."

With that as a back-drop, and having understood that there is a pattern of worship, let us examine the pattern as it has come down to us. We cannot find the pattern of worship in Christianity, and not even in Messianic Christianity. Messianic Christianity comes closer than traditional Christianity, but close counts only in horseshoes. If you want to find and follow the pattern of worship for the non-Jew you must look to Old Testament as well as the New Testament and read it with a Hebrew perspective as well as look to the synagogue to find the liturgy as practiced by Jesus and those who came to God in his name. It is to this pattern we now turn.

# THE SYNAGOGUE AND THE WORSHIP SERVICE

Worship was celebrated in the synagogue in the mornings (shahrit service), the afternoons (minhah service), and the evenings (ma'ariv service). The basis for each of the three services was the recitation of the "shema" and "tefillah" ("the prayer" referring to the Amidah or the "standing prayer") and the reading of the Torah (qeri'at Torah) portion for that day. For reasons of time the Torah was read only in the mornings on Tuesday, Thursday, and the Sabbath. In addition to the three basic foundations for each service was the inclusion of "set" prayers as the following outline shows:

## A. Shahrit (Morning Service)

- 1. Benedictions and introductory psalms.
- 2. Kaddish
- 3. Shema
- 4. Tefillah-Amidah
- 5. Alenu
- 6. Kaddish (mourners')
- 7. Final prayers

## 2. Minhah (Afternoon Service)

- Psalm
- Kaddish
- Tefillah-Amidah
- Alenu
- Kaddish

## 3. Ma'ariv (Evening Service)

- Short readings from the Psalms
- Shema
- Tefillah-Amidah
- Kaddish
- Alenu
- Kaddish (mourners')

Once one is familiar with such information as presented here, and has studied the materials for himself, then you will see for yourself what Bet Emet is teaching to be true. After coming to such conclusions based upon personal study your first question must be: Why was I not told this before?

It is the greatest tragedy in the world to have spent your whole life in church only to find out after you die that you have followed a neo-pagan form of worship of the God of Israel. Millions and millions of good Christians are dying and meeting God unprepared for what they will hear: "depart from me I never knew you." You may think that I flippantly used the above passage only to prove my point, but again what few realize is that the condition that elicits the above "departing from Jesus and God" is called iniquity in Matt. 7:21-23.

In conclusion let us look at the word in the Greek for "depart" as used in Matt. 7:21-23:

*As Jesus said, 'Not everyone who says to Me, 'Lord, Lord,' shall enter the kingdom of heaven, but he who does the will of My Father in heaven. Many will say to Me in that day, 'Lord, Lord, have we not prophesied in Your name,*

*cast out demons in Your name, and done many wonders in Your name?'*

Please pay attention the this next verse and the Greek word used for "iniquity:"

*And <2532> then <5119> will I profess <3670> (5692) unto them <846>, <3754> I never <3763> knew <1097> (5627) you <5209>: depart <672> (5720) from <575> me <1700>, ye that work <2038> (5740) iniquity <458>.*

Let me say it another way:

*And then I will declare to them, 'I never knew you; depart from Me, you who practice LAWLESSNESS''' (Matt. 7:21-23)!*

The Greek word for iniquity is as follows:

BDB/Thayers # 458 458 anomia {an-om-ee'-ah} from 459; TDNT - 4:1085,646; n f AV - iniquity 12, unrighteousness 1, transgress the law + 4060 1, transgression of the law 1; 15

- 1) the condition of being without the law
  - 1a) Because one is ignorant of it
  - 1b) Because of violating it
- 2) contempt and violation of law, iniquity, wickedness

Let us look at the root word used:

BDB/Thayers # 459 459 anomos {an'-om-os} from 1 (as a negative particle) and 3551; TDNT - 4:1086,646; adj AV - without law 4, transgressor 2, wicked 2, lawless 1, unlawful 1; 10

- 1) destitute of (the Mosaic) law
  - 1a) of the Gentiles\*\*\*\*\*
- 2) departing from the law, a violator of the law, lawless, wicked

**Answer for yourself:** Do you not see that Jesus is referring also to Gentiles who are ignorant of and who are destitute of the Mosaic Law?

**Answer for yourself:** Are you aware that these same laws and commandments contained in the Mosaic Law deal with non-Jews and how they are to worship according to the pattern I have telling you about? You are now!

**Answer for yourself:** Are you a violator of the Mosaic Law in areas such as worship by failing to observe the Biblical Festivals or do you practice your church's pagan holidays which have been re-made to look religious by having Jesus' name attached to them?

**Answer for yourself:** Are you a violator of the pattern of worship in giving your tithe to organizations and churches who are using the money in ways contrary to how God said it was to be used?

Let us not be mistaken that giving of our finances to religious purposes and various churches is a form of worship, and again the pattern for giving is repeated several times in the Jewish Scriptures. Failure to comply with such pattern for giving makes you a robber of God. Giving your 10% to a church and letting them spend it any way they choose is not obedience to the pattern of worship as contained in your Bible. It might be your experience, but your experience is not accepted by God. Sadly almost all Christian Churches violate this giving commandment and do so by justifying that the money is still used for good purposes. Close but no cigar. Goodly purposes NEVER substitute for Godly purposes.



## WHAT SHOULD YOU DO NOW THAT YOU KNOW THIS?

**First of all don't believe anything I said. But let this information stimulate your own study in order for you to discover the same truths as I did. Then and only then can you be assured you are obeying God in such an important area as worship.**

**If God has opened your mind thus far to what I am saying, then I urge you to begin a genuine STUDY of the Holy Bible. You may wish to begin reading carefully and thoughtfully through every word of the New Testament. Look key words up in their original language. If you need help call us at Bet Emet Ministries and we will teach you how to use the study aids available. Shalom.**



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# RECOVERING GOD'S PATTERN OF WORSHIP...JEWISH WORSHIP FROM THE NEW TESTAMENT

It may be surprising to many of you, but the New Testament, that is, the collection of Christian writings that came into existence in the second half of the first century, bears abundant witness to the existence of the Jewish liturgy, not only to the Jewish Messianic congregations but the Gentile Messianic congregations as well! This is a startling revelation in light of our experience today as contemporary Christians whose worship is patterned after little, if any, Jewish liturgy as was our counterparts in the first three-four centuries! The witness in the New Testament of Jewish liturgy is unfortunately not descriptive. In other words, it tells us that in the time of Jesus and beyond as seen in the book of Acts, that certain prayers, rituals, and ceremonies existed, but it does not tell us in what they consisted or how they were practiced. The New Testament tells us little about the content, structure, and dynamics of such liturgy. If you wanted to learn what the realities were behind the terms, prayers, rituals, and ceremonies recorded in the New Testament you would have only one recourse open to you: to draw on your own experience through your own direct participation in such liturgies, which is lacking in most Christians, or consult a variety of sources where you could read about the various liturgical rites and texts used in the services. In doing this type of study we stumble at the beginning because we link the words we read to our very own personal experiences and the realities that are a part of our very own cultural world, instead of their intended meaning when spoken in their original setting.

The apostles and the first readers of the Christian scriptures were in a privileged hermeneutical position: when they read of synagogue and Sabbath and Passover, they were brought in contact with realities they knew and were familiar with; for example they observed Passover because the Holy Scriptures instructs us to celebrate and observe it; whereas such observance is foreign and strange to most Christian Churches because they have replaced

Passover with Easter which was totally foreign to the believers in the first century let alone considered an idolatrous expression of pagan worship. Present-day readers (and those of centuries past) of the Christian scriptures find themselves in the opposite hermeneutical situation: a situation of uneasiness and danger. Uneasiness, because they keep encountering terms now outside their cultural horizon; danger, because they are easily tempted to fill the Jewish words with a content alien to them, a context often 180 degrees opposite their original intended meaning! Such a failure in correct interpretation of the words of our Bibles have lead Christians to mistakenly believe when reading the New Testament that Jesus came to replace Jewish worship with a new variant of Christian worship! This phenomena is extremely important because it shows clearly that the New Testament writings can be approached with different and opposite understandings which may be in harmony or out of harmony with those of the religion of Jesus (Judaism). If they are in harmony, the writings reveal hidden yet luminous meanings which those without the proper understanding of the Hebrew behind the English overlook. Such conditions result in one reading the New Testament with a mistaken understanding, thus arriving at the erroneous conclusion of seeing Jesus and his followers replace the faith and religion given to them God with one that denies the eternal truths and precepts enumerated at Sinai.

**If then, we are to avoid misinterpreting the liturgical information provided in the New Testament literature, we much have recourse to other sources that are more directly and explicitly Jewish that explain in detail what is only alluded to in the New Testament. This statement explains the series of publications that Bet Emet has recently begun in order to cite some of the many New Testament passages that attest to the existence of Jewish liturgy in early Christianity before changed by paganism as this Jewish revelation was taken to Gentile land in the third and fourth centuries. Our studies will contain important documentation of the liturgy in the Temple and synagogues, the liturgy as seen in the Sabbath, and the liturgy as seen in the celebration and observance of Passover, Pentecost, Tabernacles, Hanukkah, and Yom Kippur. Next we will examine "the prayer" (Shema), and the Lord's prayer. Lastly we will conclude with sources from the Mishnah, the Talmud, and the prayerbook (Siddur). Let us not forget that our inquiry is to ascertain and confirm not only the presence of Jewish worship in the early Christian community, both Jewish and Gentile, but to come to an understanding of the worship service as it existed then in order to model our lives in such worship that was "in spirit and in truth."**



# RESTORING THE FAITH ONCE GIVEN TO THE SAINTS

Being fully aware that often those encountering the worship services of Bet Emet Ministries are confused at the differences they experience when contrasting with their own churches, I felt it was time to express the truths gathered from my many years of study where I discovered the "pattern of service (worship)" given by Yahweh to David as detailed in I Chron. chapter 28. If you were to undertake a comprehensive study of the "pattern" you would be surprised to know that Yahweh's Pattern Of Worship survived until the fourth century A.D. where it was finally crushed by anti-Semitism and anti-Judaism by the emerging "organized" Gentile Christian church headed by the Emperor Constantine. Efforts to destroy the pattern actually began as early as the second century and ultimately succeed.

Let us not forget that it was said of Jesus' church:

*Acts 2:42 42 And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. (KJV)*

It is up to us if we desire to be true followers of Jesus to make sure that we know and adhere to the same doctrines taught by Jesus' church and disciples and be aware if possible for the changes to these doctrines which would later be made by Rome due to it's anti-semitism in the 4th century. Only in this way can we retrun to the "faith once given to the saints."

Only by diligent research and scholarship have I been able to "rediscover" the faith once given to the saints. Before we go on let me ask you some important questions if I may:

1. Since the "pattern" for worship was can be shown to be handed down from David to Solomon and finally to the men of the Great Assembly as headed by Ezra the Scribe, and subsequently handed down to the men of the days of Jesus when he walked this earth; then if Jesus is to be our example, why don't we follow Jesus' method of worship since it can be likewise shown that he adhered to this "pattern?"
2. Since this "pattern" of worship can be demonstrated to have been handed down to the Jewish converts of the Jesus Messianic Movement within 2nd Temple Judaism as well as to the Gentile converts that came from the fruit of the Great Commission, then why have we not been taught about its necessary components let alone been taught to practice it in our Christian Churches?
3. Having learned that the New Testament is full of references to this "Jewish pattern of worship" in the early church which is composed of both Jews and Gentile believers in Jesus, then what prevents us from repenting and returning to the worship of God as found in the early church before Roman paganism was mixed with it and such blended worship became in large part

unacceptable to Yahweh?

4. If it can be demonstrated that much of what Paul taught the Gentiles to whom he took the Gospel was adherence to "the" pattern of Jewish worship as found in the Holy Scriptures, then what prevents you from reevaluating your current experience in light of God's revelation concerning His will for you in proper worship?
5. If it can be shown through study of the original languages of Scripture that there is often a different message being conveyed than what is understood in reading the "English," then, understanding that Jesus is a Jew, and his followers that took his message to the nations (Gentiles) were also Jewish, do you not think that what was conveyed in Hebrew or Greek is more correct in understanding when rightly understood in the original language than what we often understand in the "English?"
6. If it can be demonstrated that pagan Gentiles influenced the change and abolition of this "pattern" of worship, should you not want to return to the worship of God that was given "in spirit and in truth" before it was corrupted?

The aim of this study is to present the Jewish liturgy in its "original freshness," so that all, both Jews and Christians, may realize "how greatly Jesus and the original Christian community were indebted" to it. No renewal can come about except through a rediscovery of roots and of the historical, spiritual, and cultural soil in which these roots gave life to the New Testament experience. The church was born of Judaism and lived its life within Judaism for several decades, and only in the light of Judaism can it perceive and recover its vital identity which is so needful in today's world. By "rethinking theology" can man only discover one thing: the rediscovery of the Hebrew and Jewish categories within which Christian experience first appeared and which this experience used in order to communicate its truths to the world originally. We are hearing more and more today such statements as this one of L. Swidler:

*"Jesus was a 'Rabbi' and not a 'Father,' a 'teacher,' and not a 'reverend'; he was a Jew and not a Christian; he attended the synagogue and not a church; he celebrated the Sabbath on Saturday and not Sunday; he prayed in Aramaic and Hebrew and not in Greek or Latin; he read the Hebrew Scriptures (Old Testament) and not the New; he recited the psalms and not the rosary; he celebrated pesach (the Jewish Passover), shavu'ot (the Jewish Pentecost), and sukkot (huts) and not Christmas or Lent."*

## NOW COMES THE HARD PART

**Answer for yourself:** Do you have the theological courage to draw the proper theological conclusions from such statements of fact?

For me and many others who have studied to know the differences, the assertion of the Jewishness of Jesus must mean an assertion of the inescapable centrality of adherence to Jewish religion in the followers of Jesus and an acceptance of the need of returning to them and measuring ourselves by them in every effort we make to understand the Christian experience.

You may ask yourself: "Why should we return to Jewish religion? Why go back in heart and mind to distant Jewish religious teachings that are so alien to the modern scientific and technological mentality as seen in the Gentile Christian church of today? The answer is simple. Those distant symbolic and literal teachings of Jewish religion contain concealed words and expressions of their meaning that if received, heard, and understood, have the power to enrich and give joy to human life as nothing else can. We need to rediscover Hebrew and Jewish truths so that we may once again hear in its original purity the logos and meaning that took flesh in them for the first time. We must rethink theology with the aid of Hebrew and Jewish perspectives not only because Jesus is Jewish, but to assure ourselves that we practice a faith unaffected by compromises with false worship masquerading itself as "holiness." Love for our origins is in fact a love for the present



which is marked by high standards of quality. The rediscovery of one's origins is not a love for events that took place in a distant time; rather they are as it were the foundations that support the present. The rediscovery of origins does not mean a distancing from the present but a recovery of the roots and truths that must sustain the present.

For the sake of understanding, what are the "origins" from which our Christian churches spring and on which today are built:

The Churches of Christ acknowledge that in God's plan of salvation the beginning of her faith and election is to be found in the patriarch, Moses, and the prophets. She professes that all Christ's faithful, who as men of faith are sons of Abraham (Gal. 3:7), are included in the same patriarch's call and that the salvation of the church is mysteriously prefigured in the exodus of God's chosen people from the land of bondage. On this account the church cannot forget that she received the revelation of the Old Testament by way of that people with whom God in his mercy established the ancient covenant of Abraham in which all nations (Gentiles) were to be blessed with the blessings of temporal as well as eternal blessings. Nor can she forget that she draws nourishment from that good olive tree onto which the wild olive branches of the Gentiles have been grafted (Rom. 11:17-24). The church believes that Christ who is our peace has through his cross reconciled Jews and Gentiles and made them one in himself (Eph. 2:14-16). This is the goal. Sadly today it is yet unachieved.

Without a doubt Christianity is grounded and sustained by the Hebrew and Jewish origins of its faith, election, call, exodus, people, bondage, Old Testament, covenant, root, peace, and reconciliation.

Judaism does not have a theology in the strict sense, that is, a systematically organized reflection on God; for the same reason, it gives priority to practical action. This explains the importance of the liturgy. It is this Jewish Liturgy, patterned after the commandments in the Oral and Written Torah, which provides a place for both symbolic and direct encounters with God. Such a place is where one does not speak about God, but speak to God, where one does not think about God but think in the presence of God, and where God is not an object of thought but a subject who calls and challenges His people. This space is made up of words, gestures, music, movements, listening, story telling, silence, rites and ceremonies that have been taught and handed down by God to man since the beginning of time.

For the Church, then, a return to its origins must mean a return to this space in which Israel experienced itself as the people of God. It must mean entering into these rituals of words and gestures, music and movements, and silence and ceremonies that is also ours as Christians. Let the Christian never forget the spiritual ties that link him through the Re-newed Covenant with the stock of Abraham. Such ties between the Church and Israel unite the two and they become one in fulfillment of Scripture. Such a bond is not accidental but essential in light of the revelation of **Eph. 4 where there is only "one faith" and not two!** The Church's identity is connected with Judaism as it shares the same space and vitality. This co-existent heritage is best expressed by the people of the "Re-newed" Covenant with the stock of Abraham through adherence to the pattern of liturgy "once given to the saints."

For too long the majority of Christian scholars have never taken seriously the fact that Christian experience and, above all, the Christian liturgy are bound up with Jewish religious ceremonies. For them Jesus Christ is presented as the originator of the Christian liturgy; either an absolute originator in regard to both content and form, or content and not form. This second party understands that the forms of worship practiced by Jesus were not new but only borrowed from the Jewish tradition. These parties, once split in their opinion have conceded their opinions to the wealth of Biblical scholarship that exists today. Nowadays no informed scholar thinks of looking outside the Biblical and Jewish tradition for the origin of the Christian sacraments and liturgy. But in reading these scholars one develops the sense that the "place of origin" is looked upon as unimportant and concessions are implicitly made that allows for Christianity's divergence from the "pattern" with its resultant inclusion of many facts of paganism that go unnoticed to the unlearned. Such should not be! Besides this, often negative judgments are made and passed upon Jewish worship. On reflection, this is of course a perfectly logical step, since once Jewish worship has been reduced to a lifeless skeleton, what is left but to decide that it is useless and a thing of the past? **Such is due to the sinister working of anti-Semitism**

**and anti-Judaism that has infected many doctrinal positions of the contemporary Christian Church, primarily due to dispensational theology which is replete with replacement theology which does such damage to the truths of God's revelation in Holy Scripture.**

## **JESUS AND JEWISH LITURGY:**

**I am certainly not denying the originality of Jesus in relation to the Judaism of his time. Something in him sets him apart from his contemporaries and constitutes his moral grandeur. Yet we need not declare Judaism beneath our notice, much less demean it to assert the true stature of Jesus. Such an uncalled for approach does injustice not only to Judaism but to Jesus himself, since we abided within the "pattern" and reinforced it daily throughout his life by his actions and teachings. Upon years of scholarship and intense study, I am supremely confident that our need is to reverse the procedure of the scholars I have been describing and begin to assert the greatness and originality of Jesus not outside of Judaism in being in opposition to Judaism thus creating a new replacement religion, but to envision Jesus along with and within Judaism, brining the finer parts of his faith to life in his own life as he modeled God's truths as demonstrated in his recorded conduct and behavior.**

**Jesus himself, his mother Mary, the apostles, the early communities, and the first Christians (both Jewish and Gentile) were all nourished by the "pattern" of worship given by God to David which had been faithfully protected and handed down to their generation. Such prayers, psalms, rites, and ceremonies brought them life because they were God breathed.**

**In the following articles it is not my purpose to compare Jewish liturgy with the Christian, but rather to present you with truthful information so you can better understand how greatly Jesus and the original Christian community were indebted to the Jewish liturgy, and above all, how much a part the liturgy plays in "linking" us today with the stock of Abraham and the Churches of Christ that exist today. Shalom.**



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# ISRAEL'S OBLIGATION TO THE GENTILES...BEING A LIGHT TO THE NATION

The Jewish people have the obligation to be Ohr leGoyim (a Light unto the Nations). Israel as a nation is required to teach the non-Jews the Seven Laws of Noah, which are seven Universal categories of Law/Ethics based upon a belief in God.

Yet we as non-Jews are not without obligations to Israel ourselves. B'nei Noach has the obligation to encourage the Jews to perform this mitzvah along with the 613 mitzvot they are obligated to observe since their acceptance of the Torah at haSinai (Mount Sinai). But once you are educated and recover the truth concerning Acts 15 and the Covenant of Noah along with it's Covenant Stipulations called "Laws" then as an educated Gentile Christians or follower of Jesus then you have an even bigger responsibility before God. As an "INFORMED BELIEVER" then you now also have the obligation of interfering with and stopping the missionary efforts of the "messianic" Jews and their fellow Christians which try to infect the Jewish people with their paganized form of Biblical faith. Apostasy into a man-made gentile religion is forbidden to the Jew - the Jew has an Eternal and Everlasting Relationship with God. B'nei Yisrael (the Children of Israel [the Jewish people] have the Covenant of Faith (the Abrahamic Covenant of Circumcision - bris milah) and the Covenant of Moses (the Wedding Ceremony under the chuppah at Mount Sinai and the acceptance of the wedding ketubah, [contract]) - the Torah of God.

Yisrael has a special relationship with God, and a special responsibility.

*Exod 19:6 6 And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel. (KJV)*

B'nei Yisrael [the Sons of Israel] are the Priests of Humanity unto God, and the non-Jews are the Laymen of Humanity unto God. Being the Chosen of God includes a greater responsibility - and for the Jew it is the way of life ordained by God. Choseness implies responsibility, and the Jew has the responsibility to be Jewish - to accept and observe the entire of the Torah - the 248 positive commandments and the 365 negative prohibitions, taught in both the Written and Oral Law.

## A WORD OF WARNING.....THIS IS NOT A GAME

On that note let me say that conversion to Judaism is a serious matter because violation of the Laws of God is sin. The misplaced desire and zealousness for God does not need to be channeled into conversion to Judaism by the non-Jew where he stands before his personal Sinai before God and say as the Israel of old "I will do all that you say." I understand the desire and love for God that makes one yearn for God in such a way but failure to observe these other Commandments and mitzvot that are now required by God of the non-

Jewish convert renders him now a greater sinner than before and that is not the goal of our love and desire of God. God understood this desire in the heart of the non-Jew once he learns the truth about the God of Israel and allows the non-Jew to approach Him in ways that go well beyond the Covenant of Noah (like keeping the Sabbath, observing the Festivals, putting up a mezuzah, keeping kosher, tithing correctly, etc.) As non-Jews we are allowed and encouraged by God to take upon ourselves more mitzvot and Commandments of God into our lives and incorporate them into our lives as Godfearers and Ger Toshavs. The principle can be found all through the Jewish Scriptures as well as Isa. 56. I suggest that the proper response short of conversion of the "informed believer" and educated Christian is to adopt Isa. 56 as a life-style as one's studies show him other ways whereby he might please God by going beyond the minimum.

Unlike the other religions of the world, Judaism does not believe that everyone must become "Jewish"; it neither solicit converts, nor does it suggest that everyone must follow our ways in order to approach God. Quite to the contrary! Maimonides in the laws of Kings (8:10) says: Moshe Rabbeinu (Rabbi Moses) did not give the Torah and the Commandments to anyone but Israel, as the verse says, "The Inheritance of the Congregation of Jacob." [It was also given] to anyone from the other nations who desires to convert... but we do not force anyone who does not want [to accept them] to accept the Torah and the Commandments. But even so, the Jewish religious nation is to be "a light unto the Nations" and in their siddur (prayer book) pray that the day will soon come when "all humanity will call upon Your Name... they will all accept upon themselves the yoke of your Kingship...." Has God nothing to say to gentiles?

**Answer for yourself:** How is a non-Jew to come close to God, to do His will? The answer is that God gave seven laws (or more accurately, seven categories of legal obligations) which are incumbent upon all humanity and are the core and center of the Covenant of Noah given to all mankind long before there was "Jews"; and they include 7 categories of Commandments with subsets under each...the following are the 7 categories:

- 1) Not to eat a limb or meat that was severed from a live animal
- 2) Not to curse the name of God
- 3) Not to steal or rob
- 4) Not to worship idols
- 5) Not to commit adultery or have other forbidden sexual relationships
- 6) Not to murder a fellow man
- 7) To establish courts of justice, to pronounce and mete out decisions for all mankind, and to ensure observance of the previous laws.

And with this, concludes Maimonides (8:11):

*Anyone who accepts these seven commandments, and is careful to do them, this person is one of the 'Pious of the Nations of the World' and has a share in the World to Come. This is provided that s/he accepts them and performs them because they are God's command, part of His Torah, which the Rabbi Moses informed the Jewish people because they were commanded previously to the sons of Noah.*

Shalom.



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# MAINTAINING THE UNITY OF THE FATIH BY RETURNING TO THE PATTERN OF WORSHIP

What are we to do when religious denominations or religious para-church organization with which we fellowship departs from the truth and teaches doctrines opposite of what the Bible expressly teaches?

What is our responsibility when false teachers have entered into the church and many have been deceived into accepting false doctrines as the doctrines of God?

What admonition does the Bible, the word of God, give us for this situation?

There are many warnings from the New Testament writers about false teachers. Peter says that "there will be false teachers among you, who will secretly bring in destructive heresies, even denying the Lord who bought them . . ." (2 Peter 2:1). John speaks of antichrists and deceivers in the last days. The book of Jude contains prophecies about mockers in the last days and false shepherds who have gone after the sin of Balaam. Paul warns the church of false teachers in many of his epistles, most notably in 2 Thessalonians. Deceivers have entered into the church since the first century and have led many astray, and we are warned that false teachers will deceive many in the church in the end time. John encourages us in Revelation chapter 3 verse 11 to "Hold fast what you have, that no one may take your crown."

Who could take your crown anyway?

The answer is false teachers that lead you into disobedience without your knowledge. In other words "don't lose your rewards for disobedience through ignorance or deception whereby you are led in a false way." We've been warned, and when we come to see deception from false teachers, now what are we to do?

## WHO ARE WE TO FELLOWSHIP WITH ANYHOW?

One of the first things which must be clarified is with whom is our fellowship? The Bible shows us clearly. 1 Corinthians 1:9 says we were "called into the fellowship of His Son, Jesus Christ our Lord." Philippians 1:5 explains that we have fellowship in the gospel. The truth of God binds us together, gives us a common ground and basis for our association and communion. Also, in Philippians 2:1, Paul shows that it is a fellowship of the spirit. As he says in Romans 8:14, those who are being led by the spirit are the sons of God. God's truth and spirit bind us together and serve as the basis for our association, our joint participation. John

agrees with Paul's writings by saying, "truly our fellowship is with the Father and with His Son Jesus Christ." (1 John 1:3) Our fellowship is with God, through his holy word, guided by the holy spirit; we have this fellowship because we are the children of God. In the book of Ephesians, the apostle Paul admonished the church in Ephesus to "walk worthy of the calling with which you were called . . . endeavoring to keep the unity of the Spirit in the bond of peace." (Ephesians 4:1,3) In verse three, another meaning of the word translated peace is "harmony". Paul encouraged the church to maintain the unity and harmony that they had



with one another because of their calling. In verse four he makes it clear that there is one body and one spirit; there is one mind into which we are called. God's church, the body of Christ is not divided. Paul asks in 1 Corinthians 1:13, **"Is Christ divided?"** with the obvious answer being "no, he is not." What are we to think in the presence of 1500 different and conflicting denominations and non-denominations that find little fellowship or harmony between them? Where is the unity? Jesus himself said, **"If a kingdom is divided against itself, that kingdom cannot stand. And if a house is divided against itself, that house cannot stand."** (Mark 3:24-25)

Think with me for just a minute why we have over 1500 different denominations and creedal doctrines concerning Jesus and the message he taught? Which one of the 1500 is **"the" faith once given to the saints and which reflects the Apostle's doctrine?** Is your church following the "one faith" of Ephesians chapter 4, or is the church down the street whose doctrinal statement conflicts with yours? Confusing isn't it? How are we to make sense of the matter or better yet, can we? I have good news for you, because I believe it is possible through inspired study to reclaim the faith that was once given to the saints and which follows the pattern of worship prescribed for all mankind in I Chronicles chapter 28. More on that later.

Continuing in Ephesians chapter four, Paul says in verse 14 that we should no longer be like children, **"tossed to and fro and carried about with every wind of doctrine, by the trickery of men, in the cunning craftiness by which they lie in wait to deceive. . ."** In the previous verses, Paul says that God provided ministers and teachers so that we all might **"come to the unity of the faith and the knowledge of the son of God"** (verse 13). We have received our instruction and understanding from God, and we should be mature enough spiritually to discern the truth, not being led astray by false teachers. We should be **"speaking the truth in love"** and growing up **"in all things into Him who is the head--Christ"** (verse 15). Paul told the Ephesian church that they should have learned the truth well enough from those God ordained to teach them that each and every one of them, the members of the church, could be well established in the unity of the faith, knowing the truth and clinging to it. We should be spiritually mature and able to rightly divide the word of truth (2 Timothy 2:15), not being led astray, or away, from the truth.

In chapter five of Ephesians, Paul writes some words that have direct meaning for those who God has called into his church, the body of Christ, today. In verse one of chapter five, Paul says, **"Therefore be followers of God as dear children."** Who are we to follow? God. Let it sink in for a minute. We are responsible to God; He is the one who has called us into the fellowship of His body, and we should follow Him, not being led astray. This statement is directly in line with Paul's admonition to imitate him as he imitates Christ (1 Corinthians 11:1). **"We should follow someone only as he or she is following God and His Word. If one who is a leader in the Body of Christ does not follow the teachings of the Bible we must not follow him or his movement with which he has been entrusted for direction."** Jesus Christ is the head of the church, and we are to be in subjection to him (Ephesians 5:24). **"We ought to obey God rather than men."** (Acts 5:29) Oh how my heart cries out for my close friends and family to begin to let that Scripture direct their lives and no longer lean upon their own understanding or the mistaken understanding of so many churches who have let the Word of God become secondary to their own experience. For too many their experience has become the barometer of truth instead of letting the Bible dictate what their experience is to be. If we obey then our experience will change and become reinforced by the Word of God. Amen!

Verse three of Ephesians chapter five says, **"But fornication and all uncleanness or covetousness, let it not even be named among you, as is fitting for saints."** It is not proper for the filth of the world to be included with the church, the body of Christ. Jesus was found perfect and blameless, why would we want to corrupt his body or even the reputation of it by allowing uncleanness of any sort to be associated with it? Paul tells us that uncleanness, the filth of the world, should not even be named among or associated with the body of Christ. In 2 Corinthians 6:15 Paul says, **"What accord has Christ with Belial? Or what part has a believer with an unbeliever?"** There is no part for uncleanness within the body of Christ, not even rumors of such things (please understand this principle applies not only to the natural world but the spiritual world as well.). Paul tells us in Ephesians 5:3 to not let it even be named among us. We should be far removed from such filth.

**Ephesians 5:6-7 says, "Let no one deceive you with empty words, for because of these things the wrath of God comes upon the sons of disobedience. Therefore, do not be partakers with them."** What are empty words? From the Greek, the word empty could also be translated "devoid of truth." So, Paul says do not let anyone lead you astray with words that contain no truth. Clearly, such people would be false teachers. Paul calls these false teachers "the sons of disobedience." Another way of translating these words from the Greek could be "those who stand in obstinate opposition to the divine will." These individuals do not want to do things God's way; they want to do it their own way. In verse seven, Paul warns us to not be partakers with these individuals. The Greek word for partaker used here is *summetochos*, and it means "partaking together with one; joint partakers of something." We do not want to be counted among them. For example, when Korah and his congregation rebelled, God told the children of Israel to separate themselves from Korah and his group so that He could destroy them (Numbers 16:21). Should we not separate ourselves from a rebellion against the truth, a rebellion against God's will? Let's continue in Ephesians chapter five to see what else Paul says.

In verse eight Paul explains that we were once part of the world, we were darkness, but now we are called out of the world and are light and should **"walk as children of light."** Again, we need to follow the calling of God and remain faithful. Ephesians 5:11 says, **"And have no fellowship with the unfruitful works of darkness, but rather expose them."** The Greek word translated fellowship in this verse is *sugkoinoneo* and it means "to become a partaker together with others, or to have fellowship with a thing." Paul is telling us to not be aligned with or have a partnership with those people who are instruments of darkness. He further tells us to expose or reprove them. The Greek word used here is *elegcho* and it means "to convict, refute, confute, generally with a suggestion of shame on the person convicted: by conviction to bring to the light, to expose; to find fault with, to correct--by word: to reprehend severely, chide, admonish, reprove--by deed: to chasten, to punish." In other words, we are to expose them and correct them, refuting their works since they are to have no part with us.

This is work for the courageous and not the faint of heart! So often many judge Bet Emet Ministries because of the God-given righteous indignation shown toward such error, hypocrisy, and deception as so often proliferates in the Body of Christ. Little to they know God's temperament toward such sin! As one who does understand because I have done the work necessary to discover correctly God's attitude toward such manipulation and deception, please let the truths enumerated in our newsletters as well as the tapes be your guide as we both join together to chide, refute, and shame such who practice such wickedness let alone lead others into deeper sin. We must cast out the leaven in a spirit of love. **True love always confronts for the sake of others. True love is always redemptive, delivering from sin to obedience and blessing.** If we at Bet Emet did not love God, His Word, or God's people we surely would not subject ourselves to ridicule and slander which comes in response to messages that call for the "presumed righteous" to repent in the face of the multitude of error being taught today from the majority of the houses of God in our land. Let us never forget to judge ourselves lest we be judged. The best place to judge ourselves in now as we submit ourselves to every Word that proceeds from the mouth of God and His Word. Amen!

Paul further shows the seriousness of this matter in verse 12 when he says it is shameful for us to even speak of the things that these individuals do in secret. The indication here is that we should remove ourselves away as far as possible from such people. In verse 13 Paul explains that these things will be exposed, they will be made clear by the light, the truth of God, or, as he made clear in verse 8, those who are walking in the fellowship of the truth. In verse 14 Paul says, **"Awake, you who sleep, Arise from the dead, And Christ will give you light."** Could this be a warning to those of us in the church today who are spiritually asleep, who are not aware of what is going on? This could be an admonition to all of us who have been or who are sleeping to wake up and to call upon Christ to give us light, to illuminate and make clear his way for us. Now is the time to **"be diligent to present yourself approved to God."** (2 Timothy 2:15) In verses 15-21 of Ephesians 5, Paul exhorts us to walk carefully and wisely, using the time well because of the evil around us, being submitted to one another in the fellowship. As Paul says we are to esteem others better than ourselves (Philippians 2:3) and to exhort each other, even more as we see "the Day approaching." (Hebrews 10:25) This last Scripture is just example of severe misinterpretation as seen by the majority of teachers today. Upon study you will be persuaded as I that Paul was not taking about "the day" referring to the weekly Sabbath (Saturday), thereby encouraging the attendance of religious services; rather the day in focus is the "Day of the Lord" or judgment day where every

man and woman will be judges and rewards given or taken away. Thus Bet Emet cries out in the darkness of deception and religious lies that "all" is not right that we have been told. It is paramount we repent in several areas of our lives (even religious lives) and begin to obey God both in our civil lives as well as our religious lives if we want to be assured of reward and not shame on "that day."

In verse 22, Paul begins to explain the marriage relationship, but, as he reveals in verse 32, he is making a point about the church's relationship with Jesus Christ. Paul explains that the wife is to be submitted to the husband because the husband is the head of the wife. He explains also that the head of the church is Jesus Christ, and it is to him that we as a church should be submitted and that we should be following. These verses are quite interesting in light of verse 32 and in reference to the preceding verses which talk about our fellowship with those who would deceive us. We are to be submitted to Jesus Christ. He is the head. He is the one we must follow and be obedient to. If we are worried about rebellion, it should obviously be rebellion against the head of the church--Jesus Christ. Just as a wife is to revere and respect her husband, the church is to revere and respect Jesus Christ (verse 33).

In Ephesians 5:26-27 Paul explains that Christ gave his life that he might "sanctify and cleanse it [the church] with the washing of the water by the word, that He might present it to Himself a glorious church, not having spot or wrinkle or any such thing, but that it should be holy and without blemish." The word translated sanctify also has the meaning "to separate from profane things and dedicate to God." The church is to be pure, spotless, and without blemish. The church is the body of Christ, and it should not be marred or tarnished in any way.

The apostle Paul provides further exhortation for us about our responsibility in maintaining the purity of the body of Christ. In 2 Corinthians 6:14-15 we are told, "Do not be unequally yoked together with unbelievers. For what fellowship has righteousness with lawlessness? And what communion has light with darkness? And what accord has Christ with Belial? Or what part has a believer with an unbeliever?" The Greek word heterozugeo is translated "unequally yoked together with," and it means "to have fellowship with one who is not an equal." Obviously, Paul is referring to those who are spiritually unequal. The Greek word for unbelievers is apistos and it means "those who are unfaithful, not to be trusted, unbelieving." These are the ones who are not following the truth and who are not maintaining the unity of the fellowship of the body of Christ. There are two different words used in verse 14 which are translated "fellowship" and "communion." The first word, metoche, means "a sharing, communion, or fellowship." The second word, koinonia, means, "an association, fellowship, community, communion, or joint participation." Both of these words denote a group that has binding ties, in this case the election and truth of God.

In verse 17 of 2 Corinthians 6, Paul uses the writings of Isaiah and Jeremiah to say, "Come out from among them and be separate, says the Lord. Do not touch what is unclean, and I will receive you." The word translated "come out" is exerchomai and means "to go out of an assembly, i.e. to forsake it; to go forth from one's power, escaping from it in safety." Please read the last verse once again! Paul is saying that we should escape from those who are unbelievers, we should forsake them; we are to have no part with them. The church of God, the body of Christ has no part with the works of Satan (in a Jewish context meaning the flesh which opposes the truths of God). God told Israel to be separate, and he has also called us out of the world and its ways. What is your response when you are show error which concerns the practice of your faith? What is your spirit like when you encounter correction? Should we follow false teachers back into the bondage from which we came out of? Shouldn't we maintain the purity of Christ's body and keep the unity of the faith?

Paul also has included instruction for us in his epistles to the church in Thessalonica. 1Thessalonians 1:6 shows that we are followers of the apostles and God. Paul clarified this relationship when he admonished us to imitate him as he imitates Christ. We are bound to God and the truth, and there is nothing wrong with following the direction of someone else who is following God. But we are each responsible for our own salvation individually (Philippians 2:12). In verse 12 of chapter 2, Paul tells us to have "a walk worthy of God" who calls us. Looking in chapter five, we are told to pursue what is good (verse 15) and to test all things, holding onto that which is good (verse 21). Paul continues in verse 22 by saying, "Abstain from every form of evil." He tells us to stay away from it, do not have anything to do with it (even if it is religious evil and untruths masquerading as

Biblical truths). In 2 Thessalonians 1:12 he explains that the name of Jesus Christ should be glorified in us. Can Christ's name be glorified if his people are polluted by the presence of unbelievers, those who have departed from the truth and are not walking in it? Can Christ's name be glorified if his people are polluted by observing and adhering to a religious system that is a mixture of paganism and Judaism passed off as truth? I dare say not!

In 2 Thessalonians 3:6 Paul writes, **"But we command you, brethren, in the name of our Lord Jesus Christ, that you withdraw from every brother who walks disorderly and not according to the tradition which he received from us."** The word for withdraw used here, stello, also means "avoid; to remove one's self; withdraw one's self; to depart; to abstain from familiar intercourse with." We are not to be associated with those individuals who walk disorderly, who have turned away from the teachings of God as found in His Holy Scripture. The word for disorderly means "walking outside of the prescribed boundaries." These prescribed boundaries would be delineated by the word of God, the tradition we received from the apostles. Did you hear that? Is your church following the tradition of the Apostles or is it following some man and his doctrine? Is it following a denomination's doctrine that can be proven to oppose teachings in the Bible?

**Let us not forget that in Matthew chapter 7, verses 21-23 Jesus tells many who believe that they are "right" with God to depart because they practice the work s of "iniquity."** The Greek word for iniquity is defined in the Strong's Concordance as **"those who are not subject to Jewish Law."** Let me ask you, are you subject to Jewish Law or do you practice a "lawless" faith? Are Yahweh's commandments a pattern for your life or have you been taught that the "Law" was done away and we are no longer under law but grace only? Does your church submit to Jewish Law? Does your church disregard Matt. 5:17 where Jesus tells all to **"quit thinking I have come to destroy the Law."** Does your church teach you to submit to Jewish Law or is it like so many churches today that are infected with dispensationalism that you have been told that the "law" was done away with in Christ? On a more personal level let me ask you: Did you celebrate Easter or Passover this last year; did you observe Rosh HaShannah, the Day of Atonement, and Tabernacles? Do you know the Sabbath is not Sunday no matter what your pastor says? Did you give 33% of your tithe last year to the widows, orphans, sick, lame, and blind as Jewish Law and the Bible commands? Did you allot the other 33% of your tithe to observe and celebrate the Festivals of the Lord and teach your children the proper worship of Yahweh that surrounds His Holy Days? Did your other 33% of your tithe which was given to your church go to propagate more false teachings coming from your pulpit instead of financing Yahweh's Kingdom as taught by truly anointed men of God? Jesus told us that **"Greater works we are to do than he every did."** We are deceived to want to see physical eyes opened and deaf ears opened in the miracle services that continually beckon us and our money. Let me ask you, is it not at these miracle services that many tithe to the ministry and thus rob Yahweh in ignorance as the ministry does not give the money to the designated areas in Holy Scripture? Are we not accomplices to robbery and not know it? Now listen closely. Did not Jesus say that in order for us to believe, that he would heal a cripple physically to reveal the "greater works of God" that are done spiritually (for example...forgive sin)? **Spiritual miracles are always greater than physical miracles.** With this understanding, Bet Emet understands that the greater works than Jesus did are being done through straightforward teaching that "opens the eyes of the spiritually blind, opens the ears of the spiritually deaf, and raises the spiritually dead to obedience" who have innocently trusted in the commandments of men to the neglect of the commandments of God. How can we continue to negate the very words of Christ in Matt. 5:17 where he says **"quit thinking I have come to destroy the Law."** **I believe it is about time to reconsider what we have been taught and what we have listened to and begin to let the Scriptures, rightly divided linguistically, culturally, and historically, be our authority for our faith and practice.** Can you think of a better idea?

The Greek word paradosis is translated "tradition" and it refers to "a giving over which is done by word of mouth or in writing; objectively, that which is delivered, the substance of a teaching; of the body of precepts." So, this is not referring to the traditions of men, but the word of God which was delivered through the mouths and pens of the apostles.

In verse 14, Paul tells the church in Thessalonica to note those who do not follow the teachings he has delivered.



After noting such individuals, the church members are not to keep company with them. Paul says to not be counted with individuals who reject the teachings of God which he is delivering. In verse 15 he says that we should not consider those who are walking astray as enemies, rather, we are to admonish them as brothers. We should warn and exhort these individuals so that they might return to the fellowship of Jesus Christ.

Romans 16:17 provides an admonition similar to that of 2 Thessalonians. Paul states here, **"Now I urge you, brethren, note those who cause division and offenses, contrary to the doctrine which you learned, and avoid them."** Too often we think these type of Scriptures apply only to cults, but that is not the case. **One of the important things to notice here is the source of the divisions which are being created. They are coming from those who are deviating from the doctrines delivered to the church: the doctrines of God which are from His Word.** The divisions do not come from those who are remaining loyal to their calling by avoiding those who are not being loyal to the Scriptures. Paul tells us to avoid these people. The Greek word Paul uses is ekklineo and it means "to turn one's self away from; to keep aloof from; to shun." In other words, Paul is saying, stay away from those individuals. This is hard for our culturalized mind to comprehend, but the Scriptures are the standard that God has set for you and I; He did not ask our opinion or advice in telling us what is required of us for fellowship with Him through His son.

In 1 Timothy 6 Paul provides us with more instruction about what we are to do when false and deceptive teachers enter in among us. In verses 3 through 5 he says, **"If anyone teaches otherwise and does not consent to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness, he is proud, knowing nothing, but is obsessed with disputes and arguments over words, from which come envy, strife, reviling, evil suspicions, useless wranglings of men of corrupt minds and destitute of the truth, who suppose that godliness is a means of gain. From such withdraw yourself."** The word Paul uses for "teaches otherwise" is heterodidaskaleo and it means "to teach other or different doctrine." Did you hear that? This seems clearly to speak to today, because we have definitely seen this occur; we have received other doctrine (over 1500 different and conflicting ones at present). What are we told to do? Verse 5 says, **"From such withdraw yourself."** Do you understand that means to leave your fellowship if they lead you into error and seek out those who fear God and are submitted to His Word as their sole authority!

Withdraw in this verse is from the Greek word ahistemi and it means "to remove; to stand off; to go away; to depart from." Isn't Paul speaking directly to us and our situation at this present time? Definitely so if your church teaches and models the Sabbath as Sunday, the tithe collected for the expenses of the church instead of distribution to the widows, orphans, sick, lame, and blind, and the remaining parts of the tithe being distributed equally between the teaching levite, janitors, and choir along with the festival tithe which is yours. So few understand or submit to the festival tithe since they belong to congregations that have replaced God's Holy Days and Festivals with pagan holidays which are been remodeled and had the name of "Jesus" affixed to them. Such is blasphemy to God's truths of Holy Scripture.

In verse 11 of 1 Timothy 6, Paul says, "But you, O man of God, flee these things and pursue righteousness, godliness, faith, love, patience, gentleness." The word translated flee, pheugo, carries the meaning "seek safety by flight; to escape safely out of danger." Paul is telling us to run away from the evil and unrighteous because fellowshiping with them is dangerous. We are to pursue, or follow, to run after "righteousness, godliness, faith, love, patience, gentleness," the attributes of God.

Paul provides even more admonition for us in the epistle to Titus. In Titus chapter two, Paul explains the qualities of a sound church. In verse 8 he says that if we exhibit these characteristics, **"one who is an opponent may be ashamed, having nothing evil to say of [us]."** The word for opponent, enantios, means "one who is against, opposite, or contrary." If we are submitted to God and following him, remaining in our fellowship with God, it is very clear who the contrary one, the opponent, is, and he or she will not be able to condemn us.

In Titus 3:9-11 Paul says, **"but avoid foolish disputes, genealogies, contentions, and strivings about the"**



law; for they are unprofitable and useless. Reject a divisive man after the first and second admonition, knowing that such a person is warped and sinning, being self-condemned." The word translated here as reject is paraiteomai and it means "to shun; to avoid; to refuse; to decline." The word for a divisive man is hairetikos and it means "a heretic; a follower of a false doctrine." Paul is telling us to admonish, or correct, someone who is going astray, following a false doctrine, and then to avoid such a person, to not have association with him/her. We are to remain separate (this is true holiness).

Jude gives us further instructions in his epistle. He discusses false teachers who enter into the church and "turn the grace of our God into licentiousness and deny the only Lord God and our Lord Jesus Christ." (verse 4) In verse 18 he tells us there will be mockers in the last time. He says they are "sensual persons who cause divisions, not having the Spirit." (verse 19) Jude points out that they are the ones causing divisions. If we follow Paul's instructions and separate ourselves from such deceivers, we are not creating division, we are remaining faithful to our calling. These false teachers do not have the spirit of God, and are therefore not considered sons of God (Romans 8:14); they are not even part of the body of Christ. So, even if they say they are Christians, they are not because they do not have the spirit of God. If they did have the spirit of God, they would be following God and walking appropriately. Since they are not members of the body of Christ, separating ourselves from them, in essence, removing them out of our fellowship, is not rebellion or division; it is a necessary action to maintain the unity of the faith.

Jude continues in verses 20 and 21 saying, "But you, beloved, building yourselves up on your most holy faith, praying in the Holy Spirit, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life." Those of us who are truly of the body of Christ, the ones God has called out of this world, and who are being led by the spirit of God are to continue growing in grace and knowledge (2 Peter 3:18), building ourselves up in the faith. We are also to keep ourselves in the love of God. The word translated keep, tereo, means "to attend to carefully; to take care of." We are to be working out our own salvation with fear and trembling (Philippians 2:12).

John tells in 1 John 1:3 that "that which we [the apostles] have seen and heard we declare to you, that you also may have fellowship with us; and truly our fellowship is with the Father and with His Son Jesus Christ." According to this passage, John says that the apostles, the physical leaders of the church, the ministers, are able to have fellowship with us, the members of Christ's body, because they deliver the truth, the things that they have seen and heard. It seems that their fellowship with us, or ours with them, is dependent upon what they are teaching. This application is congruent with the many things Paul says which we have already covered. John goes on to say that the fellowship that we have is actually with God and Jesus Christ. We need to diligently endeavor to remain in that fellowship, the fellowship that really matters.

When Peter and the other apostles were told not to preach in Jesus' name they said, "We ought to obey God rather than men." (Acts 5:29) Is that a fair assessment of your attitude when confronted with the many challenges toward the practice of your faith that have been shown to violate God's will in His Holy Scriptures? Again, the instruction is clear: our allegiance is to God, first and foremost. Jesus Christ is the head of his church, his body, and we are to be in subjection to him. 2 Corinthians 8:5 shows that the Christians in Corinth first gave themselves to God and then to the apostles. They made sure they were in subjection and obedience to God first, and then they submitted to the apostles as they followed God. It is fine and right to follow the example and teachings of individuals as long as they are following God, but if they stray from that which was once delivered, should we not follow God rather than those individuals?

In Acts 19, it is recorded that Paul visited Ephesus. In verse 8, Luke explains that Paul taught in the synagogue for three months. Verse 9 says, "But when some were hardened and did not believe, but spoke evil of the Way before the multitude, he departed from them and withdrew the disciples, reasoning daily in the school of Tyrannus." Verse 9 seems to indicate that some of those to whom Paul had been preaching rejected his instruction after having first accepted it. The Moffatt Bible translates this verse as, "But as some grew stubborn and disobedient, decrying the Way in presence of the multitude, he left them, withdrew the disciples and continued his argument every day from eleven to four in the lecture-room of

**Tyrannus.** So, some turned away from the truth and were speaking against it, causing divisions and confusion. What was Paul's response? Not surprisingly, it was exactly along the lines of his instruction in his epistles to the Corinthians, Ephesians, Titus, etc. Let me ask you: Do really and truly believe that obedience is greater than any sacrifice you can bring God? Are you courageous enough to obey Paul in this regard? Paul removed himself and the disciples, those who were receiving and holding onto the truth, from fellowship with the dissenters; he separated them, marked them off from the unbelievers. Verse 10 shows that they continued meeting in a place outside of the synagogue for two years.

In Romans 8, Paul gives us encouragement for times when we face persecution and trials. He says in verse 31, **"If God is for us, who can be against us?"** Paul asks in verse 35, **"Who shall separate us from the love of Christ?"** In verses 38 and 39 he continues, saying, **"For I am persuaded that neither death nor life, nor angels nor principalities nor powers, nor things present nor things to come, nor height nor depth, nor any other created thing, shall be able to separate us from the love of God which is in Christ Jesus our Lord."** Nothing can come between us and God's love. Only our sins separate us from God (Isaiah 59:2; Hebrews 6:4-6). We can and should maintain our fellowship with God and with one another, being like minded and unified in the faith. We need to hold fast to the Head, Jesus Christ, because that is the source of our spiritual nourishment and growth (Colossians 2:19). **"God is faithful, by whom you were called into the fellowship of His Son, Jesus Christ our Lord."** (1 Corinthians 1:9) We are called into the fellowship of Jesus Christ, and there is no place for the fellowship of demons with it (1 Corinthians 10:20).

God clearly told the Israelites to be a separate nation and to not fellowship with their heathen neighbors (Exodus 33:16; Deuteronomy 7:6; Ezra 6:21;10:11; 1 Kings 8:53). In Deuteronomy 12, God explained to the Israelites why they were to remain separate from the heathen nations. In verse 30 and 31 God says, **"Take heed to yourself that you are not ensnared to follow them, after they are destroyed from before you, and that you do not inquire after their gods, saying, 'How did these nations serve their gods? I also will do likewise.' You shall not worship the Lord your God in that way. . ."** These words are applicable to us today. We are to worship God in spirit and truth (John 4:24), not according to pagan customs and practices. In the book of Proverbs, Solomon says, **"My son, do not walk in the way with them [sinners], Keep your foot from their path."** (Proverbs 1:15) He also says, **"Do not enter the path of the wicked, And do not walk in the way of evil. Avoid it, do not travel on it; Turn away from it and pass on."** (Proverbs 4:14-15) These proverbs are quite clear: do not follow unrighteousness, remove yourself from those who are walking astray. We don't even want to be counted among them. Solomon also says, **"The way of the Lord is strength for the upright, But destruction will come to the workers of iniquity."** (Proverbs 10:29) We should follow the paths of the Lord; His way is the right way. Those who deviate from the ways of God bring destruction upon themselves.

In Psalm 94, David speaks of God as the refuge of the righteous. This psalm contains much instruction and wisdom for us today. I will not quote all of it here, but I encourage you to read it, thinking about how David's words apply to our situation today. In verse 20, David asks, **"Shall the throne of iniquity, which devises evil by law, Have fellowship with you?"** The obvious answer is no. God is faithful to protect and preserve us, and he will deal with those who are following after unrighteousness.

We should follow the admonition of Jesus Christ in Luke 11:35-36 and make sure that our whole body is full of light and not darkness. This applies to us individually in our own lives; we should be becoming perfect as our Father in heaven is perfect (Matthew 5:48). Also, it has a larger application: we should be striving to keep the body of Christ full of light and not darkness. Our fellowship should glorify the name of God.

We are told in several places to rejoice when we are persecuted for adhering to God's way of life. Jesus said we are blessed when men hate us and exclude us and call us evil (Luke 6:22). Peter says that we are blessed when we are reproached for the name of Christ (1 Peter 4:14). If we suffer with Christ, we will be glorified together (Romans 8:17). We are told in Philippians that it has been **"granted on behalf of Christ, not only to believe in Him, but also to suffer for his sake."** (1:29) " All who desire to live godly in Christ Jesus will suffer persecution." (2 Timothy 3:12) 1 Peter 3:14-15 says, **"But even if you should suffer for righteousness"**

sake, you are blessed. 'And do not be afraid of their threats, nor be troubled.' But sanctify the Lord God in your hearts, and always be ready to give a defense to everyone who asks you a reason for the hope that is in you, with meekness and fear."

## IN CONCLUSION:

Paul tells us in Acts 20:30 that false teachers would rise up from among us, "speaking perverse things, to draw away the disciples after themselves." Warnings such as this are spread throughout the New Testament. Paul spoke at some length regarding our responsibility as a church, as the body of Christ, when false teachers and deceivers try to lead us astray. Other New Testament writers also spoke about what we are to do. The instructions given in the Holy Bible regarding what we are to do when faced with false teachers and brothers who are walking astray tell us to avoid them and to not associate with them. By fellowshiping with these individuals, the name of God is tarnished. There is one faith, one baptism, one body, and it is not divided. There is a unity, a harmony, of the faith, and we are to maintain it. We are not to be counted among those who are not walking after the truth which has been delivered to us. It seems quite clear what our responsibility is when the situation arises where false teachers are among us and when brothers walk astray: we are to avoid them, have no fellowship with them, be separate from them, maintaining the unity of the faith. God's house, his church, cannot be divided against itself; it will not stand if it is. God is not the author of confusion. We are to avoid those who cause divisions and teach false doctrines. This much is clear. We must exercise spiritual discernment in order to determine if such actions are appropriate in the present time. Are individuals walking astray and teaching false doctrines as the word of God, bringing shame upon the name of Christ? We are to note those who are walking disorderly, correct them, and be separate from them. That is our responsibility in this matter. We are not to invite such a person into our house or even greet him/her (2 John 10). We must maintain the unity of the faith that was once given to the saints and which was handed down faithfully into the early part of the fourth century until it was eradicated by the paganism of Rome.

God gives us encouragement in his holy word: "Because you have kept My command to persevere, I also will keep you from the hour of trial which shall come upon the whole world, to test those who dwell on the earth. Behold, I come quickly! Hold fast what you have, that no one may take your crown." (Revelation 3:10-11) "The God of peace will crush Satan under your feet shortly. The grace of our Lord Jesus Christ be with you." (Romans 16:20) "God is faithful, by whom you were called into the fellowship of His Son, Jesus Christ our Lord." (1 Corinthians 1:9) "And we know that all things work together for good to those who love God, to those who are the called according to His purpose." (Romans 8:28)



## WHAT..YOU MEAN THE LAWS OF NOAH ARE IN MY CHRISTIAN BIBLE AND I DIDN'T KNOW IT?

The code of Divine Law which we now know as the Seven Commandments of the Children of Noah has been with mankind since the creation of the first man, Adam. The very reason that God created man last of all the creations was symbolic of man's choice in the world.

When he is fulfilling God's will, man sits atop everything that was created before him, truly the crown of creation. It has been said that "when man fails in disobedience to God, he is last and lowlier than all the creatures, lower even than the mosquito who consumes throughout its life, but never eliminates waste, the symbol of ultimate selfishness. Even the lowly mosquito follows God's will. Man alone has the option to transgress it."

## WHERE DO WE FIND THE LAWS OF NOAH IN OUR BIBLES?

When God charged Adam, "And the Lord God commanded Adam, saying: Of every tree in the garden you may surely eat. But from the tree of the knowledge of good and evil you may not eat of it, for on the day that you eat of it you shall surely die" (Genesis 2:16,17). This single commandment contained the source of the Seven Noahide Commandments.

And more, Adam was charged by God with the responsibility to teach the laws to future generations. The verse states that God commanded Adam, "saying."

This word, "saying," is superfluous, and it is a principle of the Torah that there are no superfluous words, everything comes to teach us something.

In this case, the superfluous word, "saying," indicates the not only did God say it to Adam, but He meant for Adam to say it as well.

It is a principle in Biblical analysis that when a verse states, "And the Lord spoke to Moses, saying..." it means that God taught Moses something and that He expected him to teach it to the Jewish people, or, as in the case of the Seven Commandments of the Children of Noah, to all of mankind.

And so, Adam taught his children the Seven Universal Laws: Not to worship idols, not to curse God, not to kill, not to steal, not to engage in sexual immorality, not to eat the limb of a living animal, and to establish courts of law to enforce these laws. And so mankind developed.

The clear proof that the descendants of Adam knew these laws and were expected to obey them by the Divine Judge and Father, was that 1557 years later, He brought the Great Flood as a punishment for mankind's failure in keeping these commandments. "And God saw the earth and, behold, it was corrupted, because all flesh had corrupted its way on the earth." (Genesis 6:12)



The classic Biblical commentary of Rashi teaches that the corruption was sexual immorality and idol worship. And in the next verse, "And God said to Noah, the end of all flesh has come before Me, because the earth is filled with wickedness," Rashi comments concerning the phrase, "the earth is filled with wickedness," that it was theft. **So for (1) sexual immorality, (2) idol worship, and (3) theft, three of the seven commandments that Adam was expected to teach his children, and mankind was expected to obey, the Creator of all destroyed all, except for the remnant which included Noah, his wife, three sons and their wives.**

**Answer for yourself:** You probably are saying to yourself, "so what is the problem....I am a good Christian...I don't rob from anyone, I don't practice idolatry, and I am not an adulterer"?

Dear saint of God, I am not writing and publishing these articles for my health. What I have discovered of which most traditional Christians are not aware, is that we as believing Gentile Christians in the vast majority of Christian Churches in this land are guilty of the above sins and not aware of it. Having been taught incorrectly by the vast majority of the Dispensational Churches of our land, we have through replacement theology replaced the correct interpretation of the Bible which only can come through recognition of the Hebraic heritage from which it comes, with a general and allegorical interpretation which comes through superficial reading of the text. What I desire to show you is that through the manner of tithing practiced by the vast majority of Christendom, we are literally robbing God by tithing to our churches for they are using the funds in areas not allowed by God in the Bible. Such is robbery of God and His people even if you don't know it. Also, we are guilty of practicing idolatry without even knowing we are when we substitute heathen and pagan days of worship in place of those God commanded be observed forever by both Jew and Gentile. Lastly, such a false worship is outright spiritual adultery and spiritual immorality. Thus we stand guilty before God of the same sins that the people of the flood were guilty for transgressing, and we did it all the more "in church!"

**Answer for yourself:** Since you probably know very little about the Laws of Noah, don't you think that you should become informed since you will have to give an account of your obedience to them to God, and not your church, when you die?

**Answer for yourself:** Would it matter more to you if your were to find out that James, the Lord's brother and head of the Jerusalem church, says in Acts 15 that obedience to the Laws of Noah are

"necessary" for Gentile believers to be a part of Jesus' church?

**Answer for yourself:** Are you aware that just because your church has not taught them to you does not mean that they don't exist, and that God expects you to know and obey them?

It is with this understanding that Bet Emet Ministries endeavors to teach the truths of God's Word, even if they are not popular, for when we die we will wish we had known of them, because such shame is going to fall on the vast majority of Christians at the Judgment Seat because they live their lives devoid of personal in-depth study of the Bible, trusting as I once did my preacher to tell me all that I needed to know.

**Answer for yourself:** Guess what? I found out when I began to study that he knew very little more than I did when I first began to crack the books.

Back to the instruction which will do us well to understand and follow. When the flood waters settled and the earth had been wiped clean of its taint, we no longer had to fall back on Adam as the father of all mankind.

Now, mankind had a new father, Noah. And unlike Adam, who failed to fulfill God's commandments, Noah was "a righteous man, pious in his generation, and Noah walked with God." (Genesis 6:9).

And so, with a new world and a fresh start at building it in sanctity, **God reaffirmed the original seven commandments that He had taught Adam.** God blessed Noah and his sons and their wives and promised him that He would never again destroy the world as He had done, sealing the promise for all time by striking a



covenant with Noah as mankind's father. **"And God said, 'this is the sign of the covenant that I am placing between me and your children and between all the living souls that are with you for all generations.'"** My bow I am placing in the cloud and it shall be for a sign of the covenant between Me and the earth.'" (Genesis 9:12,13).

**Answer for yourself:** How long is "all generations"? Would that apply today?

**Answer for yourself:** The next time you see a rainbow, do you think that God is reminding us of His covenant with all mankind (remember that covenant contains commandments we must obey as well)?

The sign of the covenant was the rainbow and it would serve as a permanent symbol of Divine Benevolence. It was the first time the rainbow had ever been seen in the world, although it had been created and readied for this moment at twilight after the sixth day of creation, between the time Adam transgressed and the Sabbath, when God rested from all He had made. (Chapters of the Fathers 5:6)

**The rainbow with its seven colors (7 colors for 7 Laws in the Noah Covenant) reflected the beauty and divinity of the Seven Commandments of the Children of Noah.**

When God created Adam and placed him in the Garden of Eden, this was to be the prime dwelling place of the Divine Presence. But when Adam transgressed God's commandment, the Divine Presence withdrew and left the earth in favor of the first heaven.

Then with the sin of Cain and Abel, the Divine Presence withdrew from the first to the second heaven. Then Enosh evoked idolatrous gods and the Divine Presence went from the second to the third heaven. And from there it rose from the third to the fourth because of the generation of the Flood.

Although Noah was righteous enough to be spared destruction and be designated the second father of mankind, he lacked the power to effect a true rectification of Adam's sin, necessary to draw the Divine Presence back to its desired residence on earth even though he tried to achieve it. We learn that one of the first acts he engaged in upon leaving the Ark was to plant a vineyard.

Most Biblical commentaries are highly critical of this action.

After all, mankind had just been destroyed. To plant a vineyard in order to grow grapes and make wine seems totally inappropriate under the circumstances. But there are those who say that Noah was attempting to rectify the sin of Adam.

The Talmud states that in one opinion, the fruit of the tree of knowledge was the grape. What Adam had done was drink wine in a profane manner. It had been God's intention that Adam would wait until the Sabbath, which was to come in just a few hours (created on the six day..our "Sunday" being the first day..thus created on Friday), and then the fruit of the tree, the grape, would be used to sanctify the Sabbath (Saturday) and bear witness to the fact that God had created the world in six days and rested on the seventh. It is argued that Noah knew this deeper meaning of Adam's transgression and by planting a vineyard and using the wine for holy purposes, he could achieve the complete rectification of the sin. But Noah failed. He became intoxicated, and discovered naked by his youngest son Ham, who shamed him by calling Noah's other two sons, Shem and Japheth to see their father's drunken nakedness.

Rashi comments on this verse (Genesis 9:22) that Ham either castrated his father or had homosexual relations with him or both. Shem and Japheth respectfully covered their father with a garment, but the damage had been done. Noah awoke and cursed Ham and his descendants and the Divine Presence looked down in pity, now from the fifth heaven.

The Seven Commandments of the Children of Noah remained, as before the Flood, unheeded by all but a few, notably Shem and his grandson Eber, who **established Houses of Study for the purpose of understanding and fulfilling the Noahide Laws.**

Then came the generation of the Tower of Babel. This was a generation of brilliant scientists. Not only did they learn to master many of the world's natural forces, such as controlling the weather, but they reasoned in their scientific wisdom that the earth had no Master, or, at least if it had a Master, that they were His equal, and they built a tower to the heavens to challenged the authority of God.

They scientifically concluded that, since the Flood of Noah occurred in the year 1557 after creation, this meant that every 1557 years, the heavens would shake, the depths would open, and the rains would come to destroy the earth.

And the Bible teaches, "And God descended to look at the city and the tower that the children of men had built." (Genesis 11:5) This was already from the sixth heaven.

God took measures to stop his errant children by confounding their language and scattering them to distant lands.

Originally, all of mankind spoke one language, the language of Scripture, Hebrew, the twenty-two letters of the Hebrew alef-bayt being the very instruments of creation. But now mankind had lost this merit, communicating in the seventy languages of the world.

Then King Nimrod arose with a wickedness that was virtually without precedent. He proclaimed himself god of all the earth and commanded all his subjects to worship him as the actual deity. Those who refused, he killed.

Nimrod was called "a mighty hunter before the Lord." (Genesis 10:9) Rashi comments on the words, "a mighty hunter," because he captured the minds of men with his mouth and led them astray to rebel against God. "Before the Lord," in that he intentionally provoked Him in His presence.

**Answer for yourself:** Is it possible that your mind could be led astray to rebel against God and you be not aware that your are because you lack such information that I am trying to share with you concerning proper Biblical giving that follows the patterns established by God and not by ambitious pastors and denominations?

**Answer for yourself:** Is it possible that your mind is captured by preaching that sounds good, but when compared with the language of the Bible, Biblical history and culture, as well as the context from which the teaching originates, could have led you astray from the will of God for you and your life, thereby causing you to unconsciously rebel against God and be not aware that your are because you lack such information that I am trying to share with you?

Nimrod, unlike any man who had lived before him, acted wickedly in order to defy God. He knew his Master and rebelled out of spite against Him.

And God withdrew His Divine Presence to the seventh and highest heaven.

With God's revealed Presence removed to the highest heaven, mankind dwelt in a world of moral and spiritual darkness.

Then finally, there arose a righteous man whose deeds began to draw the revealed Presence back to earth. Abraham stood alone against the world by clinging to the Creator and doing His will. He challenged Nimrod's idolatry with his belief in the One God (not 3), and eventually vanquished Nimrod completely, bringing mankind to the recognition of the true Deity and His way in the world.

In Abraham's merit, the Divine Presence descended from the seventh heaven to the sixth heaven. Because of Abraham's son, Isaac, the Divine Presence descended from the sixth to the fifth heaven, then from the fifth to the fourth with Isaac's son, Jacob.

Jacob's spiritual might was awesome. He wrestled with an Angel of God and defeated him. Through Jacob and

his children, twelve sons and one daughter, a new and distinct people on earth would emerge. The Children of Israel were called after their father Jacob, who had been blessed by God and had been given the new name of Israel.

"Your name shall no more be called Jacob, but Israel shall be your name, and He called his name, Israel." (Genesis 35:10) And Rashi comments about this that the name Jacob implies one who comes with stealth and guile, but Israel denotes a prince and a ruler.

With the Children of Israel, a people of God had come into the world. Abraham, Isaac, and Israel were each mighty prophets and knew that their descendants would go down to Egypt in exile and would then be redeemed by God and given His Divine Law on Mount Sinai.

## ABRAHAM OBEYED THE LAWS OF NOAH

The Patriarchs fulfilled the Seven Commandments of the Children of Noah, and through their gift of prophecy saw in the Spirit what the later Sinai Revelation would bring, and obeyed those laws as well (the Mosaic Laws which were not given yet), even though not commanded concerning them.

**Answer for yourself:** Does Abraham follow a principle that will be taught by Isaiah in Isa. 56...namely living a life doing what is required as the fruit of his faith, and over and above that, "choosing those things that please God"? He sure does.

We too often hear only part of the message in our churches. We all can quote Paul for he quotes Habbakuk in referring to Abraham..."the just shall live by faith." Thus we all are told to just "have faith" in Jesus and you are right with God. Yet what you are not told is that when God had blessed Isaac,

*it was "because Abraham listened to My voice, and kept My charge, My commandments, My statutes, and My laws" (Genesis 26:5).*

**Answer for yourself:** Then if we are in error in our giving of our tithes and offerings, and in error in that we are celebrating, sanctifying, and observing church holidays that are in reality pagan worship days to which the Catholic church added Jesus' name, then have we really listened to God's voice at all or just our preachers?

**Answer for yourself:** Then if we are in error in our giving of our tithes and offerings, and in error in that we are celebrating, sanctifying, and observing church holidays that are in reality pagan worship days to which the Catholic church added Jesus' name, then have we really kept God's charge and His commandments or man's?

**Answer for yourself:** Then if we are in error in our giving of our tithes and offerings, and in error in that we are celebrating, sanctifying, and observing church holidays that are in reality pagan worship days to which the Catholic church added Jesus' name, then have we really kept God's statutes and His laws, or have our religious leaders, who like most in the pews, have failed to study in-depth to discern the truths, and mistakenly go into themselves and lead others into error and sin?

Rashi comments that "charge" refers to the admonitions of the Torah which had not yet been commanded, including Rabbinical prohibitions regarding the Sabbath, whereas "commandments" refers to matters such as robbery and bloodshed (two of the Seven Noahide Commandments).

In fact, there were times when a conflict over the two codes of law arose. The initial strife between Joseph and his brothers had to do with the difference between the Mosaic precept of keeping kosher and the Noahide commandment forbidding eating the limb of a living animal.

Mosaic Law permits eating the meat of an animal which has been ritually slaughtered, even at such time as the animal still exhibits movement in its limbs. Noahide Law does not require ritual slaughtering, but forbids eating

**an animal's meat until even the slightest trace of movement has stopped.**

**The brothers had a heated discussion about the subject and the sons of Leah argued that they, by following the Mosaic precept, were exempt from the Noahide prohibition, and to prove the point, they slaughtered an animal according to the Mosaic precept, and ate of its meat before the animal's limbs had stopped twitching.**

**Joseph felt that they had erred in their judgement and told the matter to their father. Joseph's brothers sold him into slavery, but he had God with him and rose to become second in command in Egypt, a veritable king alongside the Pharaoh.**

**By the time he had forgiven his brothers their wickedness, the Divine Presence had descended from the fourth to the third heaven.**

**Before the Children of Israel settled in the land of Egypt, their brother, Judah, had preceded them and had established a school in Goshen for the study of God's Law, both of the Seven Commandments which they were obliged to observe and of the Laws of the Torah, which they received as a heritage from Abraham, Isaac, and Israel.**

**Even during the long and bitter period of Egyptian slavery, the tribe of Levi remained in the House of Study, exempt from the harsh servitude, in order that the Divine Law would be remembered and understood and fulfilled.**

**And God's Presence descended from the third to the second heaven.**

**When Pharaoh decreed against the male infants born to the Children of Israel, Amram, the leader of the generation and a descendant of Levi, divorced his wife, Jochebed. His idea was to stop bringing Israelite infants into the world in order to prevent their murder.**

**Amram, as leader, knew that his action would be emulated by his people, which is precisely what happened. But his daughter, Miriam, told her father that Pharaoh had only decreed against the males, but that he had decreed against all the infants, male and female, by not bringing any into the world.**

**Amram and Jochebed re-married and the child, Moses, was born. And the Divine Presence descended from the second to the first heaven.**

**Moses was the most humble man who ever lived. His humility was so complete that he considered himself as nothing at all. Whatever he achieved, he saw as coming solely because of God.**

**He felt that if God had bestowed another man with as many talents as he, the other man would surely have achieved more with them. It was this self-nullification that stood him in direct contrast to Pharaoh, who claimed to be a deity as Nimrod had.**

**When God redeemed the Children of Israel and decimated the idolatry of the Egyptians, it was for the purpose of His Revelation at Sinai and the Giving of the Torah.**

**Fifty days after the Children of Israel had left Egypt, Moses ascended Mount Sinai and in full view of 600,000 Jewish men and approximately a total of 3,000,000 women and children, the Lord God of Israel spread the heavens out like a pavement of sapphire atop the mountain and descended to earth from His heavenly abode.**

***God had departed from the Garden of Eden and now had returned on Mount Sinai with the Giving of the Torah.***

**It was a Divine Revelation of proportions that the human mind cannot even begin to comprehend. All the blind and the lame and the deaf were miraculously healed. All the righteous souls who would ever be born into this**

world were called forth by the Lord God to witness His Divine Presence. This was the seal of God, His truth.

With the Giving of the Torah, the God of Israel chose the descendants of Abraham, Isaac, and Jacob as His Chosen People, commanding them to fulfill the 613 precepts of the Torah. He also commanded the righteous of the other nations (Gentile believers like you and me) of the world to keep the Seven Commandments of the Children of Noah and commanded Moses and his people teach them how.

## NOT A NEW COVENANT...BUT A RENEWED COVENANT

It was both the establishment of a new covenant and the strengthening of the old one.

Both the Mosaic and the Noahide laws were inextricably bound together, and are today. The Children of Noah, the righteous Gentiles (those Egyptians who left idolatry to follow Moses as a mixed-multitude), were obligated to fulfill the Seven Commandments because they were given on Mount Sinai, not because they were given to Noah. And the Children of Israel were commanded to teach the righteous Gentiles the Seven Commandments. Thus James can only do one thing in Acts 15 as the head of the Church of Jesus Christ in Jerusalem. He must see to it that Gentiles coming into the faith of Jesus be taught the Laws of Noah as they were reiterated at Sinai, and this would be easy "as Moses in preached in every city every Sabbath."

**Answer for yourself:** Dear brother and sister in Christ, why have you not heard of these Laws which are "necessary," Laws which if understood and obeyed would have prevented you from sinning by being led astray by organized religion into giving your alms and offerings to Preachers and their private agendas instead of the widows, orphans, the sick, the lame, the blind, the crippled; and worshipping in an abominable way when you sanctify pagan holidays instead of God's Holy Days?

When Moses ascended Mount Sinai to meet God, earth and heaven came together in a unique way. God took of His holiness and brought it to earth. For the first time in creation, physical objects could be infused with actual holiness.

The year was 2448 since the creation.

The Torah scroll and other writings, the sacrifices and other articles of use in the Tabernacle and later in the Temple service, had the Children of Israel become holy unto the Lord, meaning separate and distinct from the rest of creation with a sanctity uniquely reserved for the service of God.

During the periods when the Jewish people lived in the Holy Land, their responsibility of teaching the Gentiles the Seven Commandments was generally fulfilled.

During the 410 years that the First Temple stood and the 420 of the Second Temple, Gentiles who wanted to dwell in the Land of Israel had to agree to fulfill the Noahide Laws, and had the right to enter the Holy Temple and offer sacrifices to God.

With respect to the nations of the world, this posed some thing of a problem. Influential as it was, particularly during the times of King Solomon, the Land of Israel was but one place on a rather large globe. And the observance of the Noahide Laws outside of the Land of Israel was rare.

Then, nearly two thousand years ago, God took a drastic step to remedy the situation. He destroyed His Holy Temple, the center of religious Jewish life, and exiled His people Israel to every corner of the planet, where they remain, for the most part, to this very day. As the Talmud states, "The Jewish people went into exile only in order to make converts, meaning to teach the nations faith in the One God through teaching them the Covenant of Noah and the Commandments within it."

The intention was for the Jewish people to proclaim the faith in the God of their fathers and to bring all the peoples of the world into the communion of Israel and God by teaching them the Seven Commandments of



Noah. But what the Jews found in the world outside their own land was a difficult situation. Mixed up with a myriad of foreign cultures, the Jew had a lifelong struggle to maintain his own traditions without being swallowed up by the cultures and traditions of the peoples around him, in fulfillment of the Biblical injunction, "Take heed to yourself that you inquire not after their gods, saying: How used these nations to serve their gods? Even so, I will do likewise." (Deut. 12:30)

Moreover, the Jew found that people were distrustful of him and hostile, and were far too busy trying to convert him to their religions to have any time to listen what he might have to say about the subject.

## WHY THE JEWS STOPPED OUTREACHING TO GENTILES

Two factors in recent times have caused a change in the situation whereby the Covenant and the Laws of Noah are not being taught to Gentiles today. The first is that the spiritual deterioration of mankind has reached a desperate stage. Half the world follows an official doctrine of atheism by believing in more than one God (which Jews consider the cruelest and most extreme form of idolatry) and much of the rest of the world is sunken into immorality and crime. Second, there exists a spirit of ecumenism, largely due to radio and television and the information explosion, in which Judaism's view concerning the non-Jew's relationship to God no longer meets with irrational responses.

The third is that God has waited long enough, as it says, "And it shall happen, that whoso will not come up out of the families of the earth unto Jerusalem to bow down before the King, the Lord of Hosts even upon these there shall be no rain." (Zach. 14:17)

It all depends on us, which includes you. And so, other articles dealing with the Seven Laws of the Children of Noah has been prepared. They are not meant to serve as a document of legal or spiritual authority, but as a means by one may become familiar with the subject.

We hope and pray that the God of Abraham, Isaac, and Jacob will forgive our many sins of ignorance when meaning not to, and that His Spirit will become an instrument for helping all Christians everywhere contend for the faith once given to the saints (Jude 1:3). If you can study with an open mind, comparing what you have been taught to accept by faith without any critical evidence or facts, with what we at Bet Emet will reveal to you for your personal study to verify what we say is true, then you no longer will scatter, but help gather others to these truths by bringing all of mankind closer to their Father in Heaven.

## THE NOAHIDES AND MESSIAH

"Moshiach signifies the separation of the good from the evil. This is why he will come "only in a generation which is altogether meritorious or altogether sinful," i.e., at a time in which there will be no mixture of good and evil. So as long as Moshiach has not come [for the Christian thus understanding for the second time], there is a mixture of good and evil in all the worlds: there is no good without evil and no evil without good." -Rabbi Shneur Zalman

Contrary to what others might think, the idea of Messiah is not foreign to the Sons of Noah (B'nei Noach). Considering that a majority of B'nei Noach have emerged from the lies of apostate Gentile Christianity since studying their faith for themselves, it is quite certain that the idea of a messiah, or savior, was central in the belief system of the Covenant of Noah. Today, with so many different splinter groups adhering to the Covenant of Noah, not all today unfortunately recognize this fact.

**Answer for yourself:** Is it possible for those of us who have emerged from anti-Judaic and anti-Semitic teachings of Gentile Christianity to reconcile their formerly-believed Christian concept of Messiah with the Jewish concept, which predated Christianity by several centuries? Yes, read on please.

Even within the B'nei Noach movement we find individuals who still struggle to keep their belief in Jesus intact.

Instead of believing in the Gentiles' Jesus, they now believe in a Jewish Jesus - and they now call him Yeshua HaMoshiach (Yeshua the Messiah). They strip away the Christian's anglo-saxon garments of Jesus and redress him in a more ethnic Jewish costume (including a Jewish-Ebionite Christology instead of a Gentile Christology). Now Yeshua is introduced as an Orthodox rabbi, complete with tzitzits, tallit, and tefillin. And by doing this to Jesus, they believe they have rectified the Church's whitewashing of a Jewish Yeshua into a figure called Jesus, and that they have restored the truth to the world. To this I fully concur!

Where most Christians fail to understand is that the “real” Jesus is the “Christ of History” and not the “Christ of Christian Faith.” Most Christians have not bothered to ask, "Who is the messiah that the Jews have been looking for?" In their efforts to be “Christlike”, they have neglected to study Moshiach from the purely Jewish viewpoint. Too often, even without knowing, we conform this Jewish Rabbi to our own Gentile concepts because of our environment. We, in fact, have long forgotten that the idea of Moshiach is an original Jewish concept. We have failed to understand that only the remnant of Torah-observant Jews can make clear to us who Moshiach is, what his responsibilities are, where he will ascend the throne of kingship, why he will be crowned King Moshiach, and how all of this will come to pass.

Although the concept of Messiah has always been a part of Judaism, as Christians who recognize these truths, we find greater definition of who the Messiah is, and what the Messianic era is, from the hasidim who are part of the Chabad Lubavitch than those ideas proposed from an Anti-Semitic Gentile establishment called the “church” today. Rebbe Menachem Schneerson stressed to the hasidim that we are the generation who will witness the Ultimate Redemption and the coming of Messiah. Examining the Messiah according to Hasidic (Chassidic) thought is a robust challenge, and a storehouse of information is available on the Internet and the World Wide Web. Much, much more can be said regarding Moshiach than what we at Bet Emet could ever hope to accomplish through numerous newsletters. Therefore, I recommend that you select certain books to study in order to examine the concept of Messiah from a Jewish perspective and gain a greater understanding of the Hasidic concept of Moshiach.

One of the books that I have in my library which I would recommend is an outstanding book by Rabbi Shmuel Boteach, entitled The Wolf Shall Lie With the Lamb: The Messiah in Hasidic Thought.

Lastly, this is my last word on the matter. One can be a Christian who believes in God and His Son Yeshua, the Messiah, and still recognize the Covenant made with Noah as well as the Laws of Noah as seen in Acts 15. Because one accepts these truths concerning the existence of the Covenant of Noah does not automatically preclude one from believing in Jesus as Messiah ben Joseph or Messiah ben David. Contrary to the wide brush strokes painted of those who recognize the Laws of Noah by those poorly informed, there are many who adhere to the Covenant of Noah as the “hello” experience with God, and yet make this distinction about Messiah Yeshua. We at Bet Emet regret the short-sightedness of those who fail to grasp this fact when reading our articles or corresponding with us on the Internet, thereby failing to grasp the many truths long hidden which are restored in our many articles. Let us all study to show ourselves approved, thus assuring that we will not stand ashamed before God in the world to come because we have failed to receive and understand such “necessary” truths as James said in Acts 15. Much love in Messiah Yeshua. May His revealed Presence soon dwell among us on earth as well in heaven as we welcome His Messiah. May we all be ready. Amen, Selah.



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## THE PROBLEM OF JUDAIZING...BUT IS IT REALLY A PROBLEM...OR THE EXAMPLE?

Whenever people have attempted to restore the Jewish or Hebraic root of their faith, the cry of *Judaizing* is heard. The non-Jewish believers who have a heart felt and sincere call to return to the Jewishness of Yeshua [Jesus] should not be intimidated by Gentile Christians or traditional Jews who reject the notion that such a return is impossible. The authority for such a return to Hebrew centered faith is found in both the Tanakh and the New Testament documents. Gentiles who have come to believe in the God of Israel through faith through the ministry of Yeshua's disciples have been, by God, grafted into Israel, made partakers of the commonwealth of Israel, made heirs to the promises of the covenants, and sharers in the rich heritage and tradition of the Jewish people. Believers should be free to identify with Yeshua and celebrate their Olive Tree connection!

### JUDAIZING THE BIBLICAL TEXT

The Biblical text has little to say about Judaizing. The only reference in the Tanakh [Old Testament] is found in Esther 8:17. Here the Hebrew verb, *yahad* is used of those Gentiles in Persia who adopted the Jewish way of life out of fear of Esther's decree which allowed the Jews to avenge themselves on their enemies (Esther 8:13). The Septuagint (Hebrew translation of the Old Testament into Greek) uses the Greek word *Ioudaizo* and adds to the verse that the Gentiles were circumcised and actually converted to Judaism. In the New Testament *Ioudaizo* is usually translated to live as the Jews and actually occurs only in Galatians 2:14. Here Sha'ul [Paul] opposed Judaizing only when it had the potential of distorting the Biblical and Hebraic view of salvation by God's grace (Galatians 2:21). Although the ritual and ceremonial aspects of Torah are not binding on Gentile believers for salvation, it is questionable that Gentiles can ever understand their faith and calling without the observation of them.

### THE JEWISH HERITAGE OF THE GENTILE CHURCH

It is one thing for a Gentile to feel he is bound by *halachah* (to obey the commandments of the Bible concerning Festivals and Sabbath and other rituals, ceremonies and customs of the Jewish people because he is already "saved"), and another thing, for one to feel compelled as a necessary part of one's Christian experience, to observe Sabbath, eat kosher foods and participate in the Biblical Festivals in order "to be saved." However, the Jewish Messianic Community in Acts 15 NEVER imposed these Jewish practices on Gentiles as an obligation "FOR" Gentile salvation, but be not mistaken dear reader, the obligations to keep the festivals, customs, ordinances, holy days, and Sabbaths were definitely imposed by James, the Lord's brother and head-Pastor of Jesus' church as 'necessary' for Gentiles since they are becoming "saved." It is here we encounter James teaching us that adherence to the Laws of Noah (Noah Covenant with all Gentile mankind) is yet binding upon the Gentile who turns from idols to the God of Israel. James knew what few Christians seem to know today; namely that if you are grafted into Israel then you will look

like Israel. The Isa. 56 passages teaches us that non-Jews can go beyond the minimum and choose those things that please God and choose His Sabbaths. In this statement we see the binding together of the two olive branches: one Jewish and one Gentile. But not mistaken that the Jews are supposed to keep Gentile pagan holy days and holiday. The opposite is the case; after coming to the God of Israel the non-Jews were to be one with the Jewish people and observe with them God's appointed times and holy days as this pleases the L-rd. Besides that the Old Testament can shown on many occasions the non-Jews who came to the knowledge of God keeping the sabbaths and holy days and festivals of YHWH. Before we can continue, we must have a thorough understanding of the Laws of Noah as they pertain to the Gentile believer in Yeshua today in the Christian church.

## THE SEVEN LAWS (MITZVOT) OF THE SONS OF NOAH

It is quite clear from the Bible that God has ordained a separate and unique covenant with all mankind as He has made a special and unique covenant with the Jewish people. The covenant that God has made with all Gentile nations is not to be found in the perverted misinterpretations of a Gentile Church which has rejected the teachings of the original church of Yeshua (a totally Jewish institution for it's first seventeen years and which continued in Jewish faith until 325 C.E.). It is this "Jewish church" which was built upon the foundation of the Apostles and Prophets which has become tragically today a church built upon Roman Catholicism, Reformation theology, and upon the Charismatic Gentile misinterpretations of Hebraic Scriptures. Such fallacy that believes that a "New" covenant was given to replace an "Old" covenant is a total perversion of Yeshua's own words as recorded for us in Matt. 5:17ff: *"Think not that I am come to destroy the Law, or the prophets: I am not come to destroy, but to fulfill."* Remember, this is in the "red" of your Bibles. "New," as understood in "New Covenant," refers to a "RE-NEWED" prior covenant, not to a replacement of a prior covenant or a substitute for a previous covenant. To interpret any differently is a perversion of the Biblical text and creates new religion, and Jesus warns us that he has not come to destroy the Torah (Law), also known as the Old Covenant. These are such unfortunate terms that were chosen to express such a wonderful concept from God, but we have totally misunderstood the dynamics involved in the ministry of Yeshua.

What so many Gentiles fail to understand is that God's covenant with mankind started with Adam (himself a Gentile and not a Jew) in the Garden of Eden. According to Jewish tradition and Oral Law (called "Mishnah" and dating back prior to Moses), God had given to Adam, and later to Noah after the flood, certain basic laws of universal morality which were to be observed by all of Adam's (and later, Noah's) descendants.

These universal laws came to be known as the laws of the Benei Noah (i.e. children of Noah, since after the flood we are all Noah's children). Jews have, for the most part, never sought to covert Gentiles to Judaism, for there were never was a need to. Gentiles have their own covenant and path to God by faith in God and resultant obedience and observance of the commandments that God gave them. This was and still is the message of Yeshua in our Bibles. We should re-read our own Bibles and look for the "verbs" in Yeshua's discourses, and listen to what he tells and commands to be done, and quit listening to our 1500 different denominations tell us to do anything that is opposite to or in violation to what Yeshua says in the New Testament Scriptures.

This knowledge is nothing new. Even the original Christians knew this! It is we, the contemporary church of today, who have forgotten what the original Church of Jesus both believed and practiced for salvation. When I say "original" church I mean those Jews and Gentiles of the first two-three centuries, who came to faith in Yeshua (Jesus) as the Messiah of Second Temple Judaism and adopted and adhered to his message. The church of Yeshua (Jesus), as it exists today, as well as during it's long history, has, for the most part, rejected anything Jewish in nature. Thus, little study was done in Hebrew or very little effort expended to understand the Scriptures from a Hebraic perspective, both Old Testament and New Testament. We have forgotten that Yeshua (Jesus) is a Jew and he spoke Hebrew and taught

from a Jewish perspective. The fact that Jesus is a Jew seemed to have little bearing on his message to us today. How unfortunate for the church today because they have failed "to let Yeshua's mind be in them..which is a Jewish mind". This has been for well over 1700 years a tragic mistake, for which we still suffer the consequences today by observing a replacement faith and religion which has little in common with the faith of Jesus. We follow Paul and his "unique" gospel more than the true gospel as taught by Yeshua/Jesus.

## **JAMES-THE LEADER OF THE MESSIANIC COMMUNITY-JESUS' CHURCH WHICH HE WAS TO BUILD**

James, the leader of the Yeshua Messianic Movement within Judaism at that time was asked regarding Gentiles who were listening to their "gospel", if these Gentiles who were accepting the message of Yeshua and his invitation had to convert to Judaism in order to be accepted as grafted into Israel. James rightly said to them (Acts 15) that all these Gentiles had to do was certain "essentials", and he proceeds to list a basic form of the laws of Benei Noah. Please notice also that James also says these "necessary things" also seemed good to the Holy Spirit as well (Acts 15:28)!

**Answer for yourself:** Did you catch that? The Laws of Noah seemed good to the head of the Messianic church as well as to the Holy Spirit as the answer as to how Gentiles were to become a part of believing Israel! Thus they were grafted into Israel and Paul would refer to this very thing later in the New Testament Scriptures.

An important fact we must understand is that "Christianity" at that time, while a "Messianic sect" within Judaism, and not apart from it, had not yet turned idolatrous as it has today. The Yeshua Messianic Movement, as it evolved and changed over the centuries under Gentile influence, began to claim that "it only" was the "true Israel". This new message ("another gospel" as was warned by Paul and as preached today), found its strength in Roman Catholicism and in the Reformation Protestant church. Such damnable doctrines surfaced as we confront today such as that pernicious error which teaches that the "church" is the "New Israel", and as "the church" has replaced natural Israel in the plan of God. This is blasphemous!

The message of such churches is the "inclusion of the Gentiles" into a "new" covenant with God, as if they did not possess one already. In ignorance, the Gentile Christian church has for centuries wanted to avoid any knowledge of the "Benei Noah" (sons of Noah) covenant that God has had with the Gentiles for thousands of years, even before there was a Jewish people. Such an ancient covenant would abrogate the Christian position of having to reach out to the Gentiles, claiming they (the Gentile) had no other avenue to God or relationship with God outside of the New Testament.

Dear Christian, God's Word is God's Word, regardless of Christian misinterpretations. The Word of God must be our authority, whether Jew or Gentile. This Word of God is the Bible that Jesus used; the Hebrew Scriptures and not the book created by pagan Rome some 400 years later called the New Testament! As Christians, we have failed to adhere to this cardinal principle when it comes to interpretation of our Bibles, and unfortunately let our Church's denomination and its doctrine stand above the Bible that Jesus used as our authority. As Christians we seldom read or thoroughly understand and know the Hebrew Scriptures. Shame on us! We must learn to study to find out the truth about the words of our Bibles; the Bible that Yeshua/Jesus read and loved...the Jewish Bible!

The Christian Church, to this day, holds itself to be the "replacement" for the Jewish people and therefore, the definer of right and wrong for the Gentile (and the Jew). The last time I read Matt. 23 I believe that Jesus says that the Pharisees (of whom he is one) are to sit in Moses's seat and not Gentiles. In the Greek the word "set" refers to "inherit a kingdom" and ironically Yeshua had just pronounced that the "kingdom" and rulership for God over the people of Israel had been taken from the pro-Roman Sadducees of his day and given to the Pharisees who would be the only group to survive the destruction of the Temple in 70 C.E. Though this "replacement" nonsense is clearly exposed in the Bible for the falsehood that it is, many sincere Gentile



believers are still deceived into believing it. It is to these sincere Gentiles first that we at Bet Emet, as well as other similar ministries, as well as the Jewish community, have an obligation by Torah (law, instruction, teaching of God) Law to educate them in what God truly (and not falsely) said and demands of them.

## THE LAWS OF NOAH

The laws of the Benei Noah (sons of Noah), although originating with Adam, are conveniently recorded in the Talmud (Jewish commentary) and expounded upon in Maimonides's Mishneh Torah, the great codification of Jewish Law written in the 12th century. This is required learning for every Jew and needs to be for every Christian as well (those laws pertaining to him and his covenant with God). For as it is known, the children of Israel (Benei Yisrael) have the obligation to be a "nation of priests", this means to be teachers and educators. The children of Noah, Benei Noah (i.e. all Gentiles) have the obligation to learn these laws and practice them.

**Only in this way does a Gentile draw close to God and fulfill his/her spiritual purpose here in this world. Faith in God with incorrect responses and obedience to God's commandments does not please God!**

**Answer for yourself:** What level of spirituality can be achieved by the righteous children of Noah? To begin with, they are the ones who are called the "righteous Gentile." Of them, the prophet Elijah has said (Tana D'evi Eliyahu, Rabbah 9), **"Heaven and Earth will bare witness to me, be it a man or woman, Jew of Gentile...all can receive the Holy Spirit. It all depends upon one's actions."** For further elucidation on these commandments I recommend The path of the Righteous Gentile by Rabbi Haim Clorfene published by Targum Press (Feldheim) and The Seven Laws of Noah by Aaron Lichtenstein, published by Berman Books.

## MAIMONIDES...MISHNEH TORAH

Maimonides, in his epic work Mishneh Torah, in the Laws of Kings 9:1, teaches us concerning the Laws of Noah:

**"Six precepts were commanded to Adam:**

- ***1. The prohibition against worship of false gods.***
- ***2. The prohibition against cursing God***
- ***3. The prohibition against murder***
- ***4. The prohibition against forbidden sexual relations.***
- ***5. The prohibition against theft***
- ***6. The command to establish laws and courts of justice.***

**To Noah God added:**

- ***7. The prohibition against eating the flesh from a living animal.***

***Thus, there are seven Mitzvot" (commandments).***

Again quoting from the Law of Kings 8:10 he states: ***"Our teacher Moshe (Moses) was commanded by God to compel all the peoples of the earth to accept upon themselves the laws given to the descendants of Noah."***

Again quoting: ***"This obligation, to teach all the peoples of the earth about the Laws of Noah, is incumbent upon every individual in every era. The Jews must serve as "a light to the nations" (Isa.***

*42:6) teaching them (the Gentiles) the Seven Mitzvot (laws) and instructing them in proper behavior...Similarly, the Chatam Sofer (Choshen Mishpat, Responsum 85) writes that it is a mitzvah (commandment) to guide the Gentiles in the service of God."*

For whatever reason, teaching Gentiles the universal laws of the children of Noah has not been practiced in earnest since the days of the Second Temple. During the long exile of the Jewish people among the Christians and the Moslems, who both falsely claim to be the legitimate heir to the title "the chosen people of God", the Jews experienced extreme persecution from both Christians and Moslems for observing the truth of their own Torah. Even more so would the Jews have suffered persecution if the Jews had hounded the Gentiles and shared with them the truth of the Torah which was, in reality, the responsibility of the Jew. Now that HaShem (God), in His mercy has returned the Jewish people to their homeland, *we again find the Jewish people have the strength to take on the Gentiles and compel them to give up their idol worship religions and purge Christianity of its paganism. This might not sound like the most liberal of "live and let live" philosophies. But nowhere does Torah teach us to "live and let live". The Jewish people, as well as Gentile "God-fearers" (Acts 10) who have come to the truth concerning the faith once given to the saints, have an obligation to "shine the light" of HaShem's (God's) truth on error and deception. If this means we have to expose the falsehoods of the world's religions, then we are obligated to do so.* At no time more so than in this generation are there so many Gentiles who have left their former religions and are seeking the real truth. Where will they turn? We, both Jews and Gentile "God-fearers" who have come to the faith of Yeshua (Jesus), instead of a faith-in Jesus, have been given this opportunity in our day and time to fulfill our obligation as teachers and "priests", to teach other Gentiles the experiential truth of the one and only God! This we do in preparation of the coming of Mashiah (Messiah). One of the groups leading this great effort are the world-wide sh'li'him (disciples) of Lubavitch. I support and applaud their endeavors.

Isaiah 42:6 calls God's people to be a light to the nations (Gentiles). Today, the Gentiles are embedded in deceit and false teachings in the majority of the Christian churches of our land. We, who understand and practice the faith of Yeshua (Jesus), both Jews and "God-fearers", must be a light to the nations of the world and the Christian church. This applies particularly to the present age, where there is far greater communication between Jews and Gentiles than every before. Many Jews and Rabbis are taking advantage of this phenomenon. We, as repentant, teachable, and enlightened Christians and [followers of Jesus](#), must observe our obligation and engage other Gentiles, in heated debate if necessary. Halachah (proper interpretation of the Torah-the teaching of God) demands that we go on the offensive and compel the Gentiles to abandon their idolatry. This is not an option; this is Halachah! Rather than be influenced by these paganized Gentiles that comprise the majority of contemporary Christian churches of today, we must utilize our freedom of communication to convince the Gentiles to accept their Seven Mitzvot (categories of commandments).

## LET US LOOK AT THESE SEVEN MITZVOT

*"The Seven Mitzvot are by no means a narrow field of study. Rabbi Meiri (Sanhedrin 59A) states that most elements of the Torah are included within them (Are you not surprised?). For example, in order to observe the prohibition against the worship of false gods correctly, one must become aware of God's unity. Accordingly, a number of contemporary Sages have suggested the translation of certain basic Chassidic and Kabbalistic texts into English with the intent that they be studied by Gentiles."*

My own experience has taught me that when Christians are exposed to the true meanings of the words of our Bibles, as understood in their original language, original culture, and with a correct historical understanding, many quickly abandon their false beliefs and began to repent and "do" what the Bible really says and commands. It is a shame so few Christians study the Bible in the original languages today; the fruit of which is error, deception, false doctrine, idolatry, and the practice of robbery of God's people within the Churches that bear God's name no less!

# SEFER MITZVAH HASHEM: (BOOK OF THE COMMANDMENTS OF GOD):

It is forbidden for a Jew to cause a Gentile to violate one of the seven commandments of the children of Noah, because it is written, "You shall not place a stumbling block before the blind" (Lev. 19:14) therefore it is appropriate for all Israel to be aware of them. This is good advice to the Christian Church as well. Therefore I am writing down the seven laws of the children of Noah. All of them are to be found in Sanhedrin 56, and in the Mishneh Torah, Laws of Kings, chapters 9-10.

## Law #1:

The Gentile is warned not to practice idolatry. Maimonides clearly writes in the Laws of Idolatry, Chapter 9, Halachah 4 that **Trinitarian Christianity is idolatry**. This means that the Jews, as well as Monotheistic Christians (of whom there are too few!) have the obligation to go on the offense and (lovingly, if possible) guide the Christian population to recognize their hollow inheritance, the actual inception of this Gentile-Pagan idea into a Jewish faith, and the truths about the Council of Nicea where this idea gained acceptance in 325 C.E. in protests of the majority of "Christianity" at that time. It is time to come back to God in truth. In my personal opinion, I believe that most Christians have "their hearts in the right place," it is their heads that have been "tossed to and fro" by such false doctrines. We must not place a stumbling block before the blind and allow this to continue. We are commanded by Halachah to stand against such false teachings and reveal the truth to all nations.

## Law #2:

The Gentile is warned not to curse God. If this is violated, one is guilty. This is true whether one cursed God using His Name or one of the terms used to refer to Him. According to the Holy Zohar (III, 273A), "HaShem (God), Torah, and Israel are one." In my opinion, the one who cursed the Torah, either the Oral Torah (Oral Law) or the Written Torah (Written Law) violates this commandment. **Many a Gentile, violates this commandment, and is not even aware of his sin. While alleging love for God, the majority of Gentiles in the Christian churches of today express great contempt towards the Talmud and Judaism. We fail to realize that the Talmud is the embodiment of the Oral Torah (Oral Law), given at Mt. Sinai and often spoken of by Jesus in the New Testament. Being that HaShem (God) and His Torah are one, therefore the Gentile who curses or otherwise maligns the Talmud and the Jewish religion is guilty of violating this commandment, the same as if he was cursing God. But even more damaging, if possible, is the sin and guilt incurred by the Gentile Christian who believes and espouses that the New Testament has replaced the Old Testament (Torah).** Never was such a more damnable doctrine devised than the one which denigrates the Old Testament, and teaches that the New Testament has replaced the Old Testament. Along with this evil Replacement Theology, as held by the majority of the Christian churches today, is the added guilt that we have violated the law of Noah in this regard, for God and Torah are one. How can we replace God with such a substitute? Therefore, the Christians who believes and espouses or maligns the Old Testament (the Bible Jesus used) is guilty, the same as if he was cursing God.

## Law #3:

The Gentile is warned not to commit murder. If a Gentile kills another, **even a fetus** in its mother's womb, he is subject to capital punishment as far as God is concerned. Abortion is defined as murder by universal law. Therefore those who perform abortions have the legal definition as murderers.

Even more startling, the rabbis teach that if you **misuse the tithe, or fail to tithe, or incorrectly tithe, you are not only guilty of stealing from God and His people, but such sin is considered murder as well as it leads to the demise of God's people.** Understand that as a traditional Christian you are guilty of murder before God because you have never been taught the tithe correctly and have never given your tithes according

to the way the Hebrew Scriptures command it be done. Your Pastor has made you an accessory to murder according to traditional Jewish exegesis of these verses. Remember Jesus is a Jew and believed like other Jews. This is truly alarming when this understanding hits home in your heart and head. Are you your brother's keeper? God considers that you and I are!

Capital punishment for murder is a commandment of God. God may have ordained this as a deterrent or for some other reason. One thing however is clear, we cannot second guess God's Divine morality. Our courts today may not follow God's commandments in this area, and **we my interpret their leniency and grace as God's will, but to do so violates God's Word.** We have been lulled asleep for the most part as Christians today because of the lack of study of God's word, and we lean upon our own understanding in these areas. There is a way that seems right with man, but the end-result is not of God.

#### Law #4:

**The Gentile is warned not to partake in forbidden sexual unions.** These are forbidden relations that a Gentile is warned not to violate: one is forbidden to have a sexual affair with one's mother, the wife of one's father, a married woman, the sister of his mother, and a member of the same sex (homosexuality) and an animal. Specifically this means a man with another man. **Homosexuality is thus considered a crime against the universal laws of nature.** On an interesting note, lesbianism is not clearly pointed out in this regard. **Even in Jewish Law, whereas lesbianism is absolutely forbidden, its penalty is less than that for homosexuality.**

One would be guilty of this sin in relationships with one's mother even if she was raped by his father, or if his father had relations with her only once. Regardless, she is his mother. Regarding the wife of one's father, one is guilty even after the death of one's father. Regarding a married woman, one is not guilty until one has relations with her in the natural manner after she has been intimate with her husband. However, a woman who is engaged or who has performed a marriage ceremony but who has not yet been intimate with her husband, one is not guilty over, for it is written, "and she has been intimate with her husband." (Ber. 20:3). All this refers specifically to a male Gentile and a female Gentile.

If however a male Gentile has sexual relations with a female Jew, whether in the natural way or in an unnatural way, he is guilty. If the female Jewess was engaged, the Gentile (who has relations with her) is stoned to death as would be a Jew. If the Gentile was to have sexual relations with a Jewess after her wedding ceremony, but prior to her being intimate with her husband, he is executed by hanging as would be a Jew. If the Gentile has relations with any other Jewess who is not a virgin, the penalty is death by decapitation, as it would be if the Gentile violates a married Gentile woman. The Gentile who has relations with a member of the same sex or with an animal is guilty regardless if the act was performed with an adult or child.

#### Law #5:

The Gentile is warned not to commit theft. There is no difference between stealing from a Gentile or stealing from a Jew. **One who cheats or steals money, kidnaps someone (steals a life), does not pay due wages, or fails to pay due wages promptly, etc....even a worker who takes a lunch break when he should be working; all of these are guilty of violating this law of Noah.** All of these are to be included in the definition of a thief. One is guilty of even the slightest monetary amount. If a Gentile steals something of the least monetary value, and another Gentile comes along and steals that from him, they are both liable.

#### Law #6:

The Gentile is warned not to eat a limb from a living animal, whether it be domesticated or wild. When an animal is slaughtered, even after its wind pipe and jugular vein have been severed, all the while that animal kicks, its flesh and meat which has already been removed for "food" are forbidden to the Gentile as the "limb from a living animal". One is guilty for this whether it be a domesticated or wild animal, clean or unclean.

### **Law #7:**

**The children of Noah have been commanded regarding judges. Gentiles are required by God to place judges and magistrates in each and every town so as to make judgments regarding the six commandments listed above. These Gentile courts must warn the people. A Gentile who violates one of these laws is executed by the sword (decapitation). It is for this reason that all the inhabitants of Shechem were subject to the death penalty. Shechem stole Dinah from the House of Jacob. Everyone in town saw and knew what he did, yet no one judged him or held him accountable for his actions.**

**A Gentile can be executed on the word of one witness, one judge, without warning, and by evidence given by a relative. It is this section of Halachah that justifies Baruch Goldstein taking lives in the Hebron mosque. The Moslem population (Gentiles) of Hebron have continually expressed its hatred of Jews and the inhabitants of the town have committed and have been sympathetic to the committing of acts of violence against Jews. Since that town of Hebron has not established judges to punish the anti-Israeli perpetrators of violence and terrorism, the entire town therefore became collaborators in the guilt of the perpetrators. The entire population therefore become subject to collective punishment. Baurch Goldstein acted as the single witness to this fact. He judged by what he saw, and acted as an executioner and in total compliance to the letter of the Torah. As unpopular as it might be by modern Gentile moral standards that have replaced the Torah with "grace alone", Baruch Goldstein was acting in compliance with the written will of God in the Torah (negatively called today "the letter of the law"). Let us never forget we must have an authority, and such is the Torah; it sits in judgment upon us, we do not sit in judgment upon it by erroneously applying our emotions or our experience upon it! Goldstein executed righteous justice, based upon the Bible, on a guilty population. This is the correct view according to the Torah (Law of Moses) and the universal laws of Benei Noah and the covenant of Noah, no matter what man's courts may decide today which do not follow God's Torah!**

**I hope this article has stimulated your thinking and moved you closer to more in-depth study of your faith. Shalom.**





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# HAVE YOU FOLLOW GOD'S PATTERN OF WORSHIP IN YOUR LIFE...OR DO OFFER GOD “STRANGE FIRE” IN YOUR CHURCH?

**Answer for yourself:** Are you aware that within the Jewish Scriptures we can find a "PATTERN OF WORSHIP" given by God that was followed by both Jews and non-Jewish believers in God both in the Old Testament and New Testament times?

**Answer for yourself:** Are you aware that both historically and archeologically we can attest that this "PATTERN OF WORSHIP" continued until early in the 4th Century A.D. when Rome for all practical purposes changed it for everyone and today we seldom if ever stumble onto the prior existing pattern that God had intended that all His children, both Jew and non-Jew, observe in their worship of Him?

**Answer for yourself:** Are you aware that the tabernacle was built according to the divine blueprint given to Moses by the Lord (Ex. 25:8-9)?

**Answer for yourself:** Are you aware that Aaron and his sons were consecrated to their priestly vocation according to a divine pattern as well, and they offered the prescribed sacrifices unto God according to a divine pattern?

**Answer for yourself:** Are you aware that David was given the same pattern when told to build the Temple, set aside the Priests, and oversee the work of the service (worship) within the Temple (I Chron. 28:13)?

*1 Chr 28:10-15 10 Take heed now; for the LORD hath chosen thee to build an house for the sanctuary: be strong, and do it. 11 Then David gave to Solomon his son the pattern of the porch, and of the houses thereof, and of the treasuries thereof, and of the upper chambers thereof, and of the inner parlours thereof, and of the place of the mercy seat, 12 And the pattern of all that he had by the spirit, of the courts of the house of the LORD, and of all the chambers round about, of the treasuries of the house of God, and of the treasuries of the dedicated things: 13 Also for the courses of the priests and the Levites, and for all the work of the service of the house of the LORD, and for all the vessels of service in the house of the LORD.*

Let us look and examine the the Hebrew word for :service and see what we find hidden in the Hebrew:

Strong's Concordance:

5656 `abodah (ab-o-daw'); or `abowdah (ab-o-daw'); from 5647; work of any kind: KJV-- act, bondage, +

bondservant, effect, labour, **ministering (-try)**, office, service (-ile, -itude), tillage, use, work, X wrought.

### **Brown-Driver-Briggs' Hebrew Lexicon**

5656 `abodah or `abowdah- labor, service

- a) labor, work
- b) labor (of a servant or a slave)
- c) labor, service (of captives or subjects)
- d) **service (of God)**

*What we see from these words is that there is a "MINISTRY" and "SERIVCE OF GOD" that was given by the Spirit of God according to a "PATTERN."*

**Even the New Testament alludes to this pattern:**

*Heb 8:5 5 Who serve unto the **example and shadow of heavenly things**, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make **all things according to the pattern shewed to thee in the mount.** (KJV)*

**Now it is for us to both understand that a "pattern of ministry" existed both in the Old Testament and New Testament that was a pattern of the intended service of mankind toward God. This is called "ministry" according to the Hebrew words. I know that the term "ministry" is so overworked today but it is for us to try to discern if this "pattern" of service and worship of God can be discerned from the Jewish Scriptures and if examples of it can be determined to have existed after Jesus' death and if this "pattern of ministry" was remained unchanged for both Jew and non-Jew following the crucifixion of Jesus. If this can discerned from New Testament examples as applying "unchanged" for both the Jew and the non-Jewish believer who came to God through the ministry of Yeshua's disciples and apostles then we need then only ask if our experience as Christians and followers of Yeshua is yet today according to this "pattern of ministry" or if our experience is different and if so we must ask "why?" If not then we have to honestly as if we have let Israel be a light unto us as the nations of the world as God has said they were to be in the Jewish Scriptures or if we have been misled in our ministry toward God.**

## **UNDERSTANDING THE "WORK OF THE SERVICE" ...CORRECTLY**

Having justified for your that worship of God in Israel was according to a pattern, then let us regress to the events surrounding the beginning of Tabernacle worship. The Bible records for us that the "glory of the Lord appeared unto all the people." Fire came out from the Lord and lit the offering on the altar, consuming the sacrifice, "which when all the people saw, they shouted, and fell on their faces" (Lev. 9:23-24). We can only imagine the mixture of awe, wonder, and joy which the people experienced on this holy and festive occasion.

Moments later, the scene changed dramatically, as a terrible judgment fell upon Nadab and Abihu. In the midst of their activities, "there went out fire from the Lord, and devoured them, and they died before the Lord" (Lev. 10:2).

**Answer for yourself:** Are you aware that God killed them in their "church?"

**Answer for yourself:** What had they done, to provoke the anger of the Lord?

***The biblical narrative tells us simply that they "offered strange fire before the***

## *Lord, which he commanded them not'' (Lev. 10:1).*

Nadab and Abihu had done something which was expressly forbidden.

**Answer for yourself:** What had they done that was so bad in worshipping God to demand that their lives be taken?

Surprisingly, they merely added something to the worship of God that He did not command. They added a bit of "strange fire" which the Lord had not commanded. The judgment which came upon them stands as a perpetual testimony against those who presume to worship God by means which lack divine decree. It is a solemn warning: "the Lord spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified" (Lev. 10:3). God means that all false and man-made worship are detestable to Him and will not be accepted by Him and the deaths of Nadab and Abihu remain as eternal testimony to God's will in this matter.

**Answer for yourself:** Are we to understand by this story that God is displeased with synthetic worship that deviates from His expressed commandments regarding how He desires to be worshipped as taught throughout scripture which is according to "the" pattern that God chose and not man?

In order to gain a better understanding of scriptural principles of worship, we will make a further examination of precepts and examples from the Bible.

## **BIBLICAL PRECEPTS**

In the book of Deuteronomy, Moses exhorts the children of Israel to keep the law of God. In chapter 12, he reviews scriptural precepts pertaining to worship.

The Lord forbids his people to imitate pagan ways of worship; the Israelites were commanded to eradicate the remnants of corrupt worship from their midst. They were commanded to destroy "all the places" wherein the heathen served their Gods. They were instructed to purge the land of all the implements associated with false worship: "Ye shall overthrow their altars, and break their pillars, and burn their groves with fire; and ye shall hew down the graven images of their Gods." Even the terminology of corrupt worship was to be erased: "Destroy the names of them out of that place" (Deut. 12:2-3).

**Answer for yourself:** To the modern mind, this may sound strangely intolerant, but is it?

**Answer for yourself:** Do you believe that God is the same yesterday, today, and forever and that He changes not?

But the Lord warned his people against the danger of imitating the worship practices of the pagans: "Ye shall not do so unto the Lord your God." The chapter concludes with a further warning against imitating heathen worship. "Take heed to thyself that thou be not snared by following them, after that they be destroyed from before thee; and that thou inquire not after their Gods, saying, How did these nations serve their Gods? even so will I do likewise. Thou shalt not do so unto the Lord thy God. What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it" (Deut. 12:30-32; cf. 4:2).

The sufficiency and authority of scripture are brought to bear upon the content of our worship. This is the meaning of the scriptural law of worship: all forms of worship must have express scriptural warrant, if they are to be admitted as legitimate means of worship. "The acceptable way of worshipping the true God is instituted by himself, and so limited by His own revealed will, that He may not be worshipped according to the imaginations and devices of men, or the suggestions of Satan, under any visible

representation, or any other way not prescribed in holy scripture" (Westminster Confession, 21:1).

*The biblical pattern of worship needs no supplements of human devising; indeed, such man-made innovations are a snare the very seed of idolatry.*

When we consider the fallen nature of mankind, we see why the biblical precepts of worship are necessary. Since the fall of Adam, the nature of man has been thoroughly corrupt. This inherent corruption drives men away from God: "There is none that understandeth, there is none that seeketh after God" (Rom. 3:11). Thus, the native tendency of mankind is to pollute the worship of God, exchanging the truth of God for a lie, worshipping and serving created things rather than the Creator (Rom. 1:25).

Just as men are incapable of forging a method for their own salvation, so they are incapable of devising proper means to worship and serve God. Therefore, the only proper way to worship God is through the means established by the Lord himself.

## WORSHIP IN THE WILDERNESS

During the wilderness wanderings, the Israelites had to be schooled in proper principles of worship. Their native tendency toward corrupt worship was shown early, while they waited for Moses to return from Mt. Sinai. Growing restless, Aaron and the people constructed a golden calf to serve as a visible symbol of deity.

Virtually all expositors decry the action of the Israelites as idolatry. What is often over looked, however, is the manner in which the Israelites justified their action. They did not view the calf as a newly-created deity; rather, they made the calf as a testimony of their divine deliverance from Egypt. The calf-image evoked a sense of the strength displayed in their deliverance. "These be thy Gods, O Israel, which brought thee up out of the land of Egypt. And when Aaron saw it, he built an altar before it; and Aaron made proclamation, and said, Tomorrow is a feast to the Lord" (Ex. 32:4-5).

**Answer for yourself:** Did you notice that Aaron did not plan to worshipping the golden calf, but rather desired to re-direct the people's worship toward God; yet he himself was guilty of adding to the accepted worship commanded expressly by God?

**Answer for yourself:** Although our intent is to worship God, have we, like them, added to the worship of God in our church or in our denomination, or omitted from our worship necessary elements commanded by God and thus stand condemned like Israel and know it not until we die?

In other words, the Israelites did not claim to worship new deities that would be blatant idolatry. No, they intended the calf to serve as a symbol of deity; and Aaron seeks to honor the sacred name of the Lord through this monstrous invention. Even the Anglican author, J. Packer, explains this incident as an attempt by Aaron to worship the Lord (not other Gods) an attempt using unlawful means. "Aaron made a golden calf (that is, a bull-image). It was meant as a visible symbol of Jehovah, the mighty God who brought Israel out of Egypt. No doubt the image was thought to honor Him, as being a fitting symbol of His great strength. But it is not hard to see that such a symbol in fact insults Him: for what idea of His moral character, His righteousness, goodness, and patience, could one gather from looking at a statue of Him as a bull? Thus Aaron's image hid Jehovah's glory." Knowing God (Downers Grove: Inter-Varsity Press, 1973), pp. 40-41.

Now, when Moses returned, he did not regard this matter lightly. He did not employ the tactic which Christianity has used for centuries (and which evangelical churchmen presently endorse), simply cautioning the Israelites not to worship false Gods, noting that the image itself was not a deity, and then allowing the image to remain strictly as a symbol. Moses "took the calf which they had made, and burnt it in the fire, and ground it to powder, and scattered it upon the water, and made the children of Israel drink of it. And Moses said unto Aaron, What did this people unto thee, that thou hast brought so great a sin upon

them?" (Ex. 32:20-21).

This sin had transpired while Moses was receiving the ten commandments on the mountain. And the Decalogue (the Ten Commandments) forbids not only the worship of false Gods, but it also condemns the worship of the true God by unsanctioned methods. The same is found in the Laws of Noah as applying to all non-Jews of the world and the Mosaic legislation only built upon it.

**Answer for yourself:** More to the point, when shown [presuming that you have read the prior articles in this website] that the celebration and observance of Biblical Festivals and the Sabbath is part of the divine pattern of worship for all time (for both Jew and non-Jew), then are we guilty as Israel [as ingrafted Gentiles into the Israel of God] by substituting for observance our church calendar which is full of paganized holidays to which we affix Yeshua's name to the neglect of the true days of Biblical worship?

*Stop...read that again...and THINK!*

## THE SCRIPTURAL LAW OF WORSHIP

The first commandment declares, "Thou shalt have no other Gods before me" (Ex. 20:3). It is plain that the Lord God is the only proper recipient of worship.

The second commandment continues the focus on worship by telling us how God is to be worshipped. It does so in a negative sense, by forbidding us to worship God with human inventions. "Thou shalt not make unto thee any graven image" (Ex. 20:4).

A graven image is not merely a statue of a false deity. If that were the case, the second commandment would be redundant of the first. Instead, the second commandment plainly forbids making or revering physical or artistic representations of the true God.

When the Lord revealed himself to the Israelites, He did so by means of His word not by physical images to be imitated or embellished. Therefore, He warned them: "Take ye therefore good heed unto yourselves; for ye saw no manner of similitude on the day that the Lord spake unto you in Horeb out of the midst of the fire: lest ye corrupt yourselves, and make you a graven image, the similitude of any figure," etc. (Deut. 4:15-16).

Let us take time to note that Roman Catholics and Lutherans divide the ten commandments differently than ordinary Protestants. Catholics and Lutherans combine the first two commandments into one, thus subsuming the second command as a mere appendix to the first. They divide the tenth commandment into two commands prohibiting different kinds of covetousness. Thus, they still maintain ten in number, but the effects on their doctrine of worship is devastating.

The apostle Paul instructed the Athenians, "We ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device" (Acts 17:29). Any attempt to represent God by human devices is an insult to the Lord. His pronouncement is clear: "I am the Lord: that is my name: and my glory will I not give to another, neither my praise to graven images" (Isa. 42:8).

## BUT IT IS MORE THAN AN IMAGE

The prohibition expressed in the second commandment reaches beyond what we might call an image, in the strictest sense of the term. In its broader scope, this commandment really forbids the use of all man-made devices in worship. It directs us to a basic concept: that the only acceptable way of worshipping God is to render homage to Him according to the instructions given in His word. Any deviation from his word by adopting humanly-devised forms of worship is, de facto, a violation of the scriptural law of



**worship. This is devastating to Gentile Christianity which can be shown when investigated through in-depth study that many of it's very foundational doctrines and dogmas are pagan to the core and which therefore render the worshipper as an idolator before God!**

Inpractice, many modern Protestants have unwittingly adopted this same viewpoint. The second commandment is expounded as a mere expansion of the first, and restricted in application only to false deities and open homage to images. As a result, they admit images and false teachings into churches, ostensibly for didactic purposes. This modern interpretation is contrary to the Protestant confessions of the Reformation as delineated in the Heidelberg Catechism #96-98, Westminster Confession, 21:2-3; Westminster Larger Catechism, #107-109.

***In other words, all religious ceremonies and institutions must have clear scriptural warrant, if they are to be admitted as valid expressions of worship...those which don't render the worshipper an idolator...and you may never know this until you die and let God tell your face to face (idiom for Yom Kippur)***

## TEMPLE WORSHIP

The designation of a central place of worship did not occur until the Israelites conquered and settled the land of Canaan. A central site for public worship had been anticipated since the time of Moses (Deut. 12:11; cf. 12:5, 14); but it did not reach fulfillment until the reign of David. During David's rule, the ark of the covenant was moved to Jerusalem, thereby establishing the city as the center for the sacrificial ordinances of the Levitical priesthood. Even so, the entire program of worship, from the tabernacle to the temple, was directed by divine revelation.

Tabernacle worship was structured according to the **divine blueprint**. The Israelites were instructed: "**Let them make me a sanctuary; that I may dwell among them. According to all that I shew thee, after the pattern of all the instruments thereof, even so shall ye make it.**" Descriptions of the tabernacle furnishings reiterated that **all things had to be made according to the God-given pattern** (Ex. 25:8-9; cf. 25:40; 27:8; Num. 8:4; Acts 7:44; Heb. 8:5).

Later, David provided Solomon with the plan for constructing the temple: "**David gave to Solomon his son the pattern of the porch, and of the houses thereof and the pattern of all that he had by the spirit also for the courses of the priests and the Levites. All this, said David, the Lord made me understand in writing by his hand upon me, even all the works of this pattern"** (1 Chron. 28:11-13, 19).

***Nothing was left for improvising; everything was ordered by the divine pattern for worship.***

Solomon built the temple according to the heavenly blueprints left by David, and Jerusalem remained the seat of public worship for the entire kingdom of Israel.

After the death of Solomon, the kingdom became divided and the people slid into corruption and apostasy. The northern tribes swiftly embraced false worship, and never recovered from their apostasy. Within the kingdom of Judah, there were several seasons of reformation, amidst other waves of idolatry. The key to understanding the history of the Israelites it to note the **critical connection between the worship of the people, and God's dealings with them in relation to their worship.**

## THE APOSTASY OF THE NORTHERN KINGDOM...AN EXAMPLE

## THE CHRISTIAN CHURCH SHOULD LEARN FROM

When the northern tribes seceded, Jeroboam took a pragmatic approach to worship in the northern kingdom, devising a "local" program of worship suited to his own purposes (1 Kings 12:28-33). Jeroboam's actions were wholly revolutionary. He established a **new** center for worship, **new** means for worship, and a **new** priesthood. **It was not so much that Jeroboam encouraged his people to worship other deities, but that he devised new methods which displaced the biblical means of worship; Jeroboam's offense was akin to Aaron's sin in making the original golden calf.**

**Answer for yourself:** If you have read the earlier articles in this series and on this website can you not see the similarities in what Gentile Christianity has done; not only concerning the appointed times of YHWH such as the Sabbath and the Biblical Festivals but the many replacement doctrines concerning Yeshua as well (evidence for this on our other websites)?

Subsequent kings in the north, such as Ahab, blatantly embraced the worship of Baal. Later, when Jehu ruled the northern kingdom, he exterminated the house of Ahab, and repudiated the Baalism of his predecessors. Yet for all his zeal, Jehu retained the **"sins of Jeroboam, which made Israel to sin"** (2 Kings 10:29-31).

The reign of Jehu indicates that the guilt of Israel came not merely from idolatry, in the narrow sense of the term: that is, the worship of false deities. Jehu eradicated the worship of other deities and claimed to worship the Lord, but he clung to the **unhallowed methods of worship** instituted by Jeroboam. Thus, Israel was charged with corrupt worship for attempting to worship the true God, the Lord, with unsanctioned means.

**The comparison here between Jeroboam and Jehu again illustrates that Jeroboam's original crime was in establishing alternative forms of worship from those enjoined in the Mosaic law (remember within the Mosaic Law are Laws for non-Jews..the Laws Of Noah which the Mosaic Laws built upon).** Jeroboam's initial action took Israel to the slippery slope of corrupt worship. From there, the nation frequently degenerated into further idolatry by worshipping false Gods as well.

***Therefore, let it be noted that the first step on the path of idolatry is taken when men presume to worship the Lord through means and measures not ordained in the word of God.***

The kings of northern Israel were idolaters; the apostasy of the nation was thorough; and so the Lord destroyed the northern kingdom. A chilling account is provided in 2 Kings 17:4ff., with a summary judgment in verses 20-24 of that same chapter.

The 17th chapter of 2 Kings also explains the origin of the mongrel religion of the Samaritans. After the Assyrians conquered the northern kingdom of Israel, the Assyrian king deported the Israelites; he then used the land of Israel as a relocation center for Babylonians and other displaced persons (2 Kings 17:24-41). These heathen refugees "feared not the Lord: therefore the Lord sent lions among them, which slew some of them" (2 Kings 17:25).

Alarmed by this development, the king of Assyria sent back an Israelite priest to instruct the people how to serve the Lord. The people then professed to worship the Lord God, but they attempted to render service to the Lord by resorting to their customary idolatry, employing their own devices and priesthood. "So they feared the Lord, and made unto themselves of the lowest of them priests of the high places, which sacrificed for them in the houses of the high places. They feared the Lord, and served their own Gods, after the manner of the nations whom they carried away from thence. So these nations feared the Lord, and served their graven images, both their children, and their children's children: as did their fathers, so do they unto this day" (2 Kings 17:32-33, 41).

The technical term for such a religious admixture is **syncretism**. For centuries it has been the modus operandi of Roman Catholicism. Sadly this Samaritan approach to worship is only too prominent among professing Protestants and in the church growth movement among contemporary "evangelicals." The trends in popular culture and the deviant worship of the pluralistic masses are adopted as a way to make worship "relevant" and appealing to modern society.

## THE KINGDOM OF JUDAH

After the separation of the northern tribes, the kingdom of Judah often embraced corrupt worship, beginning with the reign of Rehoboam: "Judah did evil in the sight of the Lord, and they provoked him to jealousy with their sins which they had committed, above all that their fathers had done. For they also built them high places, and images, and groves, on every high hill, and under every green tree. And there were also sodomites in the land: and they did according to all the abominations of the nations which the Lord cast out before the children of Israel" (1 Kings 14:22-24).

Today, many Roman Catholics and evangelicals decry the sins of abortion and homosexuality as manifestations of our nation's corruptions (which they are); but these contemporary moralists are generally silent about the heinous sin of corrupt worship.

When Asa became king in Judah, he instituted reform. In the scriptural account of his reign, he is commended for removing corrupt worship. **"Asa did that which was good and right in the eyes of the Lord his God: for he took away the altars of the strange Gods, and the high places, and brake down the images, and cut down the groves: and commanded Judah to seek the Lord God of their fathers, and to do the law and the commandment. Also he took away out of all the cities of Judah the high places and the images: and the kingdom was quiet before him" (2 Chron. 15:2-5; cf. 1 Kings 15:12-19).**

*Read the above passage in "red" again and THINK!*

Among the later kings there were both good and evil rulers. What is striking about the biblical narratives is that kings are consistently measured by their approach to worship. Those rulers who made an effort to restore biblical worship are commended; those kings who resorted to idolatry (or tolerated corrupt worship) are criticized.

During the reign of Godly King Jehoshaphat, the people manifested an attachment to corrupt worship, in spite of efforts by the king to reform the land. "The people had not prepared their hearts unto the God of their fathers." Many resorted to sites of corrupt worship, "for the people offered and burnt incense in the high places," and these high places were not taken away (2 Chron. 20:33; 1 Kings 22:43; 2 Chron. 20:33).

Corrupt worship reveals a serious problem of the heart. In conducting unsanctioned worship, the people showed that their hearts were not right with God, regardless of what their professed motives might have been.

In subsequent generations, the kingdom of Judah degenerated into further idolatry and Baal worship. "They left the house of the Lord of their fathers, and served groves and idols: and wrath came upon Judah and Jerusalem for this their trespass" (2 Chron. 24:18).

**Answer for yourself:** Could anything be clearer? The Lord detests corrupt worship and he punishes this sin.

Hezekiah was a good king, and he issued a call for national repentance; he also established a program of reform (2 Kings 18:5-6; 2 Chron. 30).

The passover was restored. Moreover, the people "arose and took away the altars that were in Jerusalem, and all the altars for incense took they away, and cast them into the brook Kidron all Israel that were present went out to the cities of Judah, and brake the images in pieces, and cut down the groves, and threw down the high places and the altars out of all Judah and Benjamin, in Ephraim also and Manasseh, until they had utterly destroyed them all" (2 Chron. 30:14; 31:1).

Under Hezekiah's leadership, we see two aspects of reform united:

- the positive work of restoring the biblical pattern of worship,
- and the negative work of removing the elements of unscriptural worship.

Both aspects are essential components of thorough reform.

As a negative facet of reform, Hezekiah "brake the images, and cut down the groves, and brake in pieces the brasen serpent that Moses had made: for unto those days the children of Israel did burn incense to it: and he called it Nehushtan [ *a piece of brass*]" (2 Chron. 18:4).

The destruction of the brasen serpent is an extremely important event, for it demonstrates the far-reaching scope of genuine reform. The brasen serpent was originally made at the command of God. It had not, however, been designated as an implement for use in the ordinary worship of the Lord. Therefore, because the brasen serpent had been superstitiously abused, it was necessary to destroy it.

Contemporary readers may find it difficult to comprehend this deed. It is easier to discern why Hezekiah led the people to destroy the high places, images, and groves dedicated to unsanctioned worship. But, truly, the brasen serpent was a hallowed symbol of God's former deliverance of the Israelites.

**Answer for yourself:** Why destroy it?

**Answer for yourself:** Why not simply caution the people against the abuse of a traditional symbol?

Hezekiah was wiser than both Papists and our modern evangelical churchmen, who would, no doubt, follow a more "moderate" course. The king realized that the serpent had become a snare; it fostered superstition. And Hezekiah knew that this superstition this corruption of worship was sufficient to provoke the wrath of God. Far better to dispense with a sacred relic, than leave it as a temptation for present and future generations.

As noted, the brasen serpent was included in no part of the ordinary worship of God. By comparison, the passover was an integral part of the stated worship of God; therefore the passover was renewed and restored. But since the serpent had no sanctioned role in the stated worship of God, it was better to remove it altogether.

After Hezekiah's rule the nation again drifted into apostasy. The last reforming king was Josiah. He purged "Judah and Jerusalem from the high places, and the groves, and the carved images, and the molten images. And they brake down the altars of Baalim in his presence; and the images, that were on high above them, he cut down; and the groves, and the carved images, and the molten images, he brake in pieces, and made dust of them, and strewed it upon the graves of them that had sacrificed unto them. And he burnt the bones of the priests upon their altars, and cleansed Judah and Jerusalem.

And so did he in the cities of Manasseh, and Ephraim, and Simeon, even unto Naphtali, with their mattocks round about. And when he had broken down the altars and the groves, and had beaten the graven images into powder, and cut down all the idols throughout all the land of Israel, he returned to Jerusalem" (2Chron. 34:3-7; cf. 2 Kings 23:4-14, 24).

In addition to purging the kingdom of corrupt worship, the young king directed repairs of the house of the Lord (2 Chron. 34-35; 2 Kings 22). After Josiah's death, the kingdom of Judah passed again into apostasy. The nation then fell to the Babylonians, and the Jewish people were carried away into exile.

Eventually, the Jews were permitted to return to their homeland and commence rebuilding the temple in Jerusalem. They were careful to restore the temple and its services according to the scriptural pattern (Ezra 3:10). When the construction was complete, "they set the priests in their divisions, and the Levites in their courses, for the service of God, which is at Jerusalem; as it is written in the book of Moses" (Ezra 6:18). Moreover, the passover was restored (Ezra 3:10; 6:18, 20-22).

## WHAT DOES ALL THIS MEAN TO ME A CHRISTIAN?

With this in mind we are forced to confront the worship of God in the contemporary churches today which have substituted Pagan days of worship for the Holy Days of the Bible. To replace the "pattern" of worship in the Bible, given to both Jews and Gentiles is an abomination that has gone unnoticed by most for much too long. There are many reasons for such neglect and oversight, and it is not our intent to discuss the various factors that contributed to the loss of such Biblical truth. But as I end this article, I behoove you to "consider your ways" and listen to what Bet Emet Ministries, as well as other ministries today are saying about the paganism that is accepted as righteousness Sunday after Sunday in our churches. We need a new Josiah to have the courage to stand up and address the problem of corrupt worship as it exists in Christianity today. Bet Emet is one such voice among many today. We plead with those who read this article to request our free publications on such issues, for if you read them, you will come to understand what you now do not perceive. Your only sin is the sin of ignorance, for you have not had, for the most part, adequate religious teachers who were well versed in such issues. Thus, the blind follow the blind and both fall into the ditch! We at Bet Emet Ministries beg you to not let this be your legacy. Shalom.

- **Bet Emet Ministries**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-6756193**
- **E-Mail: [bennoah1@airmail.net](mailto:bennoah1@airmail.net)**





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# IS PAUL TELLING THE COLOSSIAN GENTILE CHURCH TO KEEP THE JEWISH FEASTS? AND WHAT ABOUT US?

Col 2:16

*16 Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days:*

In order for us to interpret and understand this verse correctly we must examine the original language (Greek) in which these thoughts were written. Below is a representation of the verse showing the Strong's numbers from the Greek language:

16 Let <2919> <0> no <3361> man <5100> therefore <3767> judge <2919> (5720) you <5209> in <1722> meat <1035>, or <2228> in <1722> drink <4213>, or <2228> in <1722> respect <3313> of an holyday <1859>, or <2228> of the new moon <3561>, or <2228> of the sabbath <4521> [days]: 17 Which <3739> are <2076> (5748) a shadow <4639> of things to come <3195> (5723); but <1161> the body <4983> [is] of Christ <5547>.

I have heard repeatedly when I grew up in the Christian Church that this passage was teaching that Gentile believers were not required or expected to keep the Jewish Festival days.

**Answer for yourself:** Is this the truth of the matter? Let us investigate.

Since the Apostle Paul was instructing these Gentile believers to let no one condemn them in regards to "holy days" and "sabbaths" we need to understand to which he is referring in order to understand this verse correctly, for our worship and obedience to God hinges on correctly understanding and interpreting this verse.

Let us examine the Greek word for "holyday"...Strong's number 1859:1859 heorte- a feast day, a festival

Let us also examine Thayer's Greek Lexicon for added meaning: 1859 heorte (heh-or-tay'); of uncertain affinity; a festival: KJV-- feast, holyday.

Now please notice all the references in the New Testament to "heorte ...Strong's # 1859":1859 (KJV)

The following is **EVERY REFERENCE** in the New Testament referring to "holyday" (Strong's #1859) as used by the Apostle Paul when he admonished the Gentile believers in Colossiae to not let anyone condemn them for observing these "holydays." Notice that is the same word used for the same "holydays" observed by the Jews and Jesus.

**Answer for yourself:** See if you can determine what they **ALL HAVE IN COMMON?**

- Matt 26:5 5 But they said, Not on the feast day, lest there be an uproar among the people. (KJV)**
- **Matt 27:15 15 Now at that feast the governor was wont to release unto the people a prisoner, whom they would. (KJV)**
  - **Mark 14:2 2 But they said, Not on the feast day, lest there be an uproar of the people. (KJV)**
  - **Mark 15:6 6 Now at that feast he released unto them one prisoner, whomsoever they desired. (KJV)**
  - **Luke 2:41 41 Now his parents went to Jerusalem every year at the feast of the passover. (KJV)**
  - **Luke 2:42 42 And when he was twelve years old, they went up to Jerusalem after the custom of the feast. (KJV)**
  - **Luke 22:1 1 Now the feast of unleavened bread drew nigh, which is called the Passover. (KJV)**
  - **John 2:23 23 Now when he was in Jerusalem at the passover, in the feast day, many believed in his name, when they saw the miracles which he did. (KJV)**
  - **John 4:45 45 Then when he was come into Galilee, the Galilaeans received him, having seen all the things that he did at Jerusalem at the feast: for they also went unto the feast. (KJV)**
  - **John 4:45 45 Then when he was come into Galilee, the Galilaeans received him, having seen all the things that he did at Jerusalem at the feast: for they also went unto the feast. (KJV)**
  - **John 5:1 1 After this there was a feast of the Jews; and Jesus went up to Jerusalem. (KJV)**
  - **John 6:4 4 And the passover, a feast of the Jews, was nigh. (KJV)**
  - **John 7:2 2 Now the Jews' feast of tabernacles was at hand. (KJV)**
  - **John 7:8 8 Go ye up unto this feast: I go not up yet unto this feast; for my time is not yet full come. (KJV)**
  - **John 7:8 8 Go ye up unto this feast: I go not up yet unto this feast; for my time is not yet full come. (KJV)**
  - **John 7:10 10 But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret. (KJV)**
  - **John 7:11 11 Then the Jews sought him at the feast, and said, Where is he? (KJV)**
  - **John 7:14 14 Now about the midst of the feast Jesus went up into the temple, and taught. (KJV)**
  - **John 7:37 37 In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. (KJV)**
  - **John 11:56 56 Then sought they for Jesus, and spake among themselves, as they stood in the temple, What think ye, that he will not come to the feast? (KJV)**

**Answer for yourself:** Did you notice that in **EVERY REFERENCE** for "heorte" (Holyday") in the New Testament is a reference to the **JEWISH FEASTS AND THE FESTIVALS OF THE LORD?**

**Answer for yourself:** Can you now see that Paul was instructing Gentile believes to not allow others to condemn, or judge them for observing, celebrating, or commemorating the **JEWISH FESTIVALS?**

**Answer for yourself:** Does your church and Pastor teach the observance of the Festivals of the Lord or are you more acquainted with the paganized Roman holidays that are masqueraded for the truth in your church. More on that later.

Before we continue I must introduce you to the Greek word used by the Apostle Paul for "sabbath" as used in this verse (**Strong's** number 4521): 4521 **sabbaton (sab'-bat-on)**; of Hebrew origin [7676]; the Sabbath (i.e. Shabbath), or day of weekly repose from secular avocations (also the observance or institution itself); by extension, **the interval between two Sabbaths**; likewise the plural in all the above applications: KJV--sabbath (day), week.

Let us examine what **Thayer's Greek Lexicon** can add to our understanding: 4521 sabbaton-

- **1) the seventh day of each week which was a sacred festival on which the Israelites were required to abstain from all work**

- a) the institution of the sabbath, the law for keeping holy every seventh day of the week
- b) a single sabbath, sabbath day
- 2) seven days, a week

**Answer for yourself:** Does the Apostle Paul teach Gentile believers to not let others condemn them for observing Jewish new moons, Jewish Festivals and holy days, and Jewish sabbaths (understood as Biblical Feasts and Festivals)?

**Answer for yourself:** Is the Apostle Paul writing to Gentiles to come to Christ after the cross of Christ and all the while observe these Jewish Feast days as well? Yes he is.

**Answer for yourself:** What has changed then for us today if he instructed Gentile believers after the cross to observe and not desist from observing the Jewish Festivals and Sabbaths? Nothing should have but sadly it has since Rome changed everything in the 4th century!

**Answer for yourself:** Since the Apostle Paul founded many of the churches which he would later correspond and write to, then as their Pastor we see him instructing Gentile believers to not let others judge or condemn them in their observance of Jewish Feasts and Sabbaths. Then is your Pastor preaching the same Gospel to you or perhaps have you been listening to another Gospel and were not aware?

**Answer for yourself:** Does your church and your Pastor instruct you in how to observe the Seven Festivals of the LORD? If not, why not? If not, then is it about time you sought out a Pastor who has studied the Bible well enough to teach the truth which is often hidden in the original languages of Greek and Hebrew, and often overlooked when only reading the English?

Bet Emet Ministries is one such ministry who has paid the price to learn these hidden truths and revelations from God for we have devoted ourselves to over 15 years of diligent Bible study comprising the original languages in which the Bible was written in order to fully understand the difficult words of the Bible, the cultures in which the documents were originally written to ensure correct understanding, and the history that surrounds each document which again guarantees we arrive at the correct understanding which God intended for all to comprehend, understand, and implement in their lives. Back to the article at hand.

## EXAMINING THE SABBATH AND HOLY DAYS MORE CLOSELY

1. sabbaton <sup>^4521^</sup> or sabbata: the latter, the plural form, was transliterated from the Aramaic word, which was mistaken for a plural; hence the singular, sabbaton, was formed from it. The root means "to cease, desist" (Heb., shabath; cf. Arab., sabata, "to intercept, interrupt"); the doubled has an intensive force, implying a complete cessation or a making to cease, probably the former. The idea is not that of relaxation or refreshment, but cessation from activity.

The observation of the seventh day of the week, enjoined upon Israel (both Jews and Gentile believers engrafted by faith into the Olive Tree of Israel), was a sign between God and His earthly people, based upon the fact that after the six days of creative operations He rested, <Exod. 31:16,17>, with <20:8-11>.

In the Epistles the only direct mentions are in <Col. 2:16>, "a sabbath day," RV (which rightly has the singular, where it is listed among things that were "a shadow of the things to come" (i. e., of the age introduced at Pentecost), and in <Heb. 4:4-11>, where the perpetual sabbatismos is appointed for believers; inferential references are in <Rom. 14:5> and <Gal. 4:9-11>. For the first three centuries of the Christian era the first day of the week was never confounded with the "sabbath"; the confusion of the Jewish and Christian institutions was due to apostasy from apostolic teaching.

**Answer for yourself:** Does the Apostle Paul teach Gentile believers to not let others condemn them for observing

**new moons, holy days, and sabbaths (understood as Biblical Feasts and Festivals)?**

**Now let us first examine the Greek word for "judge" as used in this verse:**

**As taken from the Strong's Concordance: 2919 krino (kree'-no); properly, to distinguish, i.e. decide (mentally or judicially); by implication, to try, condemn, punish: KJV-- avenge, conclude, condemn, damn, decree, determine, esteem, judge, go to (sue at the) law, ordain, call in question, sentence to, think.**

**Let us now look at the same Greek word from Thayer's Greek lexicon:**

**2919 krino-**

- **1) to separate, to put asunder, to pick out, to select, to choose**
- **2) to approve, to esteem, to prefer**
- **3) to be of an opinion, to deem, to think**
- **4) to determine, to resolve, to decree**
- **5) to judge**
  - **a) to pronounce an opinion concerning right and wrong to be judged, that is, summoned to trial that one's case may be examined and judgment passed upon it**
  - **b) to pronounce judgment, to subject to censure, used of those who act the part of judges or arbiters in matters of common life, or pass judgment on the deeds and words of others**
- **6) to rule, to govern, to preside over with the power of giving judicial decisions, because it was the prerogative of kings and rulers to pass judgment**
- **7) to contend together, of warriors and combatants**
  - **a) to dispute**
  - **b) in a forensic sense; to go to law, to have suit at law**

**Answer for yourself:** Does the Apostle Paul instruct Gentile believers like you and me to not allow others to pass judgment on the deeds (celebration of the Feasts) based upon their opinions, or give even their opposing opinions as to whether your keeping and observing the Festivals and Sabbaths of God is right or wrong since they mean well, but are unknowledgeable about the Bible in these instances? He sure does!

**Answer for yourself:** Do you want someone's opinion on how to please God and worship Him in Spirit and Truth, or do you want "The Truth" as shown in detailed study such as the one you hold in your hand?

**Let us now examine the Greek word used in this verse for "respect":**

**As taken from the Strong's Concordance:**

**3313 meros-**

- **1) a part**
- **a) a part due or assigned to one**
- **b) lot, destiny**
- **2) one of the constituent parts of a whole**
- **a) in part, partly, in a measure, to some degree, as respects a part, severally, individually**
- **b) any particular, in regard to this, in this respect**

**Answer for yourself:** Do you see that the Apostle Paul instructed the Gentile believers that they had a lot and destiny to observe the Biblical Sabbaths and Festivals?

**Answer for yourself:** Do you see that God assigned to each one of us a part to fulfill in the observance and commemoration of Biblical Feasts and Sabbaths?

Let us now turn our attention to the New Moon Festival as we research the Greek word for "new moon":

As taken from the Strong's Concordance:

5730 neomenia (ne-o-mayn'-ee-ah); from 3501 and 3376; found only in Col. 2:16: first of the month, a new moon festival.

\*\*\* This Greek word was not included in the original Strong's Dictionary but is found in other Greek lexicons. Alphabetically it belongs between Strong's number 3500 and 3501.

3376 men-

1) a month

- the time of the new moon, new moon (the first day of each month, when the new moon appeared was a festival among the Hebrews)

**Answer for yourself:** Do you see that the Apostle Paul was instructing the Gentile believers in Asia Minor to let no one condemn them or keep them from observing the Jewish New Moon festival which is called in Hebrew "the born again" festival? He sure was!

**Answer for yourself:** Do you notice that the Apostle Paul was instructing Gentile believers to not allow others who mean well, but who offer only opinions instead of rightly interpreting the Word of God, prevent them from observing, or cause them to desist from observing Jewish Feasts, Festivals, as well as the Sabbath day which is the 7<sup>th</sup> days of the week?

**Answer for yourself:** Does your church and your Pastor instruct you like the Apostle Paul instructed his disciples to keep the Sabbath of the 7<sup>th</sup> day or has he led you to keep Sunday, the first day of the week, as your Sabbath, thus breaking the Fourth Commandment?

**Answer for yourself:** Does your church and your Pastor instruct you like the Apostle Paul instructed his disciples long after the cross of Christ to continue observing Jewish and Biblical Feasts, Festivals, and Sabbaths even in the face of "do-gooders" who mean well but who definitely do not have the mind of Christ on the matter?

Like the Apostle Paul, we at Bet Emet Ministries are jealous over you with godly jealousy, for we desire to see the consummation of your betrothal unto God, that you might be presented one day without spot or blemish as a chaste virgin to Christ. But, because of our diligent efforts over the last 15 years to discover deeper truths long hidden in the Bible, we understand, as did Paul, that you have been beguiled as Eve and your minds have been defiled and corrupted from the truth of God's Word.

## 2 Cor 11:1-4

- 1 Would to God ye could bear with me a little in my folly: and indeed bear with me.
- 2 For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ.
- 3 But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.
- 4 For if he that cometh preacheth another Jesus, whom we have not preached, or if ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with him.

**Answer for yourself:** Having seen Colossians 2:17-18 for yourself, maybe for the first time in your lives, can you now see that if you attend churches that do not teach the Biblical Feasts or Festivals, as well as the Saturday



**Sabbath that you have been beguiled, deceived, and have accepted another Jesus and another Gospel?**

**Answer for yourself:** Can you also see how this acceptance of another Gospel, in this instance the nullification of the Feasts, Festivals, and Sabbath in the Christian Church will have an effect on the Marriage Supper and your possible presentation to Messiah one day?

The Greek word for "bear" is as follows as seen from the Strong's Concordance:

430 anechomai (an-ekh'-om-ahee); middle voice from 303 and 2192; to hold oneself up against, i.e. (figuratively) put up with: KJV-- bear with, endure, forbear, suffer.

Let us examine Thayer's Greek Concordance for further meaning:

430 anechomai-

- 1) to hold up
- 2) to hold oneself erect and firm
- 3) to sustain, to bear, to endure

**Answer for yourself:** Are you guilty of enduring the teaching of another gospel in you life and your church by your Pastor by him not instructing you to continue observing Biblical Feasts and Festivals, as well as the Jewish Sabbath?

Paul has a stern warning for Gentile believers in his day as well as for us today!

**Gal 1:8-12**

- 8 But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.
- 9 As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed.
- 10 For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ.
- 11 But I certify you, brethren, that the gospel which was preached of me is not after man.
- 12 For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ. (KJV)

**Bet Emet Ministries has, just in this article alone, shown you ample evidence that you have accepted another Gospel without even being aware you have.** The good news is that you are now coming to the truth which, when acted upon in repentance and faith, will ensure your wedding to Messiah one day where you will be presented to him as a chaste virgin. But be not mistaken, if you accept and follow, and die in your sins, then you best not plan on being the Bride in the world to come, but only the guests at the wedding of Messiah (see Matt. 22 and Matt. 25 for details) .

Paul warns and commands that when one is found to be preaching another Gospel, you as a part of the Body of Christ have a moral responsibility, which will seem hard for you to do today since we have an over emphasis of the grace message preached without a balance of the justice of God. Such a one who preaches another Gospel (and remember in this case we have shown him to be one who fails to instruct, or instructs opposite of what the Apostle Paul teaches, that Gentile believers are to observe, keep, commemorate, and celebrate the Biblical Feasts, Festivals, and Sabbaths, no matter who he is (Priest, Pope, Cardinal, Pastor, Minister, Evangelist, Apostle, Prophet, etc.) are to be "accursed."

Let us examine what it truly means for such a one who preaches heresy to be "accursed."

The Strong's # is 331 anathema (an-ath'-em-ah); from 394; a (religious) ban or (concretely) **excommunicated (thing or person)**: KJV-- accused, anathema, curse, X great.

Let us examine Thayer's Greek Lexicon:

331 anathema-

- 1) a thing set up or laid by in order to be kept specifically, an offering resulting from a vow, which after being consecrated to a god was hung upon the walls or columns of the temple, or put in some other conspicuous place
- 2) a thing devoted to God without hope of being redeemed, and if an animal, to be slain; therefore, a person or thing doomed to destruction
- a) a curse
- b) a man accursed, devoted to the direst of woes

**Answer for yourself:** Please understand that I did not make up the definitions of these inspired words in your Bibles, but understand they often bring us face to face with concepts we have never heard, or find so disturbing that we don't want to even consider them.

**Does the Apostle Paul teach that one who preaches another Gospel, and in this instance one who is devoted to God (like a Pastor) who instructs and teaches against, or condemns the Gentile observance of Biblical Feasts, Festivals, and Sabbaths is without hope of being redeemed and is doomed to destruction and only has facing him the direst of woes?**

**Answer for yourself:** Can you now understand the double reward or judgment upon teachers of the Word of God? Their responsibility to not represent God to His people is tremendous!

**God made sure we would not miss His message to all mankind by giving all men "rehearsals" [appointed times with Him as Feasts and Festivals] whereby the annual celebration and observance of the Biblical Feasts and Festivals, as well as the weekly Sabbaths, and High Sabbaths, would reinforce His truths throughout our lives. But many of us have been deprived of them, and continue to be so by our churches today who are either unaware of, or who have rejected outright anything Jewish as being "bad." What a shame! Even more, it has eternal consequences!**

**Col 2:17**

**17 Which are a shadow of things to come; but the body is of Christ. (KJV)**

The Apostle Paul teaches us that the Biblical Feasts and Festivals, Sabbaths, New Moons, and Holy Days are but shadows of things yet to come through the ministry of Jesus the Messiah. In other words some are fulfilled, and the others are prophetic!

The Biblical Feasts, Festivals, and Sabbaths are "shadows" of things to come. Let us examine the Strong's # 4639 skia: shadow:

- a) shade caused by the interception of light
- b) an image cast by an object and representing the form of that object
- c) a sketch, outline, adumbration

**Answer for yourself:** Does the Apostle Paul teach us that the Feasts, Festivals, and Sabbaths represent Christ?

The Apostle Paul teaches us that the Feasts, Festivals, and Sabbaths provide learning opportunities and give us

images of things yet to come through the ministry of Jesus.

Once again let us examine "to come" from Strong's: 3195 mello (mel'-lo);

a strengthened form of 3199 (through the idea of expectation); to attend, i.e. be about to be, do, or suffer something (of persons or things, especially events; in the sense of purpose, duty, necessity, probability, possibility, or hesitation):

Now let us examine Thayer's Greek Lexicon:

3195 mello- to be about

- a) to be on the point of doing or suffering something
- b) to intend, to have in mind, to think to

**Answer for yourself:** Do you see that the Feasts, Festivals, and Sabbaths are given to Gentile believers in order for them to have in their mind and thinking events soon to transpire in appearing of Messiah and that these soon coming events are "pictured" in the Spring and Fall Festivals as well as the Sabbaths of God?

## CONCLUSION: IT IS A MATTER OF WORSHIP

Now, let us establish some proper motivational factors. The Biblical memorial days were instituted by God as an integral part of the divine worship system in the church (both O.T. and N.T.). They are not a matter of salvation, where our disobedience towards them will rob us of eternal life. Yet, they are a matter of obedience toward God, and let us never forget that our obedience is interpreted by God as our love for Him. Therefore our motive in celebration should be as God originally intended; remembrance and honor for what He has done. God said his feasts were "Forever Feasts" and times of memorial (Ex. 12:14, Lev. 23:21, Lev. 23:41). If God never changes (and we have His word on that) for He does not (Mal. 3:6), it is obvious that He still desires to be honored in this manner as both the Old Testament attests as well as the New Testament once you come to understand it properly. Jesus said that the time has come to worship the Father "In spirit and in truth". Surely He is worthy. Indeed prophecy indicates that the feast days will continue to be celebrated even after the coming of Christ in the Kingdom age (Zech. 14:16). The feast days retain a deep abiding meaning for the Christian, especially since their fullness (not termination) is found in the Messiah. It is safe to say that the Christian has as much reason for celebrating these feasts as does the Jew, perhaps more (1 Cor. 5:8). The feast days contain more divine information of spiritual and prophetic value than perhaps any subject of scripture. And as said before, even the Gospels were written according to the Festival pattern and liturgical scheme of the synagogue. It is through our deliberate recognition and celebration of them that the riches of truth contained in them is released for our understanding. Thus, we come to better understand Yeshua and God in the process. Not only that, they serve as a truthful "timeclock" for the events for which we wait as we inherit the fullness of our salvation.

The spirit of praise and worship simply demands the recognition of the Biblical feast days. No other conclusion can be drawn. The celebration of these memorial days is being restored to the Church as Biblical worship becomes more complete in these "last days".

The question before us is; should Christians celebrate the feasts? Clearly we should. Why? Because they are Biblical, Messiah-centered and God ordained. While feast celebrations may not be essential to salvation, they are certainly essential for a more perfect worship order in the church. Reason simply dictates this conclusion.

***Feast days are not Jewish in an ethnic sense. They are divine in a Biblical sense and therefore eternal.***

***THEREFORE, LET US ALSO KEEP THE FEAST!***

**Want to know the truth about God and the Bible instead of your denomination's rhetoric? Contact Bet Emet Ministries for we do not want your money, only your attention for let us quote Yeshua: "how can you say you love me and not obey me?"**



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# THE BIBLICAL FEAST DAYS WERE ORDAINED AT THE CREATION OF THE WORLD AND INTENDED FOR BOTH JEW AND NON-JEW TO OBSERVE

The very first reference in the Scriptures to the solemn Festivals of Yahweh was made on the fourth day of creation (Gen. 1:14). Here is that verse in several translations.

**Good News Bible** *"Then God commanded, 'Let lights appear in the sky to separate day from night and to show the time when days, years and religious festivals begin.'"*

**Jerusalem Bible** *"Let there be lights in the vault of heaven to decide day from night and let them indicate festivals, days and years."*

**New English Bible** *"Let there be lights in the vault of heaven to separate day from night and let them serve as signs both for festivals and for seasons and years."*

**Moffat Bible** *"Let there be lights in the vault of heaven to separate day from night, to mark the sacred seasons, the days and the years."*

We can see plainly from these translations that Yahweh's sacred seasons, His solemn festivals were an integral part of His plan at the creation of the world. The Plan of Salvation and the Sabbath Laws which form a part of it was, therefore, not a divine after-thought hurriedly formulated by the Almighty when Adam sinned, but a carefully arranged program in which each major event was scheduled to occur at a divinely appointed time; a rescue program held in readiness in the event of mankind sinning.

Yahweh's solemn festivals, in other words, are part of the Plan of Salvation; for they not only prefigure the seven major events in His plan, but they specifically identify the appointed times when those mighty events are scheduled to take place.

Genesis 1:14 *"Let lights appear in the sky ... to show the time when days, years and religious festivals begin."*



## THE FEAST DAY COMMANDMENTS AND THEIR ETERNAL NATURE

Many sincere believers suppose that the Feast Days mentioned in the Bible were a temporary feature instituted by the Eternal only till the time of the Jesus' and since then they were 'done away with,' 'nailed to the cross' and are therefore of little importance to Christians under their "supposed" new covenant. Nothing is further from the truth; and to prove this we will examine Yahweh's commandments concerning His Feasts to see if they were in fact temporary or eternal.

The commandments concerning the Feasts of Yahweh are found in the following passages: Exodus 12:14-24, Exodus 13:5-16, Leviticus 23 - the whole chapter but note carefully verses 14, 21, 31 and 41. Space does not allow us to quote all these verses, but let us look at one festival verse in six Bible translations in order to appreciate the kind of language Yahweh used when giving His Feast Day commandments. The verse we have selected is Exodus 12:14 but all the others are just as meaningful and use identical terms.

King James Bible      *"And this day shall be unto you for a memorial and ye shall keep it a feast to the Lord throughout your generations, ye shall keep it a feast by an ordinance forever."*

Moffat Bible      *"And this day shall be a memorial day for you, to be kept as a festival for the Eternal age after age, you must keep this as a standing festival."*

Amplified Bible      *"And this day shall be to you for a memorial, you shall keep it as a feast to the Lord throughout your generations, keep it as an ordinance forever."*

Jerusalem Bible      *"This day is to be a day of remembrance for you, and you must celebrate it as a feast in Yahweh's honor, for all generations you are to declare it a day of festival for ever."*

Good News Bible      *"You must celebrate this day as a religious festival to remind you of what I, the Lord have done. Celebrate it for all time to come."*

Knox Bible      *"You are to observe this day as a memorial of the past, a day when you keep holiday in the Lord's honor, generation after generation, a rite never to be abrogated."*

Can you see what we mean? Yahweh's festivals were appointed by Him to be celebrated from generation to generation, age after age, for all time. They were never to be abrogated. The word "abrogate" means to cancel, to nullify, to repeal, to do away with, to abolish.

According to this Scripture, the Almighty's feasts are "never to be abrogated".

**Answer for yourself:** Does that sound as if He would a few years later do away with them? Certainly not. The very suggestion is insulting the intelligence of the Almighty and casting doubt on His ability to say what He means and mean what He says. Also remember that there are other Bible verses - every bit as powerful as the one given above - which in exactly the same way define the eternal nature of Yahweh's festivals. Turn to them in

Leviticus 23 verses 14, 21, 31 and 41. There, over and over again, you will see how the Holy One of Israel commands His people in everlasting tones to celebrate His festivals for all time.

So do not let anyone confuse you by saying that the Feast Days of the Almighty God of Israel have been done away with: because they haven't. All who make such wild and totally irresponsible claims - and you will hear them - are insulting Yahweh's ability to even formulate His own laws; and it is unthinkable that He who knows the end from the beginning would have used such language if all along His plan was to do away with the Feasts at Calvary. The very idea borders on blasphemy and is only being given this coverage because of the untold damage that false doctrine is causing in the ranks of the Christian church.

The plain truth is this: That as the supreme Judge and Advocate in the law court of Heaven, Yahweh knew perfectly well what He was saying when He commanded that His solemn festivals were to be celebrated for ever, from age to age, for ALL TIME.

Further confirmation of this fact will be given later where you will see that in the coming millennial age, and in the age after that (on the new earth) the redeemed host of mankind will celebrate the Feast Days of the Almighty with great gladness and respect.

## THE CHRISTIAN CHURCH HAS FOLLOWED IN THE SIN OF JEROBOAM

After the death of King Solomon the nation of Israel split into two kingdoms. The tribes of Judah and Benjamin (and some Levites) stayed loyal to Solomon's son Rehoboam and formed the "Kingdom of Judah." The other tribes broke away under a man called Jeroboam the son of Nebat. They retained the title "the Kingdom of Israel." The city of Jerusalem was in Judah and its crowning glory was the Temple which Solomon had built. Three times a year all Israelite males were commanded by God to go up to Jerusalem: at the Passover, at Pentecost and at the Feast of Tabernacles. (Exodus 23:17, Deut. 16:16). Israel's new king Jeroboam feared that his rebellion against Rehoboam would collapse if his people went up year by year to Judah for the festivals where they would hear the truth as opposed to Jeroboam's "gospel." He was extremely worried. At all costs he must prevent the men of Israel from going to Jerusalem for the Festivals of Yahweh. And this is the record of what he said.

1       *"If this people go up to do sacrifice in the house of the Lord at Jerusalem, then shall the heart of this*  
Kings *people turn again to their Lord, even unto Rehoboam king of Judah, and they shall kill me, and go again to*  
12:27- *Rehoboam king of Judah. Whereupon the king took counsel, and made two calves of gold, and said unto*  
33       *them, it is too much for you to go up to Jerusalem: behold, thy Gods, O Israel, which brought thee up out of*  
*the Land of Egypt.*

*And he set the one in Bethel, and the other put he in Dan. And this thing became a sin: for the people went to worship before the one unto Dan.*

*And he made a house of high places, and made priests of the lowest of the people, which were not the sons of Levi.*

*And Jeroboam ordained a feast in the eighth month, on the fifteenth day of the month, like unto the feast that is in Judah, and he offered upon the altar. So did he in Bethel, sacrificing unto the calves that he had made: and he placed in Bethel the priests of the high places which he has made.*

*So he offered upon the altar which he had made in Bethel the fifteenth day of the eighth month, even in the month which he had devised of his own heart; and ordained a feast unto the children of Israel: and he offered upon the altar, the burnt incense."*

**Believe it or not that seemingly insignificant act of worshipping two metal idols on unsanctified festivals was the most catastrophic blunder ancient Israel made. It is a sin so grievous that over and over again the wickedness of succeeding kings was measured against it. Repeatedly these words appear:**

1 Kings 15:34, ***"And he did evil in the sight of the Lord and walked in the way of Jeroboam the***  
16:2&26, 2 Kings ***Son of Nebat and in his sin wherewith he made Israel to sin"***  
3:3

**Answer for yourself:** Why was Jeroboam's sin so grievous?

**Because by it with one master-stroke he severed the nation's main spiritual link with Yahweh's appointed Sabbaths as well as with YHWH'S "pattern" and form of worship. The sacred festivals were times for spiritual instruction and revival, when the men - and families - of Israel gathered in Jerusalem to learn of the Almighty and His requirements. (Exodus 34:23) Jeroboam's bogus festival and substitute form of worship at Bethel broke that spiritual link and like a rudderless ship the nation of Israel began to drift away from the Creator.**

The results were appalling, for very soon millions of Israelites completely lost their spiritual bearings and adopted the basest forms of paganism as well as the pagan's holy days. Many were the calls to repentance, but the sin of Jeroboam son of Nebat (the sin of using substitute forms of worship on unsanctified festivals) was not given up. As a result the Almighty carried out His predicted threats given through the His servants the prophets and handed Israel over to their enemies. After a series of devastating defeats they were deported from the Promised Land and sold like cattle in the markets of the Middle East.

2 ***"And the Lord rejected all the seed of Israel, and afflicted them, and delivered them into the hand of***  
Kings ***spoilers, until He had cast them out of His sight. For He rent Israel from the house of David; and they***  
17:20- ***made Jeroboam the son of Nebat king: and Jeroboam drove Israel from following the Lord, and***  
23 ***made them sin in a great sin. For the children of Israel walked in all the sins of Jeroboam which he***  
***did: they departed not from them. Until the Lord removed Israel out of His sight, as He had said by all His***  
***servants the prophets. So was Israel carried away out of their own land to Assyria unto this day."***

**The action of Jeroboam, apparently trivial as it may seem, was obviously a most grievous sin. It was spiritual adultery at its worst; the act of mixing and diluting truth with error. In fact it was idolatry! In essence it consisted of merging the laws of the Almighty with human tradition and trying to worship Him on bogus festivals which were unauthorized imitations of Yahweh's appointed feasts.**

Hundreds of years earlier the prophet Moses had foretold Israel's scattering or deportation if they forsook the commandments of God and here it was happening exactly as foretold.

Deuteronomy ***"And Yahweh shall scatter thee among all people from one end of the earth unto the other; and***  
28:64 ***there thou shalt serve other Gods which neither thou nor thy fathers have known."***

***Strange as it may seem, that selfsame sin of adulterating truth with error, of introducing bogus religious festivals into true worship has been repeated on a***

## ***world scale by the Christian Church.***

Yes it is true, the mighty congregations of Christendom have done - and are still doing - what ancient Israel did under King Jeroboam. Over the centuries truth has been diluted with error and the introduction and acceptance of unsanctified festivals as days of worship is now so widespread that comparatively few believers are even aware of the deception. This may sound like a shocking statement, but it is true; and if the reader is not afraid of truth he/she must read on, for proof of this fact will follow shortly.

### **At this very moment the whole of Christendom is steadily - yet almost imperceptibly - splitting into two distinct camps:**

1. **Those who respect the laws of Yahweh and add to their faith OBEDIENCE, especially that form of obedience which manifests in keeping Yahweh's Sabbath commandment.**
2. **And those who look upon obedience almost as though it were a competitor of faith. This persuasion, surprisingly, sees little amiss in clinging to the popular but unsanctified festivals of Christendom and the bogus Sabbath of Sunday. And like Israel of old these believers are in the mass refusing to keep the Almighty's festivals.**

Sooner or later all those who classify themselves as believers in the Creator will move into one or other of these two camps.



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## GOD'S TRUE SALVATION AS SEEN IN THE BIBLICAL FESTIVALS

It has always been God's intention to break down the middle wall of partition separating Jew and Gentile, thus uniting both Jew and Gentile as one with Him. It is God who is to be the Savior of the Gentiles (Isaiah 11:10, 42:6; Acts 2:39; Ephesians 2:11-18).

Isa. 11:10 And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the **Gentiles seek:** and his rest shall be glorious. {glorious: Heb. glory}

Isa. 42:6 I the LORD have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a **light of the Gentiles:**

Acts 2: 39 For the promise is unto you, and to your children, **and to all that are afar off,** [even] as many as the Lord our God shall call.

Eph 2:11 (KJV) Wherefore remember, that ye [being] **in time past Gentiles in the flesh,** who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; 12 That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: 13 But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. 14 For he is our peace, who **hath made both one,** and hath broken down the middle wall of partition [between us]; 15 Having abolished in his flesh the enmity, [even] the law of commandments [contained] in ordinances; for to make in himself of twain one new man, [so] making peace; 16 And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: {thereby: or, in himself} 17 And came and preached peace to you which were afar off, and to them that were nigh. 18 For through him we both have access by one Spirit unto the Father.

In the Old Testament (Hebrew Scriptures) God provided a written record of the Messiah to enable the Jewish people to recognize Him when He appeared. Yeshua of Nazareth is thought by many to be this this Messiah. The answer to that question is not as easy as it seems. We have on another site detailed factual information and presentation of this difficult issue which Jews and non-Jewish believers cannot seem to agree on. I suggest you look into the matter if you desire but this is not the issue of this article. Yet, even though many Jews of the Second Temple ear in the first century C.E. hoped and believed that Yeshua was to be manifested as the Messiah and fulfill the Jewish Scriptures, the powerful Jewish Temple leadership (Sadducees) rejected Yeshua as Israel's Messiah not only for themselves but officially for the people of Israel.

Ironically, the Gentiles of the world, through the ministry of the followers of Yeshua would embraced him as Israel's Messiah. As the apostle John wrote, "He came to his own and his own did not receive him. But as many received him, to them he gave the right to become children of God, to those who believe in his name." (John 1:11-12).

**These Gentile followers of Yeshua experienced a spiritual new birth and became part of a company of people called "Israel." The Apostle Paul teaches us that Gentiles, who turn from idols to serve the living God, are grafted into Israel by faith; thereby becoming "fellow-citizens" with the saints.**



## THE GREAT SEPARATION BETWEEN JEW AND NON-JEW

Following the destruction of the Temple in 70 C.E., the assembly of Gentile Messianic Believers (Church) became more "Gentilized" under the influence of Rome and lost much if not all of the "Jewish Roots". Thus Jews and Christians began to go their separate ways. It wasn't long before Yeshua's Church was flooded with Gentile unbelievers who embraced the "Messianic-Christian faith" but never had a background in the Jewish faith. It is these Gentile "converts" who lacked the foundations of Torah and who would not accept the Jewish customs. These Gentile "converts" would forget one important thing: Jewish often meant BIBLICAL! Because of this lack of understanding of the Jewish faith, and distrusting things that are often different, these Gentile "converts" brought their hatred and bigotry against the Jews with them into this new Jewish faith. About the same time, some of the genuine Gentile Christian leaders developed a faulty theology that created an anti-Semitic mentality in the Gentile Church that further divided the Christian world from the Jews. These early anti-Jewish declarations laid the foundation for the tragic future of Jewish Christian relations that would see the Gentile Church lose sight of its Jewish roots and persecute the Jews down through the centuries.

## GOD IS DOING A NEW THING IN OUR DAY....SHALL WE NOT SEE IT?

But in these last days, God is doing a marvelous thing. He is breaking down the walls of hate and misunderstanding that have divided the Jews and Gentile believers. He is sovereignty pouring out His Spirit on thousands of Jews to prepare them for the coming of the Messiah. At the same time, God is stirring in the hearts of Christians a holy love for the Jewish people and awakening them to the Jewish roots of their Christian faith.

Many Christians are realizing that the origin of our faith is Jerusalem, not Athens, Rome, Geneva, Wittenberg, Aldersgate, Azusa Street, Springfield, Nashville, Tulsa, etc.

As a result, Christian Churches around the world are reaching out to the Jewish people in their communities, singing songs from the Old Testament, rediscovering their Jewish roots and celebrating the Jewish Feasts. It is clearly God's appointed time to reconcile Jew and Gentile, binding us together by His Spirit.

## THE CELEBRATION OF THE BIBLICAL FESTIVALS BY THE NON-JEWISH BELIEVER

Because of the prophetic season in which we are living, many Christian Churches are realizing that it is proper, good and pleasing to the Lord to celebrate the Jewish Feasts of Passover, Pentecost and Tabernacles (Romans 14:5-6). Not only that but when we study the original languages of the Bible, both Greek and Hebrew, we find that these Festivals are not merely suggested for the Gentiles to observe, but expected and commanded! [see Have We Misunderstood Paul and The Law].

## THERE A NUMEROUS BENEFITS THAT ARE BEING EXPERIENCE BY CHURCHES WHO KEEP THE FESTIVALS

Some of these are:

- **1. Better understanding of the Bible**
- **2. Rediscovery of the Jewish roots of Christianity**

- **3. Fuller comprehension of God's plan of redemption**
- **4. Deeper revelation of Yeshua**
- **5. Greater insights into God's prophetic seasons**
- **6. Clearer and more powerful teachings through visual aids**
- **7. Discovery of the Biblical Church calendar.**

**Answer for yourself:** What Church that desires more of God would not want these benefits!

You can realize them in your own congregation by celebrating the Feasts.

## GETTING STARTED WITH THE PASSOVER

Historically, Passover marks the national liberation of the Hebrews from Egyptian slavery. Pesach, the Hebrew name of the feast literally means "the lamb". God instructed each family to take an unblemished year-old male lamb to their home on the tenth day of the first month, Nisan. This corresponds to the months of March and April. They were to examine the lamb for four days to see that it was perfect. On the fourth day at twilight (the beginning of the fifth day), they were to kill the lamb and take some of the lamb's blood and place it on the two doorposts and the lintel of their house. On the first Passover, the avenging angel of God killed every first born male throughout the land, from Pharaoh, to slave, to camel. The angel would "Passover" those homes that protected themselves by placing the blood of a lamb on their doorposts and lintels.

Today the Feast of Passover is celebrated by Jewish people and many Christian churches around the world with a Passover Seder which commemorates the liberation from Egyptian slavery which is a picture of God's salvation. This is a picture of the salvation provided by God to those who believe His Word and respond to it in faith and works. The Passover Seder is a meal with special foods, practices and Scripture readings. The Passover Seder commemorates the liberation from Egyptian slavery, in accordance with God's instructions (Lev. 23:1,4, Exodus 12:14,24-27).

Lev. 23:1 And the LORD spake unto Moses, saying, ....

Lev. 23:4 These [are] the feasts of the LORD, [even] holy convocations, which ye shall proclaim in their seasons.

Exod. 12:14 And this day shall be unto you for a memorial; and ye shall keep it a feast to the LORD throughout your generations; ye shall keep it a feast by an ordinance for ever.

Exod. 12:24 (KJV) And ye shall observe this thing for an ordinance to thee and to thy sons for ever. 25 And it shall come to pass, when ye be come to the land which the LORD will give you, according as he hath promised, that ye shall keep this service. 26 And it shall come to pass, when your children shall say unto you, What mean ye by this service? 27 That ye shall say, It [is] the sacrifice of the LORD'S Passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And the people bowed the head and worshipped.

One needs to understand that the Passover was the demonstration of their "faith" in God. We come to God in Faith and Obedience without which we have no relationship and cannot expect "life" from God. The mixed multitude responded toward God and His Word to them through Moses with "faith" and "works" and "obedience" which ultimately led them to their salvation from estrangement from the true God. So behind all the Passover instruction and story is one of "faith" unto God that exhibited itself in "obedience." This is the core of what the Passover demonstrated and teaches us today.

*Heb 11:6 6 But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him. (KJV)*

## UNLEAVENED BREAD

Hag ha-Matsot, the Festival of Unleavened Bread (Ex. 12: 15). This stems from the commandment to eat unleavened bread (MATSAH) and the prohibition against eating HAMETS or leavened food, in commemoration of the Israelites' hasty exodus from Egypt when they had time to prepare only unleavened bread. While the prohibition against hametz applies to the entire festival, the commandment to eat matsah applies, strictly speaking, to the first night only. One needs to understand that after one receives the gift of salvation from HaShem which is by grace only, then he is obligated to "cast out the leaven" from his life. Leaven is used as a metaphor for "sin" in the Bible and it is understandable that after one comes to God then he needs to clean his life up in response to God's gracious gift of salvation. Thus "unleavened bread" in the next step for the Bible believer after his salvation experience.

## THE FEAST OF PENTECOST

The Feast of Pentecost is celebrated on the sixth day of the Hebrew month of Sivan. This corresponds to the months of May and June on the Gentile calendar.

Historically, the main activity on the Feast of Pentecost was the presentation of a wave offering to the Lord, two loaves of baked bread with leaven (Lev. 23:15-21). The wave offering expressed the Hebrews' dependence on God for the harvest and their daily bread. This was a thanksgiving offering. Not only that but it is a picture of the people of God; two loaves representing the Jew and the non-Jew as the peoples of God.

Later when the Jews were dispersed among the nations, the Feast of Pentecost lost its primary significance as a harvest festival and was celebrated as a memorial to the time when God gave the law at Sinai. It is this "Law" which is given to both the Jew and the non-Jew through the various Covenant's of God. This is because the Jews have traditionally believed that God gave the law to Moses on the Day of Pentecost (Ex. 19:1,11).

Exod. 19:1 In the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they [into] the wilderness of Sinai.

Exod 19:11 And be ready against the third day: for the third day the LORD will come down in the sight of all the people upon mount Sinai.

The Day of Pentecost did not originate with Christianity, but it is the day when the Jews would be in Jerusalem to celebrate the Feast and the giving of the law (understood at their Covenant responsibilities).

From Luke's account in Acts 2 we see the marvelous timing of God. Thousands of Jews had journeyed to Jerusalem to celebrate the Feast of Pentecost. It was then that the followers of Yeshua waiting in the upper room were filled with the Holy Spirit. They then began to worship God in foreign languages that were spoken and understood by the Jewish pilgrims. There was such a loud noise accompanying this experience, that it attracted the attention of the Jewish visitors who went to see what the commotion was all about. Peter then stood up and preached a bold sermon to this Jewish crowd.

This outpouring of the Holy Spirit was taking place on the very day when the Jews were offering the two wave loaves to God and celebrating the law symbolizing their dependence on God. One wave loaf symbolized the Jews and the other the Gentiles who would also receive the Holy Spirit in like manner as recorded in Acts 10.

It is this Spirit of the L-rd which is given to empower the child of God, now saved, and "cleaned up from his sin through repentance and obedience to the commands of God," to live the victorious life over sin. It is this "anointing" which empowers the child of God to live the mitzvoth and the commands of God. Even Yeshua said his yoke was easy. God made it so easy for us if we will lean upon Him and His power in us that enables us to live a Torah obedience and love filled life. The result of such obedience and sanctification in one's life is that he become a vessel in which God can abide. So in these "former rain" Feasts we find faith and

**obedience, sanctification and repentance from sin which transforms us into holy vessels in which God can abide and use for His glory.**

***1 Cor 6:19 19 What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? (KJV)***

God makes His salvation available through faith as pictured in the physical salvation of Israel from Egypt. Words accompany such belief for is the Israelites had not responded accurately to their faith and failed to apply the blood to their door then they would likewise had died. Once we are saved at Passover one comes to Unleavened Bread as it is time to get the "leaven" (picture of sin in the Bible) or sin out of our lives. This is a sanctification whereby we make ourselves through repentance and obedience to the Word of God acceptable vessels for God's Spirit to inhabit. God's Spirit comes to such a one in the fulfillment of Pentecost.

Now in Israel we encounter the dry season separating the former Feasts and the Latter feasts. We then leave the first harvest season during the year and encounter the dry period as symbolized by the life of mankind. Once we are saved, cleansed, and filled with God's Spirit, we are equipped to live out our lives where we must deal with the good and the bad as we encounter them in life. Sometimes life is hard as seen in the dry season following Pentecost; yet we have the Spirit of HaShem to comfort and sustain us. This is symbolic of the difficult and arduous years of life where we live out our relationship with God. It is through these years of struggle and testing where we reveal before God and man our relationship with Him. This is where the rubber really meets the road so to speak. This is our life time where we live by faith and not by sight in proving to ourselves and God our commitment to Him. At the end of our journey we wait for our death and our ultimate reconciliation with God.

## **THE FESTIVAL OF ROSH HASHANNAH**

Rosh HaShanah is the Jewish New Year, a one-day festival in ancient times, now observed for two days (in Israel as well as in the Diaspora) on the 1st and 2nd of Tishri. It marks the commencement of the annual ten days of penitence, which reach their climax on Yom Kippur, the Day of Atonement.

The Rabbis gave the festival two other names: **Yom ha-Din**, the **Day of Judgement**, and **Yom ha-Zikaron**, **"the Day of Remembrance"**, when God remembers His creatures. The concept of "Judgment Day" is rabbinic, deriving largely from statements made in tractate Rosh HaShannah. The Mishnah speaks of all mankind passing before God on the New Year like a flock of sheep (RH 1.2). This idea is expanded in the Talmud, which lays emphasis on the New Year as an occasion for self-examination in the light of Judaism's highest ideals. From the awesome picture of each man or woman standing before the throne of God, judgment on his or her fate for the coming year being entered on Rosh ha-Shannah and the verdict sealed on the Day of Atonement (RH 16a), the rabbis went on to visualize "three ledgers opened in heaven: one for the completely righteous, who are immediately inscribed and sealed in the Book of Life; another for the thoroughly wicked, who are recorded in the Book of Death; and a third for the intermediate, ordinary type of person, whose fate hangs in the balance and is suspended until the Day of Atonement" (RH 16b). Hence the **designation of Rosh ha- Shannah and Yom Kippur as Yamim Nora'im ("Days of Awe")**. These themes dominate both home observance and synagogue liturgy on Rosh ha- Shannah. Festive white marks the appearance of the synagogue and its worshipers. It also symbolizes closeness to God and the ideal of man's cleansing from sin.

Understanding the above then it is proper to look at **Rosh HaShannah** as a symbol of our death and judgment at the end of our life. It is appointed for man to once die and then the judgment which is also a second part of Rosh HaShannah. After the resurrection at Rosh HaShannah and the judgment and reward for believers as well as non-believers, then one awaits final atonement at Yom Kippur. The Scriptures teach that at the blowing of the Trumpets on Rosh HaShannah will be the resurrection of the dead. Having lived our lives in faith and obedience we die only to be ushered into God's presence for the judgment.

***1 Cor 15:52 52 In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall***

*sound, and the dead shall be raised incorruptible, and we shall be changed. (KJV)*

## THE FESTIVAL OF YOM KIPPUR

Following our resurrection unto reward or judgment at Rosh HaShannah we enter the Holy Day of **Yom Kippur** otherwise know as the **Day of Atonement**. The importance of this day and the authority for its mode of observance rest upon specific biblical commandments "to make atonement before the Lord" and "afflict your soul" (Lev. 16: 29-31, 23:27-32; Num. 29:7). Afflicting one's soul was interpreted by the sages to mean abstaining from food and drink; atoning was understood to mean three related acts that would relieve one from the burden of SIN - - acknowledging the transgressions, declaring repentance through a process of confession, and then making atonement before God in order to obtain His forgiveness. It is during our lives that we had the opportunity to repent of our sins, confess them, and make atonement for our sin. Rosh HaShannah had brought us before God for our judgement and our status declared at Yom Kippur. Our final Atonement is accomplished in our lives following our judgment and our status before God settled for all Eternity. We live before God for Eternity in His Presence which the Festival of Tabernacles reveals to us in its symbolic understanding.

## THE FEAST OF TABERNACLES (SUKKOT)

The last major feast on the Jewish calendar is Tabernacles. It is celebrated in the Fall in the Jewish month of Tishri, which corresponds to the month of September/October on the Gentile calendar.

The Feast of Tabernacles came at the final ingathering of the harvest season. The fruit of the land had been reaped so the people could rest from their labors. It was a time of great rejoicing and was celebrated from the fifteenth to the twenty-first. Then on the twenty-second (the eighth day), there was a special Sabbath which was a day of rest characterized by further rejoicing (Lev. 23:33-41).

Levi 23:33 (KJV) And the LORD spake unto Moses, saying, 34 Speak unto the children of Israel, saying, The fifteenth day of this seventh month [shall be] the feast of tabernacles [for] seven days unto the LORD. 35 On the first day [shall be] an holy convocation: ye shall do no servile work [therein]. 36 Seven days ye shall offer an offering made by fire unto the LORD: on the eighth day shall be an holy convocation unto you; and ye shall offer an offering made by fire unto the LORD: it [is] a solemn assembly; [and] ye shall do no servile work [therein]. {solemn...: Heb. day of restraint} 37 These [are] the feasts of the LORD, which ye shall proclaim [to be] holy convocations, to offer an offering made by fire unto the LORD, a burnt offering, and a meat offering, a sacrifice, and drink offerings, every thing upon his day: 38 Beside the sabbaths of the LORD, and beside your gifts, and beside all your vows, and beside all your freewill offerings, which ye give unto the LORD. 39 Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the LORD seven days: on the first day [shall be] a Sabbath, and on the eighth day [shall be] a Sabbath. 40 And ye shall take you on the first day the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the LORD your God seven days. {boughs of goodly trees: Heb. fruit of, etc} 41 And ye shall keep it a feast unto the LORD seven days in the year. [It shall be] a statute for ever in your generations: ye shall celebrate it in the seventh month.

The primary activity during this feast is the building of booths or shelters (Sukkah). God commanded the Hebrews to build shelters to live in during the Feast as a reminder of how He cared for them during their wilderness wanderings and the fact that they were pilgrims passing through this life (Lev. 23:42-44).

Levi 23:42 (KJV) Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths: 43 That your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I [am] the LORD your God. 44 And Moses declared unto the children of Israel the feasts of the LORD.

The shelters were loosely constructed and decorated and the roof covered with branches. This allowed the



Hebrews to see through the roof into heaven and be reminded of an even greater rest and rejoicing when Messiah would rule on the earth. Thus, the Feast of Tabernacles symbolizes the Messianic age.

The Feast of Tabernacles has such universal significance in God's redemptive program, that He requires all nations to go to Jerusalem to celebrate this feast in the world to come (Zech. 14:16).

Zech. 14:16 And it shall come to pass, [that] every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the LORD of hosts, and to keep the feast of tabernacles.

**This agricultural "ingathering of the harvest" is symbolic for the ingathering of souls unto God following our death following our judgment.** One of the prophetic readings for the festival is chapter 14 of Zechariah, where it is said that all the nations will someday go up to Jerusalem" to keep the feast of Tabernacles" (verses 16-19). A total of 70 bullocks were sacrificed in the Temple on the seven days of the festival (Num. 29:12ff.) and the rabbis suggest that this number corresponded to the 70 nations of the world. Thus both Jew and non-Jew are reconciled with God. The only thing lacking is the eternal dwelling of the Spirit of God with mankind at the Festival of Tabernacles. This is the eternal Sabbath where God and man are one for Eternity.

**This is only a summary to say the least of what the Biblical Festivals reveal...the Plan of Salvation of God.**

## **BUT WHERE IS JESUS?**

And if you noticed, this plan is very understandable to the Jew and non-Jew without trying to "force" Yeshua to fulfill passages that yet remain unfulfilled. It is these Biblical Festivals, correctly understood as given above, which will further enable the Jew and the non-Jew to become one in expectation of the coming of the Messiah.

I, as well as the untold multitudes in the various Messianic Ministries of the world, rejoice to see the many thousands of Gentile believers which are returning to the Biblical Roots of their faith in this day and time as a sign of the prophetic season in which we are living.

## **WHAT SHOULD THE BIBLICAL FESTIVALS MEAN TO THE CHRISTIAN?**

I am aware that many teach that the Festivals were fulfilled in the life and ministry of Yeshua. Much of that understanding is taken from the Gospel of John and other passages in the New Testament. It is not my intent here to discuss such a matter, but when one undergoes a serious and intensive study of the New Testament as compared with the Old Testament for accuracy one is saddened by the gross misapplication of Old Testament passages, mistranslation of Old Testament passages, and the hundreds of Old Testament passages taken out of context in the New Testament which are purposefully manipulated such to prove "false proofs" that Yeshua fulfilled the Old Testament prophetic passages and the Biblical Feasts. I used to believe that as well from reading the New Testament, but after years of serious study, where I compared line upon line of Old Testament Masoretic text from the Jewish Scriptures and not the "altered" Christian Old Testaments with New Testament text, I see the error of my previous religious belief system. **I had put my faith in the wrong document.** The bottom line for now is that we cannot be certain that Yeshua was the Messiah or will be the Messiah when he comes. **I have my personal reasons to believe that when Messiah appears he probably will be Yeshua, but to twist the Old Testament and do great injustice to God's Holy Word in order to "force" an interpretation or to make it look as if Yeshua fulfilled the Old Testament when this message was presented to non-Jews of the first century who knew no better, is no longer an option for me.** Time will tell if Yeshua will ultimately fulfill the prophecies of Moses and the Prophets and be the legitimate Messiah of Israel. If you find it hard to believe what I just said, then I suggest you purchase only one book and be

awakened to the serious flaws in the Christian Bible and the New Testament which has so severely been "added to and taken from" by the Roman Church over the centuries: Antisemitism In The New Testament by Lillian Freudmann. Read it and you will never be sorry and then you will not be able to question what I say or write.

# IN SUMMARY....GOD'S TRUE PLAN OF SALVATION

Having said that, then let me explain God's true plan of salvation as seen in the Biblical Festivals as taught in the Bible Yeshua used...the Holy Tanakh:

- God makes His salvation available through faith as pictured in the physical salvation of Israel from Egypt at the Passover where God passed over those who responded to Him in faith and obedience. Works accompany such belief for if the Israelites had not responded accurately to their faith and failed to apply the blood to their door then they would likewise have died.
- Once we are saved at Passover one comes to Unleavened Bread as it is time to get the "leaven" (picture of sin in the Bible) or sin out of our lives. This is a sanctification whereby we make ourselves through repentance and obedience to the Word of God acceptable vessels for God's Spirit to inhabit. God's Spirit comes to such a one in the fulfillment of Pentecost.
- We then leave the first harvest season during the year and encounter the dry period as symbolized by the whole of life of mankind. Once we are saved, cleansed, and filled with God's Spirit, we are equipped to live out our lives where we must deal with the good and the bad as we encounter them in life. Sometimes life is hard as seen in the dry season following Pentecost; yet we have the Spirit of HaShem to comfort and sustain us.
- The next Festival is Rosh HaShannah which symbolizes our death at the end of our life. It is appointed for man to once die and then the judgment which is also a second part of Rosh HaShannah.
- After the resurrection at Rosh HaShannah and the judgment and reward for believers as well as non-believers, then one awaits final atonement at Yom Kippur.
- The only thing lacking is the eternal dwelling of the Spirit of God with mankind at the Festival of Tabernacles. This is the eternal Sabbath where God and man are one.

**Answer for yourself: Did you notice that not only did the above plan of YHVH'S salvation make sense, but Yeshua's name was not mentioned once?**

This is only a summary to say the least of what the Biblical Festivals reveal...the Plan of Salvation of God. And if you noticed, this plan is very understandable to the Jew and non-Jew without trying to "force" Yeshua to fulfill passages that yet remain unfulfilled. Sadly the Christian Church has not heard this message and yet it is the very core of the whole of the Bible Yeshua used! So sad!

It is these Biblical Festivals, correctly understood as given above, which will further enable the Jew and the non-Jew to become one in expectation of the coming of the Messiah.



## HAS YOUR PASTOR LED YOU IN A HAVDALAH SERVICE YET?

Let me stimulate you to consider what is behind Acts 20:7...in doing so let us remember that what we find in this text long after the crucifixion and death of Yeshua is the picture of non-Jewish believers in Yeshua being taught to keep the Sabbath and the Havdalah service.

*What should jump to the forefront of our minds is the question that asks: If this was what was being taught to the non-Jewish believers in Yeshua in fulfillment of the Great Commission then why have I not been taught this before now by my Christian Church? The answers to these types of questions are not always comforting when you begin to realize that you have bought into a replacement religion and have not been taught the truth due to anti-Semitism that has reigned unchecked in Gentile Christianity for going on 1900 years at present. This provokes an even larger question: in your actions and religious beliefs are you really a follower of Yeshua/Jesus or have you just been told you are and not having the necessary knowledge before now you never knew any different?*

**Answer for yourself:** Did you know that Paul, a Jew, is conducting a Hebraic worship service in these Scriptures?

*Acts 20:7 7 And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; (KJV)*

What we find here is that the word "day" is in italics....meaning it is added to the text for smoothness of reading....but there is only one problem...if you translate "On the first of the week" from English back to Greek back to Hebrew (remember he is a Jew and that would have been his thought series) we find "as the day was beginning to dawn"...we encounter a deception....overlooked in Greek and English....mainly; that for a Jew the day begins at 6:00 p.m. and not at 12:00 p.m...so the time frame of the passage is not daylight..but dusk!

Here is the Key that you miss by reading the English of most Christian Bibles and poor translations: In other words, verse seven, Acts 20: upon the first of the week (or as the first of the week was beginning to dawn)...in other words...as Sunday was approaching (6:01 p.m. on Saturday really Sunday began)...in other words...on the evening of the Sabbath (Saturday-for Paul kept the Sabbath and not Sunday)...he

was conducting and leading these Greeks (like you and me)...in a Havdalah service. What we find is that these Greek believers in Yeshua were observing NOT a Sunday morning service that is totally disjointed from a Sabbath service, but the concluding part of the synagogue Sabbath Service; and this mind you was over 30 years following Jesus'/Yeshua's death so his death changed nothing in this regard as you can see!

We find again that these Gentiles, to whom the Great Commission was taken, where Jesus instructed that these Gentiles be taught "to observe those things that I commanded you"...and one of the many "things they were taught to observe" was a Havdalah service which was part of the "pattern" of worship given to David and handed down through Solomon, even handed down past the crucifixion of Jesus, even the destruction of the Temple in 70 C.E. This pattern of worship (ie. Havdalah for instance) continued well into the third and fourth century for Gentiles before it was banished at the Council of Nicea by Constantine.

**Answer for yourself:** If Paul were alive to day and he came to your city would he not teach us the same as he did in Troas? Remember, Paul was teaching Gentiles like you and me to keep Havdalah over 30 years after the cross.

Also, notice, that there were "many lights in the upper chamber".

**Answer for yourself:** Why?

The reason is so simple once you understand the dynamics of the Havdalah service. Each believer had his own candle and just before the main candle was extinguished (as part of the service) each believer would light their own individual candles, thus each has his own illuminated candle (they were themselves the light of the world) and we now better understand the event as Paul preached from 6:00 PM to midnight..

Please don't discount what I say. Study the Hebrew roots of the early Gentile church, find when it was changed, by who, and why!

**Answer for yourself:** Lastly, if Paul taught them this, why have you not been taught this before? Don't you want to do what Jesus said and follow his example?

You are not any more saved if you do or if you don't...you are only more obedient to those things Jesus taught we are to observe.

This should stimulate your thinking in the things I write. Blessings to all.



## CONCLUDING THE SABBATH WITH THE HAVDALAH SERVICE

Three stars have appeared in the sky. Havdalah, or the "Separation" of the holy day from the days of work begins. We give thanks for the Sabbath day that is now ending. We are grateful for its many blessings: for peace and for joy, rest for the body, and refreshment for the soul. We hope that something of its meaning and message remains with us as we enter the new week, lifting all that we do to a higher place of holiness.

The solemn Havdalah is recited both in synagogue and at home.

Havdalah means distinction: [This marks the distinction between sacred and ordinary.](#)

### ITEMS NEEDED TO OBSERVE THE HAVDALAH SERVICE

- Wine or grape juice
- Wine glass
- A havdalah candle-two candles twisted together or just put two candles together.
- A spice box containing sweet smelling spices like cinnamon, nutmeg, and allspice
- A tray or large plate for the cup and candles.

### HAVDALAH SERVICE

The service will starts when three stars are visible. This is traditionally observed by the woman. This marks the end of the Shabbat. She will then say, "O God of Abraham, Isaac, and Jacob, guard thy people. The beloved Shabbat is departing." She will then light a single candle and exclaim, "A good week, a full week, a fortunate week, on us and on all of Israel. Amen." "A good week " is the greeting as the men come home.

### THE ACTUAL SERVICE BEGINS HERE:

**Reader:** Behold, God is my deliverance; I will trust, and will not be afraid; truly the L-rd is my strength and my song; He has delivered me indeed. Joyfully shall you draw upon the fountains of deliverance. It is for the L-rd to bring help; my God, thy blessing be upon thy people. The L-rd of hosts is with us; the God of Jacob is our Stronghold. L-rd of hosts, happy is the man who trusts in thee. O L-rd, save us; may the King answer us when we call. The Jews had light and joy, gladness and honor. So be it with us. I will take the cup of deliverance, and will call upon the name of the L-rd. (Is. 12.2-3; Ps. 3.9; 46.12; 84.13; 20.10; Est. 8.16; Ps. 116.13)

(Fill the cup till it overflows. Do not drink any. Recite the following blessing while holding cup up, and fingers pointing up.)

### 1st BLESSING



**Baruch ata Adonai, Eloheynu melech ha-olam, borey p'ri ha gafen.**

*Blessed art thou, L-rd our God, King of the universe, for creating the fruit of the vine.*

## **2nd BLESSING**

**(Lift the spice box to God while reciting the following blessing)**

*Baruch ata Adonai, Eloheynu Melech Ha-Olam, Borey Miney V'Samim.*

**Blessed art Thou, O L-rd our God, King of the universe, who creates various kinds of spices.**

**(Pass the spice box around. The spice box is not used if the next day after the Shabbat is a festival.)**

## **3rd BLESSING:**

**(Lift the candle to God while reciting the following blessing)**

**Baruch ata Adonai, Eloheynu Melech Ha-Olam, Borey Norey Ha aish.**

*Blessed art Thou, O L-rd our God, King of the universe, who creates the lights of fire.*

**Reader: God came from Teman, the Holy One from Mount Paran. His glory covered the heavens and His radiance filled the earth. His splendor was like the sunrise; rays flashed from His hand, where His power was hidden. (It is from Hab. 3.5)**

**(After the candle is lit the reader hold his hands before the candle till see the light seep through his hand and fingers without burning himself)**

## **CALLING OF ELIJAHU HA-NAVI TO COME AND INAUGURATE THE MESSIANIC ERA.....THE SONG IS SUNG BY ALL**

**Eliyahu Hanavi**

**(Elijah the Prophet)**

**Eliyahu Ha-navi, Eliyahu Ha-tishbi**

**(Elijah the prophet, Elijah the Tishbite)**

**Eliyahu, Eliyahu, Eliyahu Ha-giladi**

**(Elijah, Elijah, Elijah the Giladite)**

**Bimheira v'yameinu yavo eileinu Im Mashiach Ben David**

**(May he come soon in our time and bring Messiah son of David)**

**(This song is song because of the traditional belief, that Messiah will not return on a Shabbat, due to its sacredness. So, once the Shabbat is over, Elijah is called to arrive because he must appear before the Messiah, in order to announce him.)**

## **DISTINCTION BETWEEN SACRED TIMES WITH GOD & ORDINARY TIME**

## **BLESSING:**

**Baruch ata Adonai Eloheynu melech haOlam. Hamavdil bain kodesh l'chol bain l'choshech bain**

**Yisrael la-amim, bain yom hash-vii l'shaishet y'mai hama-asheh. Baruch ata Adonai hamav-dil bain-kodesh lichol.**

**Reader and group: Blessed art Thou, O L-rd our God, King of the universe, who has made a distinction between the sacred and the ordinary, between light and darkness, between Israel and the other nations, between the seventh day and the six working days. Blessed art Thou, O L-rd, who has made a distinction between the sacred and the profane.**

**(Drink the wine and pass it around for all to sip or have individual wine cups filled for all)**

## **PRAYER FOR COMING WEEK**

**King of the Universe, O Father, who is merciful and forgiving, in Your goodness favor us with peace as we start the six working days; free us from all sin and transgression and cleanse us from all iniquity and wickedness. Please cause us, O Merciful God and King, to cling to the study Of Your Word, and to occupy ourselves with the doing of good deeds. May it be your will, that we hear, in the days to follow, news of gladness and joy. Keep us free from the envy of any man, and may we envy none. O Father of Mercy, bless and prosper the work of our hands, and the work of all who have thoughts of good in their hearts towards us, and your people Israel; but for all those who plan evil against us, and your people Israel, frustrate them and prevent them from carrying out their wicked schemes. As it is said, "Take counsel together, and it shall be brought to nought; speak the word, and it shall not stand; for God is with us." O Father, in your mercy and forgiveness, open the gates of light and blessing, of redemption and salvation. Guide our feet to walk in Your ways and fill us with rejoicing, peace, and holiness. Direct us into the study of your Torah and inspire us to pray without ceasing; and in us fulfill the scripture:**

**How beautiful upon the mountains are the feet of him that brings good tidings, that announces peace, the harbinger of good tidings, that announces salvation; that says unto Zion, Thy God reigns! Amen. (Selah). Yeshayahu 52.7 (Isaiah)**

**(The candle is put out with the wine that overflowed from the cup...as this ends the service)**

**Some like to make the candle fight to stay lit, this shows the reluctance to let the Sabbath to end.**

**(A finger is dipped in the wine and passing it over the eyes alludes to Psalm 19.9 where God's commands are described as "enlightening the eyes.")**

## **SYMBOLISM USED IN THE HAVDALAH**

**The twisted candles...** They represent a couple of things: It first represents a link between creation and redemption. The candle used in the Havdalah services has two wicks because it is to be a torch. A torch is something with at least two wicks. The Hebrew for torch is l'pidot. It is a synonym for the Messiah. Refer to the vision Avraham had of the torch between the two halves of the bull in Gen. 15. Also it is a picture of both Jews and Gentiles being the "one people of God" as we see from the Scriptures (one faith and the two sticks in Joseph's hand becoming one).

**The overflowing cup..**The glass represents as a visual sign of the fullness and completion of the week. As the wine spills, the Shabbat departs and reminds us that God's blessing both in this life and the life to come are more than we could ever ask for or deserve.

**Putting out the candle...**It shows the Shabbat ending which is sad because each week the people look forward to the Shabbat

**Spice box...**It is to cheer the soul since the Shabbat is departing and the realization that God's ultimate manifestation of redemption and Eternal Life must wait....as we experience it only symbolically in this life and the full manifestation of it awaits God's eternal sabbath. The intention is that this last fragrance will carry you through the pressures of the week until once again you can celebrate the Shabbat.



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# JESUS' RELIGIOUS BELIEF SYSTEM...DID YOU KNOW IT CHANGED...WHO DID IT...AND WHEN?

Theological diverseness was an important aspect of the history of Judaism as well as the many sects within Biblical Judaism of the first century. If one consults a multitude of books on early church history one comes away from such an experience seeing that traditional Christian understanding of its own history - and the implicit understanding of most scholars - is that Christianity was a gradual or incremental evolution away from Biblical Judaism and a gravitation backward to pagan mystery religious doctrines that have more in common with astral and solar worship than with Moses and the Torah. If you think that statement is not true then I challenge you to do your own personal study in an unbiased way to refute it. You won't be able to because facts don't change; fables do. It can be proven by the testimony of many scholars today as well as the overwhelming evidence from archeology along with comparison of manuscripts that the later Gentile church modified or added to the tradition once handed them and taught them about the historical Jesus (Bart Ehrman, The Orthodox Corruption of Scripture). What started with the teachings of Jesus as the basic structure and true "gospel" which brought Biblical Judaism to it's zenith, ended up as a rejection of almost all of what he believed and stood far as Gentile neo-paganism successfully mutated Biblical Judaism and almost successfully destroyed all traces of it doing it. Rome had to do this since Jesus was a Jew and anyone familiar with that fact and what it entails would have a hard time swallowing Roman replacement religion. Keith Akers, in his The Lost Religion of Jesus, makes an astute comment: "Most modern 'historical Jesus' researchers, whether liberal or conservative, begin with this (unstated) view of history and the assumption that, if we can just identify what was added later and strip it away, we will see the 'historical Jesus.'" There is debate as to if this works. Although some scholars challenge this idea it seems flawless to me and a multitude of others who have sought and are seeking the truth concerning the historical Jesus. I can personally testify for myself that having adopted such a methodology for study over the last 18 years or so I can attest to its success in recovering as best as possible an accurate picture of Jesus within the religious pluralism of both Judaism of the first century as well as the Romanized version of him.

The history of Christianity that Keith Akers, B. Ehrman, and a host of other scholars propose, by contrast, is not one of smooth and natural development. It is rather a bumpy ride with a succession of crossroads and turning points that confronted Jesus' followers, both Jewish and Gentile. Events will occur that will cause fundamental alterations in the then current "orthodox" beliefs of Judaism and Jesus which later will come to be known as Gentile Christian doctrine and perspective. Coming to grips with these changes in the faith of Jesus is essential to understanding the teachings of Jesus, because it is through these changes that the Gentile church not only altered, but destroyed the historical Jesus and replaced him with a Christ of faith of their own making who was patterned after the Gentile godmen of the ages. Early Christian history seems so contradictory because it was "contradictory" - so many people were saying so many different things at such an early stage of Christian history. Religious pluralism thrived in this age of apocalypticism. This is the fruit of the apocalyptic enthusiasm that had gripped the nation prior to and after Jesus' birth when the Jews' were desperate for deliverance and the hope of the prophets drew near.

The evidence for diversity in early Christianity is widespread and comes from the writings of early church leaders, from historical accounts, and the New Testament itself. The literature of early Christianity is often strongly controversial, and the bitterness of the attacks on other followers of Jesus who are "misrepresenting" Christianity is quickly apparent. If you read the above articles on the contrasting and **conflicting** [salvation message of Jesus](#) and the [salvation message of Paul](#) you saw such an example of conflicting teachings as both "paths" to salvation are diametrically opposed.

- Paul describes an angry confrontation he had with Peter in Galatians as with the host of Jews that continually followed him to undue his teachings let alone often beat him for the doctrines he was teaching that contradicted Moses and the Prophets
- Ignatius' letters to the churches on his way to martyrdom in Rome, around 100 A.D., literally castigate severely Judaism and Jewish Christianity. The Writings of Ignatius: Bishop of Antioch in Syria [ca 1-2 century] martyred in Rome by beasts (ca 105-116). On his way to Rome, he visits and then writes to various churches, warning and exhorting them to reject the Jews and anything Jewish (at that time the present faith of Jesus). He also writes ahead to Rome, and writes to Polycarp, bishop of Smyrna. Warned the church against heresies that threatened peace and unity, opposed Gnosticism and Docetism. In the Epistle to Smyrna, insisted Christ came in the flesh not just in spirit.
- Ireneaus, around 180 A.D., writes his Against Heresies where he attacks all beliefs others than his and labels all other "interpretations" as heresy.
- The Epistle of Barnabas [ca 130]: This letter, probably not authored by the NT Barnabas, repudiates the claims of Jewish Christians at the time who advocated adhering to observance of the Mosaic Law. Argued that Christ provided salvation and man is no longer bound by the Law. Compares holy life to unrighteousness.
- The Epistle of Mathetes (Believer/Disciple) to Diognetus: This Apologetic treatise? written perhaps ca 200, presents a rational defense of the Gentile's interpretation of Christianity
- Justin Martyr, around 150 A.D., writes his Dialogue With Trypho the Jew where we find replacement religion at its best as he builds his case that his brand of "Christianity" has replaced the Jewish faith and they the Gentiles are the new Israel of God and have again replaced the Jews in this distinction.
- Justin also wrote Apology and Second Apology where he attacked docetism. Justin admitted that traces of truth were found in the writings of pagan authors since all people shared in the generative or germinative Word (logos spermatikos), but he insisted that only Christian had a truly rational faith.
- Quadratus (second century) introduced himself as a Christian philosopher. Thus he began the dialogue which has extended to our own times between philosophy and theology. We knew of him only through Eusebius until a portion of his Apology was discovered written in Armenian. It was published at Venice in 1878. A complete version was found in a Syriac version on Mt. Sinai in 1889. According to Eusebius this apologia was delivered to Emperor Hadrian along with one by Quadratus; however some scholars believe that it was really delivered to Antonines Pius (D. 161). Whatever the occasion, Aristides defended the proposition that Christians had a more complete understanding of the eternal God than Jews or barbarians. He justified this by arguing that Christianity had a higher notion of God and more perfect rules for human conduct.
- Hippolytus, (170-236), in the third century wrote his The Refutation of All Heresies. According to his refutation, the Ebionites (the earliest Jewish followers of Jesus) followed the heresy of Cerinthus and Carpocrates. Cerinthus held that Jesus was born of Mary in the same way as all men and that Mary was not a virgin. He claimed that Jesus was more just and more wise than all the human race. And then Hippolytus adds: They live conformably to the customs of the Jews, alleging that they are justified according to the law, and saying that Jesus was justified according to the law. And therefore it was (according to the Ebionaeans,) that (the Savior) was named (the) Christ of God and Jesus, since not one of the rest (of mankind) had observed completely the law. For if even any other had fulfilled the commandments (contained) in the law, he would have been that Christ. And the Ebionaeans allege) that they themselves also, when in like manner they fulfill (the law), are able to become Christs; for they assert that our Lord Himself was a man in a like sense with all (the rest of the human family). But Ebionism was not only addressed as he ran the gamut of religious sects of his day; especially gnosticism.
- Origen (third century) comments that "many" Christians had differences of opinion with each other on



"subjects of the highest importance" (De Principiis, Preface, section 2).

- Tertullian is our earliest extensively preserved Latin Christian author [140-230], who aligned himself around 207 with the "Montanist" Christian movement that was considered "heretical" by the representatives of emerging mainstream Christianity. He is credited with writing five books Against Marcion, in addition to less lengthy polemical works such as Prescription Against Heretics, Against Hermogenes, Against the Valentinians, and Against Praxeus. Tertullian details for us his ideas on heresy in his Prescription Against Heretics, but like I said he himself joined the Montanists, who were themselves declared heretics at a later date by the official church.
- Epiphanius was a bishop who is noted in the history of the early Christian church for his struggle against beliefs he considered heretical. His chief target was the teachings of Origen, a major theologian in the Eastern church whom he considered more a Greek philosopher than a Christian. Epiphanius' own principles were later discredited by the harsh nature of his attacks. He is credited with writing the Panarion which is a rather lengthy work directed against heresy in which he details and delineates the views of eighty various religious groups and of course denounces each one.
- Theodoret was the bishop of Cyrus and a theologian, born at Antioch in Syria about 393; died about 457. His major works are the Compendium of Heretical Fables in which he describes and attacks sixty heretical groups.

From this short summary list above anyone can see for themselves that early Christianity was not at all stable and had not one set of adopted and supported consensus of religious opinion. That would come but not after centuries of councils where these ideas would be debated and even submitted to murder and violence before a consensus would be achieved in order to stabilize Gentile Christianity.

"Stability" is a characteristic of later Christianity, beginning about the time of Constantine and the council of Nicaea (in the year 325). It will take the power of Rome to bring religious ideas together and that itself will take centuries. After Constantine and the controversies raised at the council of Nicaea, there were still serious disputes, but they had a much narrower focus and did not occur nearly as frequently. Nicaea was the theological watershed and the death knell for Jewish Christianity. In fact, there were only three truly great heresies after this point.

The first was the monophysite controversy, which concerned whether or not Christ had one or two natures; later there was the split between Roman Catholics and Eastern Orthodox over the authority of the pope; finally, there was the greatest heresy of all, that of Martin Luther and others, which launched the Protestant reformation (Akers, The Lost Religion of Jesus, p. 10).

For over 1600 years following Constantine, controversy over doctrinal matters - while it did occur - was the exception rather than the rule. But during the first four centuries after Jesus, Christianity was even more doctrinally divided than it is today. Moreover, these disputes did not involve political questions of church authority, nor obscure theological points that most ordinary Christians had difficulty understanding; they involved the very nature of God, Jesus, and salvation.

In Christian history, these early theological disagreements are both admitted and denied. Eusebius' fourth-century Ecclesiastical History details for us these various theological disagreements which threatened the church but they are not presented as serious but just as bumps on the road of church history, due to the sorts of misunderstandings that were bound to arise as any message was carried forward. Eusebius, in his Ecclesiastical History, distorts the truth of the events he reports. He presents a story of the followers of Jesus as having established a church and who wrote down the teachings of the Christ. They, according to Eusebius, faced opposition, persecution, and even setbacks along the way, but in general the gospel gained increasing numbers of adherents as time progressed. What the casual reader of Eusebius fails to note is that all along this route of theological diversity the religious and religious belief system of Jesus and his first followers is continually being altered and changed by the Gentile juggernaut called Rome. Three hundred years after the death of Jesus the Roman Empire is made to look as if only "embraced" and "sanctioned" an exiting faith instead of altering it almost beyond recognition as it conformed it to their already existing pagan ideas surrounding their sungods. Eusebius portrays Christian history as the record of

**revelation gaining increasing acceptance over time. That it did, but at the expense of the truth about a Jewish Jesus and his faith. Today we have the task of recovering the faith of Jesus, the faith once given to the saints.**

**From the above chart alone you should have seen that Christianity did not emerge as a gradual and natural evolution or development from the teachings of Jesus, Moses, or the Prophets. Rather, you should have seen that Christianity, as it has become today, is a rejection and continual modification of Biblical Judaism whereby the non-Jew, instead of finding his place within the Israel of God, has totally replaced it and its religious teachings by substitution and modifying their own. Due to these theological diversities or, as some have called it, theological crises that shaped the direction of the Gentile church, we have almost totally lost today the truths once held dear and sacred by Jesus, Moses, and the Prophets. If you see and understand what has been said then the reality of the situation should hit home hard; namely, that the historical Jesus has little if anything in common with the religious doctrines that exist and are cherished by those who believe to be his followers. I guess you might have [to ask if you really are a true follower of Jesus at all](#) if you are a Christian and adhere to their religious belief system as practiced in the Western Hemisphere today.**



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## THE NON-JEWISH CHRISTIAN...A FELLOW CITIZEN OF ISRAEL WITH THE JEW

In reading a book recently entitled The Day America Told the Truth, by James Patterson and Peter Kim, I ran across a survey in which people were asked to rank 73 occupations for their honesty and integrity. Americans said that the four sleaziest ways to make a living in America are: drug dealer, organized crime boss, TV evangelist, and prostitute. Notice that prostitution was considered a more "honorable way to make a living than TV evangelism.

**Answer for yourself:** How could Christianity evolve into something that would allow such to occur?

The involved study that follows will thoroughly answer that question to your satisfaction.

The Rabbinic Sages were often heard saying "Kol hatchalot kashot;" which is Hebrew for "all beginnings are difficult." Fostering the renewal of Gentile Christianity to its Judaic root after being estranged from it for nearly two millennia, is no exception. Just as physical birth and spiritual growth involve pain, so too the revitalization of Gentile Christianity. Today, more than at any other time, there is a sense of urgency within the Gentile Church to understand in Hebraic terms its faith and calling. While the Rabbinic Sages maintained that all beginnings involve difficulty, they also insisted that the greater the degree of hardship, the greater the reward. In this case, continuity with the Olive Tree will bring the life, power and stability that the Gentile Church so desperately needs in our world today.

As Gentiles, we should long for a deeper and more fruitful relationship with the God of Abraham, Isaac and Jacob, with the King Messiah, and with Israel. We should long to be restored and reconciled to the Olive Tree of the Israel of God.

The purpose of this document is to provide Gentile Christians in multitudes of various denominations with a basic overview of the story of the Olive Tree of Israel as it has developed historically and theologically over the last two millennia. It is hoped that it will serve as a simple resource from which you can glean a better understanding of and appreciation of the condition of the Gentile Church which originally was conceived within Yeshua's Movement within Judaism in the first century. It is hoped that this study will act as a catalyst for further study and the development of a sincere desire for not only a understanding the Jewish roots of Christianity, but serve as a source of Biblical illumination that will lead the Gentile Christian to a more Biblical obedient life-style which is pleasing to our Father in Heaven. Ultimately, it is hoped that many will re-evaluate their existing religious belief system in view of the new facts that will not only be presented but which will illuminate and challenge the disobedience of the Gentile Church as it exists today. It is my hope that your congregational life in your existing church will be affected in such a positive manner that you will begin to adjust your lives and begin to fully engage yourself in the rich heritage and life of the Olive Tree of Israel. Lastly my prayer for you is that together we can begin to believe, practice, observe, and celebrate all that being "engrafted" into the Olive Tree of Israel offers us.

*Now if the Root [of the Olive Tree] is holy, so are the branches. But if some of the branches were pruned, and you [Gentiles] were grafted in among other branches and have become equal sharers in the rich root of the Olive Tree,*

*then don't boast as if you were better than the natural branches! However, if you do boast, remember that you are not nourishing the root, the root is nourishing you!*

*So you will say, "Natural Branches were pruned so that I might be grafted in," They were pruned, but so what! They were pruned because of their unfaithfulness. However, you keep your place only because of your faithfulness. So do not be arrogant; on the contrary, be terrified! For if the God of Israel did not spare the unfaithful Natural Branches, he certainly will not spare you!*

*So take a good look at God's kindness and his severity; on the one hand, severity toward those who were pruned; but on the other hand, God's kindness toward you Gentiles-provided you maintain yourself in that kindness [toward the Olive Tree]! Otherwise, you too will be cut off! Moreover, the pruned branches, if they do not persist in their unfaithfulness, will be grafted back in; because God is able to graft them back in. For if you [Gentiles] were cut out of what is by nature a wild Olive Tree and grafted, contrary to nature, into a cultivated Olive Tree, how much more will these Natural Branches [Jews] be grafted back into their own Olive Tree!*

*For brothers, I want you to understand this truth which God formerly concealed but has now revealed, so that you will not imagine you know more than you actually do. It is that unfaithfulness, to some degree, has come upon some of Israel, until a fullness of Gentiles has come [to be grafted] in to the [Olive Tree] and that in this way all that is of Israel will be saved [that is share in the life and power of God in this world and the world to come]. ([Paul], [Apostle] to the Gentiles, Letter to believers at Rome 11:16-26).*

## INTRODUCTION: EXAMINATION OF THE OLIVE TREE

The Olive Tree was a primary source of food, light, hygiene and healing during Biblical times. To the Gentiles in the west the Olive Tree, with its gnarled trunk and soft gray-green leaves does not appear to be an especially impressive tree. Yet to those in the Middle East, it is admired for its artistic appearance and its bountiful nourishment. Its fruit has been eaten as a major food staple for nearly 7000 years. In addition it has been the source of cooking and lighting oil (Exodus 27:20, Leviticus 24:2) as well as medicine and anointing for religious ceremonies (Exodus 30:25-26). As an export it brought great wealth to the nation (1 Kings 5:11).

Being cultivated in Israel for nearly 7000 years, the Olive has always been considered with special, almost mystical, significance. Both Traditional Jews and Gentile Christians believe it was the olive branch that the dove brought back to Noah from Mt. Ararat (Genesis 8:11). Even in Greek mythology, when the gods held a contest to see which of them could produce the most important of all gifts to mortal man, it was Athena who won the contest when she produced the Olive Tree. It is no surprise then, that Paul, a Jew with Roman citizenship, preaching to Greeks, selected the Olive Tree, to illustrate a central theological point of his gospel (Romans 11-26).

Of Israel, Jeremiah the prophet wrote, *The Lord called you a thriving Olive Tree, with fruit beautiful in form*, (Jeremiah 11:16). Hosea the prophet said, *Israel's splendor will be like the Olive Tree*, (Hosea 14:6). David, King of Israel, declared, *I am like a green Olive Tree flourishing in the house of God*, (Psalms 52:8).

**Paul uses this symbol of the living and growing Olive Tree to show that the destinies of faithful Jews and Gentiles are inextricably bound together.** Paul's analogy of the Olive Tree represents the proper relationship between the Jewish people and Gentile believers in the God of Israel. **In Paul's mind, Gentile believers, find their true identity **ONLY** in connection with Israel, the Jewish people, and the Covenants of God. Paul implies that Gentile believers are spiritually fed, sustained and supported by their relationship with Israel, the true Olive Tree.**

**Answer for yourself:** Paul, a Jew with Roman citizenship, preaching to Greeks and Gentiles, selected what as the example to illustrate the Gentile's being grafted into the people of God as seen in Romans 11-26? The Olive tree.

**Answer for yourself:** What did the prophets Jeremiah and Hosea use to compare the people of God in Jeremiah 11:16 and Hosea 14:6? The Olive Tree.

**Answer for yourself:** Paul uses what symbol to illustrate the intertwined destinies of faithful Jews and Gentiles who come together in the one faith in Yahweh? Olive tree.

**Answer for yourself:** In Paul's mind, Gentile believers find their true identity only in connection with what other people of God? Israel.

**Answer for yourself:** Paul implies that Gentile believers are spiritually fed, sustained and supported by their relationship with the true Olive Tree. To what nation of people did he refer? Israel.

**Answer for yourself:** Did Paul teach that the Gentile Christian Church supports Israel or did he teach that Israel supports the Gentile Christian Church? Israel supports the Gentile church.

**Answer for yourself:** Does Paul imply that Israel is spiritually fed, sustained and supported by their relationship with the Christian church or did he say that the Christian Gentile church is supported and finds its support in Olive Tree of Israel? The Christian Gentile church is supported by Israel.

Paul used the image of the Olive Tree because of some of its most remarkable features. It is a tree with extreme longevity, easily outliving all other fruit trees (notice the symbolism of Eternal Life). The tree is hearty and grows for centuries. In Israel, Olive Trees fall into three categories: very young trees (those planted 50 years ago), moderately young (50 to 300 years old) and mature trees, some of which grow from root systems 2000 years old. No matter what the conditions: hot, cold, dry, wet, rocky or sandy soil, the Olive Tree will live and produce fruit. Its most remarkable characteristic is its tenacity and long life. It is said that you can never kill an Olive Tree. Even when cut down, or burned, new shoots will emerge from the root (Psalms 128:3). Again, this parallels the history of the Jewish people who, because of anti-Semitism and anti-Judaism have been persecuted repeatedly by Gentile nations, wars, and invasions; yet continually outlive their captors. Nations that conquered and subjected Israel to repeated slavery are not to be found in the world today, yet Israel survives as a testimony to the eternal plan of God for Israel.

The Mount of Olives in Jerusalem is a testament to this longevity, where trees hundreds of years old can be found. In Matthew 26:36 Yeshua retreated to pray after the Passover meal to a place where abundant Olive Trees and an Olive press were located. It was called Gethsemane, or in Hebrew "gat *shemen*." The Hebrew term for press is "gat" and the word for oil is "*shemen*," thus "gat-shemen" or Gethsemane.

Herein lies Israel's likeness to the Olive Tree. Their longevity as a culture, is a derivative of their unique faith, tradition and commitment to Torah. Their understanding of God and His relation to their lives and history, gave them a sense of identity, destiny, and mission which in turn, sustained and enabled them to withstand hostile forces of assimilation and disintegration. It becomes obvious, why Paul, uses the Olive Tree image to illustrate the unity between Israel [the cultivated Olive Tree] and Gentile believers [wild olive branches].

Although denied by much of Gentile Christianity today, the most important point is that Gentiles apart from Israel [the Olive Tree] have no prospects of life [spiritual blessings] which is found in the rich sap of the life-giving root of the Olive Tree.

**Answer for yourself:** What was the rationale of the prophets and the Apostle Paul in choosing Israel to be likened to the Olive Tree? Its long life.

**Answer for yourself:** Although denied by much of Gentile Christianity today, is the most important point for understanding by the Gentile Christian is that apart from whom [the Olive Tree] the Gentile believer has no prospects of life [spiritual blessings] which is found only in the rich sap of the life-giving root of the Olive Tree? Yes.

## THE ROOT OF THE OLIVE TREE



The roots of the Olive Tree are extremely sturdy and are the reason why the tree is able to thrive in terraced hills or valleys, rocky or fertile soil. The roots run deep and allow the tree to produce fruit in great heat with a minimum of water. Some have argued that the root in Paul's analogy represents the Messiah or his Messianic movement. But this view confuses the expression *root of Jesse* (Isaiah 11:10) or *root of David* (Revelation 5:5) with Paul's root of the Olive Tree (Romans 11:17b). David Bivin, in his *The Identity of the Root of the Olive Tree in Romans 11*, published in Jerusalem by the Jerusalem School of the Study of the Synoptic Gospels, states that the context of Sha'ul's letter supports the conclusion that the **root represents the Patriarchs in general and Abraham in particular**. *God's sovereign plan in history was to establish his covenant with mankind through a man called Abraham. He was a semite, a descendant of Noah's son Shem* (Genesis 11:10-32). The Patriarch Abraham was the first person to be identified as a "Hebrew" (Genesis 14:13). The Jewish people trace their ancestry to Abraham as the father (root) of the nation of Israel. It was Isaiah who proclaimed God's word, *Look to the rock from which you were cut...look to Abraham your father* (Isaiah 51:1,2). When God called Abraham he promised he would give the land of Canaan to his offspring (Genesis 12:7, 13:14, 17:8). He further promised that he would have numerous descendants (Genesis 12:2, 13:16,15:5).

Gen. 12:2 And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing:

Gen. 13:16 And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, [then] shall thy seed also be numbered.

Gen. 15:5 And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be.

He also promised that *All gentiles on earth would be blessed* through his seed (Genesis 12:3, 18:18, 22:18).

Gen. 12:3 And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.

Gen. 18:18 Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him?

Gen. 22:18 And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice

Kefah [Peter] acknowledged that his fellow Jews were physical descendants of Abraham, and heirs of these promised blessings (Acts 3:25).

Acts 3:25 Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed.

In Paul's mind, the Gentile believers in Yahweh were also heirs, partakers and sharers of Yahweh's promises as *spiritual* descendants of Abraham (Galatians 3:7,8,14).

Gal. 3:7 Know ye therefore that they which are of faith, the same are the children of Abraham. 8 And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, [saying], In thee shall all nations be blessed.

**Answer for yourself:** Is the "good" news given to Abraham concerning the death and resurrection of Yeshua or that all Gentile nations will have the opportunity of spiritual blessings in that they will have opportunity to come to Yahweh in faith; thus being blessed? Come to faith in God.

Gal. 3:14 That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

**1 Peter 1:21** Who by him (Yeshua) do we believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God.

**Answer for yourself:** God worked mightily through Yeshua who commanded in the Great Commission that the Torah be taken to the Gentile in order that their faith and hope might be in Yeshua or God? God.

Their origin in Abraham is their faith in the message of the servant of the LORD (Yeshua), who is himself of the seed (Galatians 3:16) of Abraham (Galatians 3:16).

Gal. 3:16 Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.

Thus the biblical phrase, *our Father Abraham* (James 2:21, Acts 7:2) expresses a family relationship that every person of faith has with Abraham, the *man of faith* (Galatians 3:6-9).

Gal. 3:6 Even as Abraham believed God, and it was accounted to him for righteousness. {accounted: or, imputed} 7 Know ye therefore that they which are of faith, the same are the children of Abraham. 8 And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, [saying], In thee shall all nations be blessed. 9 So then they which be of faith are blessed with faithful Abraham.

**The argument is based on the belief that those who display Abraham's faith and deeds are Abraham's offspring (James 2:23).**

James 2:23 And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God.

**Answer for yourself:** Sha'ul's letters supports the conclusion that the root of the Olive Tree represents the Patriarchs in general and who in particular? Abraham.

**Answer for yourself:** God's sovereign plan in history was to establish his covenant with mankind through what man and what people? Abraham.

**Answer for yourself:** When God called Abraham he promised him in the Abrahamic covenant that besides the Jews, what group of people on the earth would be blessed through his seed (Genesis 12:3, 18:18, 22:18). Gentiles.

**Answer for yourself:** In Paul's mind, the Gentile believers in God were also heirs, partakers and sharers of God's promises as spiritual descendants of whom (Galatians 3:7,8,14)? Abraham.

**Answer for yourself:** According to James, those who display Abraham's faith and deeds are Abraham's what (James 2:23)? Seed.

**Answer for yourself:** To understand correctly how the Gentile Christian Church is to relate to the Israel of God we must begin with what epistles in the New Testament? Ephesians, Romans, Galatians.

**Answer for yourself:** Paul, the Apostle to the Gentile states that the Gentiles, like you and me, have been quickened or made alive in a spiritual sense by whom because our sins and trespasses had separated us from God? Yeshua.

**1 Peter 1:21** Who by him (Yeshua) do we believe in God, that raised him up from the dead, and gave him glory; **that your faith and hope might be in God (notice he did not say that one's faith need be in "Jesus").**

If according to Peter you believe in God today because of Yeshua and his ministry which fostered a movement from within Biblical Judaism to the non-Jewish world whereby the non-Jew could come to the saving knowledge of the God of Israel then let us continue to search for deeper meaning as to our status in the

**Covenanted People of God....the Israel of God. Shalom.**



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# SPIRITUAL UNION OF THE GENTILES WITH ISRAEL-THE DYNAMICS OF EPHESIANS CHAPTER TWO EXPOUNDED

To understand correctly how the Gentile Christian Church is to relate to the Israel of God we must begin with the writer of the Ephesian epistle of whom the vast majority of scholars believe was the Apostle Paul. Paul, the Apostle to the Gentiles states that the Gentiles, like you and me, have been quickened or made alive in a spiritual sense by Yeshua because our sins and trespasses had separated us from God.

## THE STATUS OF THE GENTILE-PAGAN ACCORDING TO PAUL

Let us notice in Ephesians 2:1-22 that Paul was speaking to Gentile Ephesian converts (like you and me) who had turned from a life of sin, and had turned to obeying Yahweh. In Ephesians 2:1-2, KJV, we read: I And you [hath he quickened!, (Gentiles) who were dead in trespasses and sins; 2 Wherein in time past ye walked (before your repentance, faith in one True God) according to the course of this world, according to the prince of the power of the air, the spirit (of the world) that now worketh in the children of disobedience.

Please note that Ephesians 2:1 says that these converts "WERE" (past tense) cut off from Yahweh, having no hope.

## WHY WERE THE GENTILES CUT OFF FROM GOD?

**Answer for yourself:** Just what SEPARATES one from Yahweh? Given up? Read on please.

The Scriptural answer to what separates one from God is found in Isaiah 59:1-2 KJV:

***I Behold, YAHWEH'S hand is not shortened, that it cannot save, neither His ear heavy, that it cannot hear: 2 BUT YOUR INIQUITIES have separated between you and your FATHER, and YOUR SINS have hid His face for you, that HE WILL NOT HEAR.***

Notice, the Apostle Paul says that these Ephesian Gentiles WERE in TIMES PAST disobedient and that they were NOT "disobedient" at the time he was speaking to them. And, when they WERE DISOBEDIENT, they WERE cut off from Yahweh, as ALL SINNERS ARE!

**Remember that the New Testament defines "SIN" as the breaking of Yahweh's Laws, as I John 3:4 clearly states:**

#### ***4. Whosoever committeth sin transgresseth also the LAW: for sin is the transgression of the LAW.***

**Answer for yourself:** Do you realize that if the Law of God (Laws of Moses-Torah) is not valid today, then we are not sinners, since "sin" is defined in the New Testament as transgression of the Law? I bet you didn't.

**Answer for yourself:** How can we pride ourselves any longer that we are not under these Laws when the non-Pauline parts of the New Testament testify to the eternal validity of God's Laws?

**Answer for yourself:** Does not Yahweh teach us that if we say "we have not sinned" then we are LIARS? Thus, the Law is valid today!

**Answer for yourself:** If I John 3:4 is a New Testament Scripture, then how is it possible that "sin" can be defined as "transgression against the LAW" if the LAW HAS PASSED AWAY AND WE ARE NO LONGER UNDER LAW BUT UNDER GRACE? It is not possible. Thus you can now easily see that the teachings you have heard since childhood declaring that the Law has passed away and that we are "under grace only" are not only inaccurate, but sinful teachings that have deceived you and let many of you into sin by faulty conduct and behavior as a Christian whereby often we break these Laws and Commandments often out of just ignorance of them, let alone willfully.

**Answer for yourself:** Let us notice in Ephesians 2:1-22 that Paul was speaking to whom... Gentile believers or Jewish believers? Gentile believers like you and me.

**Answer for yourself:** Are you beginning to view God's Law in a somewhat more positive light since you see that the Law has not passed away? I hope so but this will become abundantly clear as we continue to read this series of articles.

Before these Gentile Ephesians turned TO Yahweh in OBEDIENCE to Him (OBEDIENCE TO THE COMMANDMENTS of their respective Covenant...thus ceasing SINNING in their conduct and behavior), they previously had lived in the "way of this world" (flesh), and NOT the "Way of Yahweh".

The Apostle Paul then continues speaking to the Ephesians, saying in Ephesians 2:3-5, KJV:

***3 Among whom also we all had our conversation (our manner of life) in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature the CHILDREN OF WRATH, even as others. 4 But Yahweh (God), Who is rich in mercy, for His great love wherewith He loved us, 5 Even when we were dead in SINS,....***

Before the CONVERSION of these GENTILE EPHESIANS, they lived in SIN. The death penalty...which is exactly "what" one earns for committing SIN, as Romans 6:23 says (THE WAGES OF SIN IS DEATH)...hung over them, just as it does for anyone who PRACTICES SIN (remember transgression of the LAW is defined as "sin" in the New Testament). Only those who turn FROM sin, turn FROM breaking the Law, and turn TO Yahweh in OBEDIENCE to Yahweh's Every Word" will be given the gift only Yahweh can give...Eternal Life! We will be given access to the Tree of Life!

As we Read in Isaiah 59: 1-2, it is OUR SINS (INIQUITIES) that separate us from God.

59:1 Behold <2005>, the L-RD'S <3068> hand <3027> is not shortened <7114> (8804), that it cannot save <3467> (8687); neither his ear <241> heavy <3513> (8804), that it cannot hear <8085> (8800): 2 **But your iniquities <5771>** have separated <914> (8688) between <996> you and your God <430>, and your sins <2403> have hid <5641> (8689) [his] face <6440> from you, that he will not hear <8085> (8800). {have hid: or, have made him hide}

Lexicon Hebrew 5771



05771 `avon {aw-vone'} or `avown (2 Ki 7:9, Ps 51:5 [7]) {aw-vone'} from 05753; TWOT - AV - iniquity 220, punishment 5, fault 2, Iniquities + 01697 1, mischief 1, sin 1; 230

- 1) perversity, depravity, iniquity, guilt or punishment of iniquity
- 1a) iniquity
- 1b) guilt of iniquity, guilt (as great), guilt (of condition)
- 1c) consequence of or punishment for iniquity

This same English word is defined in Strong's Concordance in the New Testament in Matt. 7:23 as "those not submitted to Jewish LAW") and it is our breaking of Yahweh's Law, that cuts us off from Yahweh.

## JESUS SAYS SOMETHING VERY STARTLING...WHICH IS COMPLETELY OVERLOOKED IF YOU ONLY READ THE ENGLISH

These same Scriptures tell us that the REASON Yahweh will NOT listen to someone, is BECAUSE they are a SINNER...they practice sin. For your information this is the same word used by Yeshua in Matt. 7:23 where he tells "many" who come to him expecting "acceptance" to depart from him because they practice iniquity (Strong's number 458 & 459 meaning "the practice of not submitting to Jewish Law".

23 And <2532> then <5119> will I profess <3670> (5692) unto them <846>, <3754> I never <3763> knew <1097> (5627) you <5209>: depart <672> (5720) from <575> me <1700>, ye that work <2038> (5740) iniquity <458>.

### Lexicon Greek 458

458 anomia {an-om-ee'-ah} from 459; TDNT - 4:1085,646; n f AV - iniquity 12, unrighteousness 1, transgress the law + 4060 1, transgression of the law 1; 15

- **1) the condition of without law**
  - 1a) **because ignorant of it**
  - 1b) **because of violating it**
- **2) contempt and violation of law, iniquity, wickedness**

### Lexicon Greek 459

459 anomos {an'-om-os} from 1 (as a negative particle) and 3551; TDNT - 4:1086,646; adj AV - without law 4, transgressor 2, wicked 2, lawless 1, unlawful 1; 10

- **1) destitute of (the Mosaic) law**
  - 1a) **of the Gentiles (notice this carefully)!!!!!!**
- **2) departing from the law, a violator of the law, lawless, wicked**

**Answer for yourself:** Is transgression of the LAW of Moses (following the Cross in the New Testament) considered "sin?" Definitely yes.

**Answer for yourself:** Please note that Ephesians 2:1 says that these converts "WERE" (past tense) cut off from Yahweh, having no hope because something had separated them from Yahweh. What does Isaiah tell us in 59:1-2 that separated the Gentiles from God? Our iniquities, our sin which is transgression of the Law.

**Answer for yourself:** The New Testament, in I John 3:4, defines "SIN" as what?

## **Transgression of, violation of, and ignorance of the Mosaic Laws.**

**Answer for yourself:** Does Matt. 7:21 teach us in the New Testament that those who are without the Law, or who are ignorant of the Law, or who violate the Law, or who are destitute of the Mosaic Law (usually Gentiles) are told by Yeshua to depart from him? Yes.

**Answer for yourself:** Does Matt. 7:21 teach us in the New Testament that those who depart from the law are "wicked?" Yes.

**Answer for yourself:** Does Matt. 7:21 teach us that if we are ignorant of the Law, thereby showing our contempt of it, should we expect to likewise hear "depart from me" from Yeshua in the world to come? Yes.

**Answer for yourself:** Does Matt. 7:21 teach us in the New Testament that those who violate the Law and are destitute of the Mosaic Law are told by Yeshua to depart from him. Yes.

**Answer for yourself:** If your church has taught you that the Law has passed away, thus making you destitute of the Law of Moses, should you expect that Yeshua will tell you to depart from him as well? Yes.

**Answer for yourself:** Do you realize that if the Law of God (Laws of Moses-Torah) is not valid today, then we are not sinners? Is that possible since that Yahweh teaches us that if we say "we have not sinned" then we are LIARS? This should be clear by now.

**Answer for yourself:** If I John 3:4 is a New Testament Scripture, then how is it possible that "sin" can be defined as "transgression against the LAW" if the LAW HAS PASSED AWAY AND WE ARE NO LONGER UNDER LAW BUT UNDER GRACE? **Obviously for the New Testament church the Laws of Moses had not passed away, and within them are contained the Laws of Noah which are the stipulations and responsibilities for the Covenant given to the Non-Jews according to Acts 15 and other places.**

**Answer for yourself:** Is transgression of the LAW following the Cross in the New Testament considered "sin?" Yes.

**Answer for yourself:** Before the CONVERSION of these GENTILE EPHESIANS, they lived in SIN. What did one earn for committing SIN which is defined in the New Testament as transgression of the Law? Death and separation from God.

**Answer for yourself:** Romans 6:23 says THE WAGES OF SIN IS DEATH and death hung over all men, just as it does for anyone who PRACTICES SIN. Then is it a true statement that only those who turn FROM sin, turn FROM breaking the Law, and turn TO Yahweh in OBEDIENCE to Yahweh's Every Word" will be given the Gift only Yahweh can give...Eternal Life? Yes.

**Answer for yourself:** Do you find it difficult to believe that this is the same word used by Yeshua in Matt. 7:21 where he tells "many" who come to him expecting "acceptance" to depart from him because they practice iniquity (Strong's number 458 & 459 meaning the practice of not submitting to Jewish Law)? Not any longer.

## **NOW FOR A BIG QUESTION**

**Answer for yourself:** Are you aware that many of these laws which the Christian has been told has passed away, laws within these "Mosaic Laws" intended for non-Jewish and Gentile "believers," are commandments instructing non-Jewish believers how to **worship properly** and how to **give their tithe properly [which 99.9% of Christianity does not do correctly]**; something that few churches I have seen has right or obeys correctly?

**Answer for yourself:** Are you now aware that our failure to heed these commandments is sin and that our "strange fire" and false worship given to God instead of these selected commandments which should be obeyed in our worship of the Creator both displeases and hurts Him?

**Answer for yourself:** Can you begin to see the importance of identifying with Israel who has always revered the Covenant Law instead of organizations (Churches) that teach the Law has passed away? I hope so.

Please understand that before the Word of Yahweh was given to the Gentile People as a whole, they were **cut off** from Yahweh. Before this, **ONLY** the Tribes of the Children of Israel were given Yahweh's Laws, which GUIDED one to faith and obedience, thus culminating in Yahweh's SALVATION.

## **AN EXAMPLE FOR ALL TIME-CORNELIUS OF ACTS 10...IF YOU ARE A GENTILE BELIEVER YOU BETTER LISTEN TO THIS**

It is impossible to read and understand correctly the New Testament without some basic background knowledge in such areas as culture, politics, language, literature, and religion. It just so happens when we read of Cornelius in Acts 10 that almost all of Jewish evangelism to the non-Jew was ceased. Converts were accepted but no longer were the Covenant of Noah and the Laws of Noah being taught or preached to the non-Jew as their way of Salvation. Such was the bigotry and hatred of the Jew to the non-Jew in the first century. Yahweh's message of Repentance, Conversion, and Salvation was not going to be again preached to the Gentiles until AFTER Yeshua came and died. Yeshua's death and believed resurrection was the catalyst that motivated these "brainwashed Jews" to break from current Jewish teachings and theology as implanted by R. Shammai, and others, and repent and go into all the world whereby they would literally "teach" the non-Jew to observe those things in the Law which God had given them and required of them. Not only would the Apostles scatter following the persecutions in Israel but Paul would make three such journeys to the non-Jews with the **Laws of Noah as well as invitation to enter into the Covenant of Noah.**

*Acts 11:18 When they heard these things, they held their peace and glorified Yahweh, saying, Then hath Yahweh also to the NATIONS (GENTILES) granted REPENTANCE UNTO LIFE.*

*Acts 11:34 Then Peter opened his mouth, and said, Of a truth I perceive that YAHWEH is no respecter of persons: 35 But in every NATION (Gentiles; according to Baalam's prophecy Israel is never to be counted among the nations, thus he is referring to ALL GENTILE NATIONS) he that "feareth Him" and "worketh righteousness" is accepted with Him (this is true Biblical SALVATION for all mankind).*

**Notice this verse mentions both FAITH and OBEDIENCE THAT CULMINATES IN RIGHTEOUS WORKS...FOR SALVATION**

Notice this statement by the Apostle Peter was the response to previous revelation that the Gentiles could be accepted by Yahweh if they responded in faith (feared Him) and practiced righteousness (understood as obedience to faith that culminated in good works which was the accurate response to faith).

**Yahweh is NOT a "Respecter of persons." ONLY those who REVERE Him (by OBEYING His word, and who WORK RIGHTEOUSNESS) by practicing and obeying Yahweh's Commandments, Laws, Statutes, and Judgments in their daily lives, are accepted BY YAHWEH.**

Before Yahweh opened the "Way of Salvation" to the Gentiles, it was considered UNLAWFUL [according to Shammai's 18 articles], even to The Believers (who were then all Hebrews, by the way), to rub elbows with the Gentiles. However, this "artificial separation" was not an Ordinance from Yahweh or part of the Written Law, but from the oral teachings of Rabbi Shammai, and others, who hated Gentiles and was one of the leading Torah scholars of the day. This ordinance was stated by Peter in Acts 10:28, KJV:...it is an unlawful thing for a man who is a Jew to keep company, or come unto, one of another nation...

According to THESE ordinances attributed to Shammai, it made NO DIFFERENCE that any Gentile might *be practicing RIGHTEOUSNESS...as Cornelius (a GENTILE was doing)* in Acts 10:1-2, KJV:

10:1 <1161> There was <2258> (5713) a certain <5100> man <435> in <1722> Caesarea <2542> called <3686> Cornelius <2883>, a centurion <1543> of <1537> the band <4686> called <2564> (5746) the Italian <2483> [band], 2 **[A] devout <2152> [man], and <2532> one that feared <5399> (5740) God <2316>** with <4862> all <3956> his <848> house <3624>, which <5037> gave <4160> (5723) much <4183> alms <1654> to the people <2992>, and <2532> prayed <1189> (5740) to God <2316> always <1275>.

The word translated 'devout' in Acts 10:2 is word #2152 in Strong's Greek Dictionary: the word 'eusebes', and means: well reverent, pious.

Lexicon Greek 2152 eusebes {yoo-seb-ace'} from 2095 and 4576; TDNT - 7:175,1010; adj AV - devout 3, godly 1; 4

1) pious, dutiful

**Answer for yourself:** Acts 10:1-2, KJV states: Cornelius...a Centurion of the Italian Band. A DEVOUT man and one that FEARED YAHWEH with all his house. The word translated 'devout' in Acts 10:2 is word #2152 in Strong's Greek Dictionary: the word 'eusebes', and means: well reverent, pious. In other words, Cornelius, a Gentile after the cross, was making himself HOLY by KEEPING what? The Commandments of God.

**Answer for yourself:** Only "living by" the HOLY Laws and Commandments of Yahweh makes one "holy" because it separates the obedient person from the majority of mankind who do not obey the L-RD. If one lives any other "way," then he lives in "what" since he transgresses the Law? Sin.

In other words, Cornelius was making himself HOLY by KEEPING the Laws of Yahweh! Only "living by" the HOLY Laws and Commandments of Yahweh makes one "holy" because it separates the obedient person from the majority of mankind who do not obey the L-RD. If one lives any other "way," then he lives in sin...and Yahweh then, correctly, considers that person to be a SINNER. **Yahweh, assuredly, is no "Respecter of persons", so even IF a GENTILE OBEYS HIM, then that Gentile is ACCEPTED BY HIM. Yahweh has proven this through the instructions He gave through Moses, saying previously in Exodus 12:48-49, KJV:**

48 And when a **stranger <1616>** shall sojourn <1481> (8799) with thee, and will keep <6213> (8804) the Passover <6453> to the L-RD <3068>, let all his males <2145> be circumcised <4135> (8736), and then let him come near <7126> (8799) and keep <6213> (8800) it; and he shall be as one that is born <249> in the land <776>: for no uncircumcised person <6189> shall eat <398> (8799) thereof. 49 One <259> law <8451> shall be to him that is homeborn <249>, and unto the stranger <1616> that sojourneth <1481> (8802) among <8432> you.

The above passage, since it included circumcision, refer to "conversion" of the non-Jew to Judaism. Cornelius was not circumcised, but yet was "accepted" by God as were full-converts since they both

**"feared" God and "worketh righteousness." The only difference would be their Covenant responsibility: the full-convert would be responsible for all 613 like the Jew whereby the Godfearer, like Cornelius, would only be responsible for the Covenant of Noah with its 66 Commandments.**

The word translated 'stranger' in this verse is word # 1616 in Strong's Hebrew Dictionary: the word "ger", and means: **foreigner, alien**. This is the Gentile like you and me!

Lexicon Hebrew 1616 01616 ger {gare} or (fully) geyr (gare) from 01481; TWOT - 330a; n m AV - stranger 87, alien 1, sojourner 1, stranger + 0376 1, stranger + 04480 1, strangers + 0582 1; 92

- 1) sojourner
- 1a) a temporary inhabitant, a newcomer lacking inherited rights, ie. Gentile
- 1b) of foreigners in Israel, though conceded rights

**Answer for yourself:** Did the text of Exodus 12:48 say that there is ONLY ONE LAW for both Jews and Gentiles? Sure did!

**Answer for yourself:** In Exodus 12:48-49 (KJV) it states that when a STRANGER shall sojourn with thee...ONE LAW shall be to him that is homeborn, and unto the STRANGER that sojourneth among you. Notice both the Gentile and Jew have only one Law, thus they shared the SAME what? **Covenants**.

**We need to stop and understand that within the Laws of Moses, taken as a unit, within them are Covenant stipulations and laws that are for the non-Jew according to the Laws and Covenant of Noah. This are again assumed and added to for the Jew where the 66 are added to thereby culminating in 613 for the Jew, but again within them are the 66 for the non-Jew's relationship with God.**

**Answer for yourself:** The word translated 'stranger' in this verse is word # 1616 in Strong's Hebrew Dictionary is the word "ger", and means what? Gentile.

## CONCLUSION

Well, if you read this then you notice right off the bat that this is not the traditional message of the Gentile Church or it's interpretation of Pauline Christianity today. The issue boils down simply to this. We have religious documents in the New Testament which have been altered in many places [this website along with our others have proved it] and forgeries among the New Testament passages when compared to the Hebrew Scriptures are evident to those who have done enough study to spot them. **Consequently there are two different and conflicting messages in the New Testament regarding how one is obtain Eternal Life and Salvation:**

**[Paul's gospel](#)**

**[and Jesus' gospel](#)**.

**Be not mistaken; they are not the same; one comes from a synthesis of mystery religions, astral worship, gnosticism and a little Judaism and the other from Abrahamic faith as handed down by Biblical Judaism.** If you fail to discern this fact then you have not studied enough your faith and the true origins of Christianity and because of this you will be unprepared to meet God in the judgment after death. Thus the need to study to see these things for yourself in order that you can **[be a true follower of Jesus](#)** and be certain before you die that you have made your election and calling certain. Blessings...Craig Lyons M.Div.





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# WILD OLIVE BRANCHES-GENTILES GRAFTED INTO ISRAEL...DO YOU "LOOK" LIKE ISRAEL?

Maybe some of you remember in junior high school in your science classes studying plants and grafting into the stem of a plant a "twig" from the plant or possibly another plant related to the primary plant. In doing so you grafted into a plant a "foreign" plant and the two became one. This new "implanted foreign" plant would take hold and grow and use the food of the mother plant for its nutrients. Soon we have a healthy "engraft" which took on the visible characteristics of the mother plant. This is exactly what Paul is saying to the Christian Church today. If we are grafted into Israel we should resemble Israel. Whether we do or not is for you to decide after you continue your study into these areas.

Now the Apostle Paul, in his epistle to the church at Ephesus, was speaking to the Gentile-Ephesian "believers" (WILD OLIVE BRANCHES WHO HAD BEEN GRAFTED INTO ISRAEL), who WERE *strangers* before Yahweh's Word was delivered to them.

## FROM STRANGERS TO FELLOW CITIZENS OF ISRAEL

When the Gentiles came to faith in God (Yahweh), they were no longer "strangers"! They had accepted Yahweh's Holy Laws as well as Yeshua's religion which contained laws and commandments, which they had broken in times past, and they were given the opportunity to be JUSTIFIED through faith in and obedience to the Laws of Yahweh. In Ephesians 2:19, KJV:

19 Now <3767> therefore <686> ye are <2075> (5748) no more <3765> strangers <3581> and <2532> foreigners <3941>, but <235> fellowcitizens <4847> with the saints <40>, and <2532> of the household <3609> of God <2316>;

Lexicon Greek 4847

4847 sumpolites {soom-pol-ee'-tace} from 4862 and 4177; AV - fellowcitizens 1; 1

1) possessing the same citizenship with others, a fellow citizen

1a) of Gentiles as received into communion of the saints

1b) of the people consecrated to God

Lexicon Greek 4862

4862 sun {soon} a primary preposition denoting union; TDNT - 7:766,1102; prep AV - with 123, beside 1, accompany + 2064 1; 125

1) with

**Lexicon Greek 4177 4177 polites {pol-ee'-tace} from 4172; TDNT - 6:516,906; n m AV - citizen 3; 3**

- 1) a citizen
- 1a) the inhabitant of any city or country
- **1b) the association of another in citizenship**
- **1b1) a fellow citizen, fellow countryman**

**Answer for yourself:** As fellow citizens with Israel (Gentile believer), does the word in the Greek Scriptures mean we are in union with the Jews? Yes.

**Answer for yourself:** Does the Bible, that we accept as the supreme authority for faith and practice of our faith, say that Gentiles like you and I who come to faith in the God of Israel attain the same citizenship with others in Israel, thus calling us fellow citizens of Israel? Yes.

**Answer for yourself:** As Gentiles who have been received into the fellowship, commonwealth, and communion of the saints of Jewish Israel, are we considered as fellow-citizens of Israel and the people of God? Yes.

**Answer for yourself:** Are fellow citizens of the SAME NATION (both Jew and Gentile) under the same LAWS of that nation? Sure are!

**Answer for yourself:** As Gentiles, who have come to faith in the One God of Israel through the endeavors of the followers of Yeshua following his death, did these non-Jews think at that time that they belonged to a "separate religious affiliation" from the Israel of God or did they understand that they were to identify, as did the Jews, with the Israel of God since they were grafted into the same religion as the Jews, only with slightly different responsibilities and covenants, thereby making them FELLOW CITIZENS OF ISRAEL? That should be easy...they did not think that they had created a new religion.

**Answer for yourself:** Now the Apostle Paul was speaking to the Ephesians (WILD OLIVE BRANCHES WHO HAD BEEN GRAFTED INTO ISRAEL), who WERE strangers before Yahweh's Word was delivered to them. When they received Yahweh, they were no longer "strangers"! They had accepted Yahweh's Holy Laws, which they had broken in times past, and they were given the opportunity to be JUSTIFIED through repentance and obedience to the Commandments of God as found in the Torah. In Ephesians 2:19, they are no longer called strangers because they had become what? Fellow citizens of Israel

**Answer for yourself:** These Gentile believers were equals citizens with who in the Israel of God, and of the household of God? The Jews

**Answer for yourself:** Are fellow citizens who are of the SAME NATION (both Jew and Gentile) under the same LAWS of that nation? Yes of course.

**Answer for yourself:** Sadly, today the vast majority of Christian Churches find their identity in their denomination or non-denomination and do not see themselves as a part of what? Fellow citizens of Israel.

**Answer for yourself:** By failing to recognize that as Gentiles we are part of Israel, most Christians identify with their denomination and non-denomination. This is in direct opposition to the Scriptures in the New Testament as well as the Old Testament which clearly instructs that the believing Gentile finds his position in the Household of God as part of whom along with the Jews? Fellow citizens of Israel.

**Answer for yourself:** What was the denomination of the church which Yeshua founded and which was led by James in the first century which took the Great Commission unto the world? It was Biblical Judaism, and this may startle you, but if you were to research the topic like I and multitudes have, you will see that believing Gentiles like you and me kept the Saturday Sabbath, the Biblical Feast days well into the fourth century until they were changed by Gentile paganism in the Christian Church/State of Rome.

**Answer for yourself:** As we have seen, can you now understand why there was to be ONE LAW for the Jew

born in the land and the stranger (Gentile) that lived among them? I hope so.

**Answer for yourself:** Did the Apostolic church set the correct example by not promoting numerous “sects” and “denominations” with multitudes of conflicting doctrines, statutes, and commandments like we see today in Christianity with over 2,000 different denominations? They sure were.

Let us continue with Ephesians 2:6 as we see our Biblical position as Gentile believers:

- 6 And hath raised [us] up together, and made [us] sit together in heavenly [places] in Christ Jesus:
- 7 That in the ages to come he might shew the exceeding riches of his grace in [his] kindness toward us through Christ Jesus.
- 8 For by grace are ye saved through faith; and that not of yourselves: [it is] the gift of God:
- 9 Not of works, lest any man should boast.
- 10 For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. ordained: or, prepared}

Take notice of the change that follows in the thought processes of the Apostle Paul where he contrasts what we were before Yeshua's ministers revealed to us Yahweh and what our standing is now since receiving “the” faith of Yeshua and coming to faith in Yahweh.

11 Wherefore remember, that ye [being] in time past Gentiles in the flesh (before faith, repentance and acceptance of the Covenant given to Gentiles with its corresponding Laws and Commandments within the Torah), who are called Uncircumcision (it was customary for all Gentile males to remain uncircumcised) by that which is called the Circumcision in the flesh made by hands (the Jews);

Notice again the previous condition of all Gentiles (called the "uncircumcised") who had never converted to Judaism and were without faith "in" and knowledge "of" Yahweh.

Then we read in Ephesians 2:12, KJV:

12 That *AT THAT TIME* you were without the Messiah (his faith), being aliens from the commonwealth of Israel, and strangers from the COVENANTS OF PROMISE (plural),

12 That <3754> at <1722> that <1565> time <2540> ye were <2258> (5713) without <5565> Christ <5547>, being aliens <526> (5772) from the commonwealth <4174> of Israel <2474>, and <2532>strangers <3581> from the covenants <1242>of promise <1860>, having <2192> (5723) no <3361> hope <1680>, and <2532> without God <112> in <1722> the world <2889>:

"At that time"...what TIME was the Apostle Paul speaking of to these Ephesians? As Ephesians 2:2 says: "at the time they were walking in DISOBEDIENCE TO THE LAWS OF GOD."

Lexicon Greek 526 [being aliens] 526 apallotrioo {ap-al-lot-ree-o'-o} from 575 and a derivative of 245; TDNT - 1:265,43; v AV - be alienated with + 5607 2, be alien 1; 3

- 1) to alienate, estrange
- 2) to be shut out from one's fellowship and intimacy

**Answer for yourself:** Before faith in Yahweh and obedience to His Torah which allowed for Fellow-citizenship with the saints of Israel, were the Gentiles shut out from fellowship and intimacy with both God and the Jews? Yes.

Lexicon Greek 575 [root word for #526]

575 apo {apo'}a primary particle;; preposition AV - from 392, of 129, out of 48, for 10, off 10, by 9, at 9, in 6,

since + 3739 5, on 5, not tr. 15, misc. 31; 669

- 1) of separation
  - 1a) of local separation, after verbs of motion from a place i.e. of departing, of fleeing, ...
  - **1b) of separation of a part from the whole**
  - 1b1) where of a whole some part is taken
  - **1c) of any kind of separation of one thing from another by which the union or fellowship of the two is destroyed**
  - 1d) of a state of separation, that is of distance
  - 1d1) physical, of distance of place
  - 1d2) temporal, of distance of time
- 2) of origin
  - 2a) of the place whence anything is, comes, befalls, is taken
  - 2b) of origin of a cause

Lexicon Greek **4174 [commonwealth]** 4174 politeia {pol-ee-ti'-ah} from 4177 ('polity'); TDNT - 6:516,906; n f AV - freedom 1, commonwealth 1; 2

- 1) the administration of civil affairs
- 2) a state or commonwealth
- 3) citizenship, the rights of a citizen

**Answer for yourself:** Being aliens to the commonwealth of Israel, the Gentile had not rights of citizenship. However, following the faith of Yeshua, did the Gentile believer in Yahweh become **"fellow citizens with the Jews of Israel" or "Christians separated from the Jews of Israel"?**

We may be called "Christians," but the Bible informs us that God calls us "Israel."

Let us examine the Greek word for "stranger":

Lexicon Greek **3581 [stranger]** 3581 xenos {xen'-os} apparently a primary word; TDNT - 5:1,661; adj AV - stranger 10, strange 3, host 1; 14

- 1) a foreigner, a stranger
  - 1a) alien (from a person or a thing)
  - **1b) without the knowledge of, without a share in**
  - 1c) new, unheard of
- 2) one who receives and entertains another hospitably
  - 2a) with whom he stays or lodges, a host

Lexicon Greek **1242 [covenants]** 1242 diatheke {dee-ath-ay'-kay} from 1303; TDNT - 2:106,157; n f AV - covenant 20, testament 13; 33

- 1) a disposition, arrangement, of any sort, which one wishes to be valid, the last disposition which one makes of his earthly possessions after his death, a testament or will
- 2) a compact, a covenant, a testament
  - 2a) **God's covenant with Noah, etc.**

Lexicon Greek **1303 [root word for #1242]** 1303 diatithemai {dee-at-ith'-em-ahee} middle voice from 1223 and 5087; TDNT - 2:104,157; v AV - make 3, testator 2, appoint 2; 7

- 1) to arrange, dispose of, one's own affairs
  - 1a) of something that belongs to one
  - 1b) to dispose of by will, make a testament
- 2) to make a covenant, to enter into a Covenant with one,

***These DISOBEDIENT Gentile-Ephesians were "strangers" to the citizenship of Israel, as well as to the Covenants of Promise BECAUSE THEY WERE ESTRANGED BY DISOBEDIENCE TO THE LAWS OF GOD***

***Yahweh only makes a COVENANT with those who OBEY HIM.***

The Lordship of Yeshua is only valid to the degree you submit to his rule in your life and that means obedience to His Father's Laws that pertain to you. Read for yourself the Blessings for obedience to GOD'S LAWS and the Cursings for disobedience to GOD'S LAWS, which are recorded in Deuteronomy 28:1-24 and Deuteronomy 29:15-19 for your instruction.

Let us summarize and notice that because of the ministry of Yeshua:

1. Gentile "believers" were no longer aliens from the commonwealth of Israel
2. Gentile "believers" were no longer strangers from the covenants of promise (remember the Abrahamic covenant has promised that through Abraham all the nations (Gentiles) would be blessed (with the opportunity of eternal life)
3. Gentile "believers" no longer lived without hope of life after death
4. Gentile "believers" no longer lived without the knowledge of the True God of all life as the Covenant of Noah along with the Laws of Noah were extended to them for their acceptance

**Answer for yourself:** Does Yahweh wish the Jew to pattern himself after the Gentile or the Gentile after the Jew? In the Bible it is always the Gentile who is to follow the Jew for salvation is of the Jew, and will always be of the Jew.

Ephesians 2:13-14:

13 But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ (let us understand that through the death of Yeshua was catalyzed the taking of the Torah to the Gentile world, whereas before his death, no attempts were being made to give eternal life to the Gentile world).

14 For he is our peace, who hath MADE BOTH ONE, AND HATH BROKEN DOWN THE MIDDLE WALL OF PARTITION [between us-Jew and Gentile];

13 But <1161> now <3570> in <1722> Christ <5547> Jesus <2424> ye <5210> who <3588> sometimes <4218> were <5607> (5752) far off <3112> are made <1096> (5675) nigh <1451> by <1722> the blood <129> of Christ <5547>. 14 For <1063> he is <2076> (5748) our <2257> peace <1515>, who <3588> hath made <4160> (5660) both <297> one <1520>, and <2532> **hath broken down <3089>** (5660) the middle wall <3320> of partition <5418> [between us]

Lexicon Greek **3089 [hath broken down]**

3089 luo {loo'-o} a root word; TDNT - 2:60 & 4:328,543; v AV - loose 27, break 5, unloose 3, destroy 2, dissolve 2, put off 1, melt 1, break up 1, break down 1; 43

- 1) to loose any person (or thing) tied or fastened
  - 1a) bandages of the feet, the shoes,
  - 1b) of a husband and wife joined together by the bond of matrimony
  - 1c) of a single man, whether he has already had a wife or has not yet married
- 2) to loose one bound, i.e. to unbind, release from bonds, set free



- 2a) of one bound up (swathed in bandages)
- 2b) bound with chains (a prisoner), discharge from prison, let go
- 3) to loosen, undo, dissolve, anything bound, tied, or compacted together
  - 3a) an assembly, i.e. to dismiss, break up
  - 3b) laws, as having a binding force, are likened to bonds
  - 3c) to annul, subvert
  - 3d) to do away with, to deprive of authority, whether by precept or act
  - 3e) to declare unlawful
  - 3f) to loose what is compacted or built together, to break up, demolish, destroy
  - 3g) to dissolve something coherent into parts, to destroy
  - 3h) metaph., to overthrow, to do away with

Please notice that in verse 14 that the Gentile and the Jew had come into unity and the middle wall of separation between Jew and Gentile that consisted of such things as hatred, misunderstanding, prejudice, conflicting beliefs, doctrines, and religious rituals and ceremonies had been removed in order that both Jew and Gentile could find harmony in unity in the worship of God.

**Answer for yourself:** Let me ask you...does that condition of mutual acceptance and unity between Jews and Christians exist today in your church or in this world?

**Answer for yourself:** Where can you find this today? Why and how did we lose it (one new man in Messiah), since it is evident that it existed in the first century?

**Answer for yourself:** Does Yahweh wish the Jew to pattern himself after the Gentile or the Gentile after the Jew? You will have that answer after you finish these articles.

## TWISTING SCRIPTURES TO OUR DESTRUCTION

The Book of Ephesians chapter two and verse 15 states:

- 15 Having abolished in his flesh the enmity, [even] the law of commandments [contained] in ordinances; for to make in himself of twain one new man, [so] making peace;
- 16 And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: (thereby: or, in himself)
- 17 And came and preached peace to you which were afar off, and to them that were nigh.
- 18 For through him we both have access by one Spirit unto the Father.
- 19 Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God;
- 20 And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner [stone];

Possibly there is no greater error in Scriptural interpretation than the TWISTED Scripture in Ephesians 2: 15-16 where we find that multitudes "claim" that Yeshua "nailed the Law of Commandments to the cross" thereby giving mankind (the Gentile church) freedom from the LAW! That is the premise and quite understandable from a quick reading in English version of the text. Such a mistaken understanding is because our English Bibles contain added words which were never there in the Greek Scriptures which influence our reading to perceive the Law was abolished. If you will begin to study for yourself instead of trusting that your preacher has preached to you I promise you that you will come to many Bible truths that have for too long been overlooked. If you will do this then you would discover what I did that completely altered the direction of my life and SHOULD ALTER YOURS IF YOU ARE A TRUE LOVER OF GOD!

## HOW COME THE CHURCH HAS MISSED THIS?

Today the vast majority of Christian Churches find their identity in the denomination or non-denomination and not as a part of Israel. This is in direct opposition to the Scriptures in the New Testament as well as the Old Testament which clearly instructs that the Gentile finds his position in the Household of God as part of Israel along with the Jew. The reason for so much misunderstanding today in the Christian Church concerning their relationship with the Israel of God is because there have been words ADDED to Ephesians 2:15-16 (as well as other passages in the New Testament) which have TWISTED THE MEANING OF THE GREEK SCRIPTURES thereby falsely leading multitudes to believe the Law has passed away! Following is a copy from the King James Version, with the added words underlined:

Ephesians 2:

- I5 Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man so making peace;
- I6 And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby:

## LET US BE CAREFUL IN OUR STUDY

As you can see from a close and careful reading of Ephesians 2:15-16 that the translators of the King James Version, by the USE of ADDED WORDS, PURPOSELY, with the INTENT TO FALSIFY, deceived THIS WORLD into "thinking" that Yeshua came to do away with the Law as we shall more clearly see later in this article! If we read the above Scripture and INCLUDE the words "even" and "contained" we come to the conclusion that Yeshua abolished in his flesh the law, commandments and ordinances through the cross. But dearly beloved "even" and "contained" are added to the Greek manuscripts before translating into English by the publishers of our Bibles.

*Take time to read this text of the New Testament and leave out the italicized words and listen to the new meaning it brings to your awareness*

Dear child of God, these words are not in the Greek texts recovered from ages of antiquity by archeologists. But by these "additions" by men "who want you to know their theology" we are unsuspectingly led astray from the real message God intended us to have.

If you remove these two "added" words we find that the ONLY THING ABOLISHED BY YESHUA AND THE CROSS IS THE "ENMITY." More on this later...let us continue with Ephesians.

Answer for yourself: As you can see from a close and careful reading of Ephesians 2:15-16 that the translators of the King James Version, by the USE of ADDED WORDS, PURPOSELY, with the INTENT TO FALSIFY, deceived THIS WORLD into "thinking" that Yeshua came to do what in regards to the Law? Nail the Law to the cross which he did not.

As stated earlier Yeshua's death and presumed resurrection were understood as a catalyst to motivate a Gentile-hating Judaism to repent in part (the followers of Yeshua) and take to the non-Jews of the world not "conversion", which required circumcision which for an adult was an effective deterrent to his acceptance of Biblical Faith, but the Laws of Noah which originally God gave to the non-Jew (did not require circumcision). No longer were 613 commandments placed upon the non-Jew along with circumcision for acceptance by the Jews; rather, 66 commandments dealing mainly with moral issues were his to keep and observe. Such repentance by Israel (the followers of Yeshua) in their attitude to the non-Jew was instrumental with the doing away with the hatred and opposition toward the Law on the part of the Gentiles by removing forced circumcision as a prerequisite. This

main fact is the whole reason for the writing of the book of Galatians where Paul speaks only about one law not given to the non-Jew....circumcision. Paul never intended, in Galatians, that the Law pass away. He was only saying that the non-Jew was never under the Law of CIRCUMCISION as it was not part of the Covenant of Noah or the Law of Noah, but was conveniently used by the Jews to keep the non-Jew from fellowship and inclusion with them as they considered the non-Jew unclean and basically "dogs." I sure wish Christianity would study their history more and see such truths as this which have been overlooked for almost 2000 years.

**Answer for yourself:** If we read the above Scripture and INCLUDE the words "even" and "contained" we come to the conclusion that Yeshua abolished in his flesh the law, commandments and ordinances through the cross. But dearly beloved "even" and "contained" is added to the Greek manuscripts before translated into English. If you remove these two "added" words we find that the ONLY THING ABOLISHED BY YESHUA AND THE CROSS IS NOT THE LAW .....but what? Hatred toward the Law by the Gentiles, since now they could come to saving faith without the need for circumcision as an adult male, and so goes the husband and father, so went the family.

**Answer for yourself:** Since Paul wrote the book of Ephesians, and taught Yahweh's LAWS to these same Ephesians (chapter 6:2-3) well after Yeshua's death and presumed resurrection, WOULD Paul teach that these SAME LAWS were "'nailed to a cross", and not to be KEPT'? The answer is, DEFINITELY NOT!

## BE ON ALERT FOR ITALICIZED WORDS IN YOUR BIBLES

First, I would like to remind you of the fact that when one reads the Greek Scriptures (the New Testament) and finds WORDS IN ITALICS, that means: the italicized words have been ADDED TO THE SCRIPTURES in translation WHICH WERE NOT THERE IN THE BEGINNING! In other words, it was not given by Yahweh, was not in the Greek manuscripts, and is not intended to be added to the context for often it ALTERS THE TRUE MEANING OF THE PASSAGE AND WE ARE LED INTO ERROR AND SIN WITHOUT KNOWING IT BY SUCH PLACEMENT OF ITALICIZED WORDS. Such is the erroneous teaching that the LAW HAS PASSED AWAY. This is just such the case in Ephesians 2:15-16: The ADDED WORDS in these Scriptures in the King James Version have DECEIVED millions of people for HUNDREDS of years! Let us investigate once again Ephesians 2:15-16, KJV, [added words bracketed]!

## SO NOW WE SEE MORE CLEARLY

15 Having abolished in his flesh the ENMITY [hatred toward something] (EVEN) the law of commandments (CONTAINED) in ordinances; for to make in himself of twain one new man, (so) making peace;

16 And that he might reconcile both unto Yahweh in one body by the "cross", having slain the ENMITY [hatred toward something] thereby.

**Answer for yourself:** What was abolished by the Cross (understood to mean the death of Yeshua)?

Understand the Jews loved the Law and did not hate it. The hatred toward the Law by the Gentiles was canceled by the death of Yeshua on the Cross as subsequent to his death whereby his followers would go into all the world thereby reaching the non-Jewish peoples of the world with the message of monotheism and the resulting responsibilities necessary for those coming to God to obtain salvation. No longer was the Gentile forced to "convert" and undergo circumcision to receive God's gracious gift of salvation. Circumcision had been used as a tool by Jews who hated Gentiles to discourage their coming to God and they used it effectively as they wished to have little or no contact with them since considering them unclean and not worthy of Eternal life (one only needs to read the accounts of Shammai to understand this situation). Circumcision was used to prevent the non-Jewish adult male from making conversion to Judaism. As an infant circumcision was no big thing as the baby carries the mother's antibodies against infection which lasts up to six months in the baby's

blood. But for an adult this was a real problem as many died of the procedure due to infection. Now understand that by removing such an obstacle then the "death penalty" for transgression of the Law was removed for the non-Jew as he could now repent and come to saving faith without the need for circumcision. Not all of Israel was ecstatic over such actions taken by the Messianic community of Israel. It was even a slow procedure for the Apostles themselves as it literally took years and persecution to get them to respond in this manner. But no longer were the non-Jew kept from salvation as the Messianic part of Israel repented and began once again to be a "light to the Gentile" by directing them to God without all the excess baggage which had up to that time had effectively been used to prevent the conversion of the non-Jewish world. Now though faith, repentance, obedience, and observance of the Covenant of Noah along with its Commandments and Covenant stipulations, the non-Jew would have the "death penalty" which stood over his life removed and all this is traced to Yeshua's death on the cross and "believed resurrection" by his followers. In would be in the wake of Yeshua' death and the resulting ministry of his followers which developed afterwards that, in the fulfillment of the Great Commission, that the Jews, or at least some of them, would break from Jewish bigotry and go into all the world with the "good news" of faith in God and repentance to the non-Jewish world.

Let us regress for just a moment. First, we have established the FACT that there have been words ADDED at very critical places in these Scriptures. Now your pastors and preachers, most likely, have told you that the "ENMITY" in the verse refers to Yahweh's Law itself. As you can now see for yourself such is not the case.

**Answer for yourself:** Having seen for yourself the truth about these added words and that the Greek Scriptures do not contain them, are these Christian Pastors and Teachers correct in their interpretation or have they committed a grievous error and led you into sin (rejection of the Law and your covenant stipulations as non-Jews) without your knowledge? You be the judge!

Yahweh's LAW, however, is not the "ENMITY" slain as mentioned in the verse. Yeshua "abolished" on the cross the ENMITY (better understood as hatred toward something), for Paul has plainly said so in Romans 2:13, Romans 3:31, Romans 7:7, and Romans 7:12.

Romans 2:13

**For NOT the "hearers" of the Law are just before Yahweh, *but* the "DOERS OF THE LAW" will be justified.**

**Answer for yourself:** Did Paul teach "doing the Law" for justification AFTER THE CROSS? DEFINITELY YES!

Romans 3:31

Are we then "doing away with the Law through faith? BY NO MEANS! Rather, we ESTABLISH the Law!

**Answer for yourself:** Did Paul abolish or establish the Law in the Gentile churches (like yours) in Rome before or after the cross? The Law was established in Paul's preaching definitely after the cross!

Romans 7:7

Shall we therefore "say that the Law is 'SIN'? NO! By no means! But to the contrary, I did not know SIN (transgression of The Law) except THROUGH THE LAW, for I did not know lust, unless the Law had said (in Exodus 20:17 and Deuteronomy 5:21) Do not covet."

Romans 7:12

***Therefore the LAW is HOLY, and the COMMANDMENTS holy, and Just,***

## *and Righteous.*

**Answer for yourself:** Did Paul say this before or after the Cross of Christ? Definitely after!

**Answer for yourself:** Did the Jews love the Law or hate the Law? They loved the Law.

**Answer for yourself:** Then who do you suppose hated the Law (having not grown up with it and understood it properly like you and me)? The Gentiles for the reasons given above.

The Apostle Paul taught The Ten Commandment Law to the Ephesians, as proven by Ephesians 6:2-3, which says:

- 2 Honor your father and mother, which is the first Commandment with a promise:
- 3 That it may be well with you, and you may live long on the earth.

The LAW to honor one's father and mother, in order that your days may be long upon the land, is Commandment Number Five of The Ten Commandments, found in Exodus 20:12, and repeated in Deuteronomy 5:16.

Notice that the Apostle Paul was NOT teaching the "abolishment" of The Commandments (correctly understood as the ten categories that organized all the LAWS OF YAHWEH), or he would NOT have been teaching the Ephesians to OBEY the 5th Commandment!

This is made all the more difficult because Paul tells us in Romans that the "Law is holy, just and righteous."

**Answer for yourself:** So "what" was the ENMITY that Paul said was "abolished" on the Yeshua's cross if it is not the LAW?

To understand, we must look at the status and situation of the Gentile in first century Israel.

## **WHAT IS THE "ENMITY" WHICH WAS ABOLISHED & WHY IS IT VERY IMPORTANT FOR THE CHRISTIAN TODAY?**

In Ephesians 2:15-16 we find the Greek word which is translated as "**ENMITY**". This word comes from the Greek word "echthra", word #2189 in *Strong's Greek Dictionary*, which is a derivative of word #2190 which means "hostility toward something."

Thus, the word ENMITY in Ephesians 2:15-16, should have been WRITTEN: enmity TOWARD something or enmity TO something.

A Critical Lexicon and Concordance To The English and Greek New Testament, by Ethelbert W. Bullinger, Zondervan Publishing, Grand Rapids, MI., pps. 250-251, corroborates the FACT that the word ENMITY means: OPPOSITE TO, hating another, and adverse to Him:

"The ENMITY is TOWARD something, which in this case is hatred toward The Law of Yahweh!" So dear Christian, Yeshua's death and subsequent events traced to his death destroyed the hatred toward the Law by the non-Jew and not the Law...by catalyzing a movement to the non-Jewish world where the Laws of Noah...66 Commandments and not 613 were given to the Gentile without the requirement of circumcision...no longer conversion and forced circumcision on adult males was required for acceptance into the Israel Of God!



**I bet that is a real revelation to most of you, especially considering you have been taught to hate the Law since you were children in Sunday school. Yeshua destroyed the hatred and opposition to Yahweh's LAW by catalyzing a Messianic movement whereby the non-Jews of the world were brought to God without the obstacle of circumcision, therefore making "peace" between the Gentile and the Jews...thus making the two...one...thereby breaking down the middle wall of opposition and separation between them. Now it was possible that both the Jew and the non-Jew would LOVE THE SAME THING: BOTH JEW AND GENTILE COULD LOVE THE LAWS OF YAHWEH! (The Laws of Noah are so simple..any non-Jew could easily live by them and most already were if they were righteous beings).**

**Answer for yourself:** How so? By re-establishing the Laws of Noah for the Gentile as seen in Acts 15 (Messianic branch of Judaism in the second Temple period of which Yeshua belonged).

**More on that later in forthcoming articles in this series.**



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# THE “GRAFTING IN” OF THE GENTILE INTO ISRAEL & THE ROLE OF YESHUA'S DEATH

After Jesus'/Yeshua's death and "believed" resurrection and the subsequent evangelization of the non-Jewish world, no longer would the Gentile HATE the LAW (613 Commandments) which was, in and of itself, a major obstacle in his coming to MONOTHEISM and turning from IDOLS and PAGANISM.

**Answer for yourself:** How was that accomplished?

With circumcision as the first obstacle to overcome for the adult Gentile male, this was quite a hurdle for a grown man to overcome who had engaged in idolatrous-fornication-worship his whole life. Besides circumcision, there were LAWS concerning and regulating one's whole life which Gentile multitudes deemed much too difficult and restrictive to accept (kosher food laws for example), thus relegating them to remain as Pagans, ignorant of pleasing God and suffering separation from God as their inheritance after death.

I want you to please read this whole article very carefully because I wish to show you how Jesus, through his death and the resultant ministry of his followers who took the Laws and Covenant of Noah to the Gentile world, reaffirmed the right of the Gentile to inherit Eternal Life and opened the way for the Gentile to become part of THE ISRAEL OF GOD by establishing within Judaism a Messianic movement that would allow for Gentile inclusion [at the time of Jesus in the first century there was NOT a concerted effort by Israel to REACH the Gentile]. This is seen dramatically by James' declaration in the Acts 15 Church Council where he stated that ALL that was necessary for the Gentile to be part of Israel was adherence and obedience to the Laws of Noah (not 613 laws but only 66 laws given to Adam and Noah which were prior to the Laws of Moses at Sinai for Gentile Salvation).

This opportunity of faith and repentance has not been made to the non-Jew by the vast majority of Israel unless the Gentile male would first undergo "conversion requiring circumcision" and this was purposefully done in order to keep these "unclean dogs" at arms-length from the Jews. How convenient!

## WAS THIS A NEW GOSPEL...OR WAS PART OF ISRAEL REPENTING AND RETURNING TO THE FAITH ONCE GIVEN TO THE SAINTS BY YHVH?

Guess what? This was not new to James, the Messianic Community within Judaism or Judaism itself. This had been understood and known since Noah and the Covenant given to Noah. The problem was that as Gentiles had repeatedly been used by YHVH to judge His people Israel through war and captivity, the Jews harbored resentments and hatred to the Gentiles, which culminated in their withholding ETERNAL LIFE from Gentiles by not giving them the knowledge and invitation to the Covenants, the Torah and Monotheism.

Just look at Jonah who refused to go the Ninevites (Assyrians) who had attacked and killed his forefathers. In

Acts 15, James quotes 4 of the 7 Laws of Noah which were understood by Jews of his time as necessary for Gentile acceptance with God. The problem was that the Jewish establishment of Sadducees and Shammai's Pharisees would not take this message to the Gentiles and in fact persecuted them as seen in the early church after the Gentiles entered. It was the Hillel School of Phariseeism (of which Jesus would be a the leading spokesman in his day) that the message of repentance and faith in the One God of Israel was taken to the Gentiles through the **FIRST Great Commission in 20 B.C.E.** Later Jesus' Great Commission in Matt. 28, would be a **SECOND call to world evangelism** and we see the fruit of it in the Apostle's journeys and Paul's journeys.

Paul was NOT saying that "Yeshua abolished the Laws of Yahweh", he was SAYING that Yeshua had abolished the ENMITY—the HATRED and OPPOSITION—to all of Yahweh's Laws (ESPECIALLY FOR THE GENTILES—after all who wants to be circumcised as an adult male where often, without the antibodies of the mother that the baby has in the first six months of his life, many men died following circumcision? Also, who would desire to abide by 613 laws anyway if you never understood them since you had no prior knowledge of them....sounds like the church doesn't it?).

*Yeshua abolished , through his his death and subsequent ministry of his apostles, the "enmity" that brings "death" by alleviating the **PRIOR NECESSITY OF ALL GENTILES TO BE CIRCUMCISED AND CONVERT TO JUDAISM AND THUS BEING FORCED TO ACCEPT ALL 613 LAWS OR MITZVOTH FOR ACCEPTANCE AND INCLUSION IN ISRAEL** (the redeemed of the LORD). Accepting 66 Laws of Noah for Eternal Life is much easier and appealing to Gentiles than accepting 613 Laws (especially if circumcision is not among them!). This was the "mission" and "Gospel" as originally taught by the Jerusalem Church before the "Pauline altered message" would take hold long after his death. Scholars today estimate that in the first century Paul more than likely had no more than 50 converts his whole life; the reason being the Apostles and their associates followed him everywhere and tried to "undo" his false teachings of a "lawless Gospel." One only needs to read the New Testament to see these "Jews" are a constant plague against Paul and "my gospel". Little does Christianity today understand the dynamics involved in the Paul problem of the first century where he preached "another gospel" while blaming the Apostles that they were guilty of the same. Irony, isn't it?*

Let the reader understand...no Jew ever hated the Law...they all loved the Law for it was Yahweh's Word to them. So any hostility to the Law was from the Gentile who lacked proper understanding of the Law as does the Gentile Christian Church of today. Just look to David as a type of Messiah and try to understand how he could "delight in the Law day and night."

Answer for yourself: Does this sound like someone who saw the Law of God as bondage?

## AN IRONIC PARADOX:

*Just the opposite of what is taught today by mainline Gentile Christianity did Yeshua accomplish on the Cross.*

Instead of ABOLISHING THE LAWS, JESUS REALLY PROMOTED THE LAW (THE LAWS OF NOAH TO THE GENTILES (through the Great Commission) although not realized in full at the time of the Cross, but UNDERSTOOD COMPLETELY BY JAMES (HIS HAND-PICKED PASTOR) AT THE ACTS 15 CHURCH COUNCIL IN 50 A.D.). It would take 20 years for it to happen, but when it did, the flood-gates were opened for Gentile inclusion and acceptance in the Israel of God. Notice this flood-gate would come through the Messianic Branch of Judaism, and not the mainstream Sadducean or Pharisaical Judaism.

HAVING THIS BACKGROUND let us read these troublesome Ephesian Scriptures NOW CORRECTLY TRANSLATED AND UNDERSTOOD, LEAVING OUT THE ADDED WORDS:

## Eph 2:15

Having abolished In his flesh the enmity, *even* the law of commandments *contained* in ordinances, for us to make in himself of twain one new man, *so* making peace;

First of all know for certain that in the Greek of Eph. 2 there are no such words as "even," "contained," or "so" in the verse; they have been added by the editors of your New Testament and are identified as such by their being in italics in the verses. We must read these verses without such additions if we ever hope to arrive at the truth of the verse and what was intended to be understood by the original writer.

- **15 Abolishing the ENMITY (toward the Law-the only translation after removing the word "even" which is not in the best manuscripts); *the hatred and opposition* to the Law, the Commandments, and the Ordinances, through His own flesh, in order to create in Himself one new man from the two; making peace,**

Thayer's Greek Lexicon:

2189 echthra- 1) enmity 2) **cause** of enmity

To be correct then we must understand that **Jesus' death abolished the CAUSE of this hatred and enmity toward the Law of Commandments as seen by the Gentiles at that time in Israel.** To say that Jesus abolished the Law or Commandments by his death is a **TOTALLY INCORRECT UNDERSTANDING OF THE VERSE; BUT SUCH AS BEEN DONE TO MAKE SURE THAT THE READER COMES AWAY FROM THE PASSAGE NO LONGER UNDER THE LAW!**

**By adding words to the New Testament we end up with false doctrines that lead us into sin. Almost no greater lie could be told that that which we have here; supposedly that Jesus' death abolished the law and commandments in ordinances. Rightfully understood his death abolished the hatred toward the Law by the non-Jew because in time the ministry of Jesus will no longer require enforced circumcision for inclusion of the non-Jew and the relaxation of such bigotry of the Jews toward the non-Jews and we see this fact in James' ruling at the Jerusalem Council in Acts 15 where only the Laws of Noah are required for Gentile inclusion into the Israel of God.**

- **16 That would reconcile both in ONE BODY TO YAHWEH...having **KILLED THE ENMITY through himself.****

**Answer for yourself:** Understanding now how Jesus abolished the hatred and opposition toward the Law for the Gentiles by removing the "death penalty" for transgression of the Law [by his disciples' mission to the Gentile world following his death whereby the Laws and Covenant of Noah was taken to the pagan world in which faith and obedience to the laws of God and repentance of them when transgressed was taught ensuring Eternal Life to the non-Jews] and [nailing those handwriting or ordinances **WHICH WERE AGAINST US**...the death penalty was against us but blessing for obedience to the Law was not...which would be the fruit of the non-Jew receiving the Laws of Noah and the Covenant of Noah from teachings that accompanied the Great Commission], then why do you most likely have such opposition toward the LAW in your religious belief system in your Christian Church today as you hear it preached by multitudes of preachers today?

**Answer for yourself:** Can you not see not that your New Testament has been forged in order to teach just opposite to what Jesus wanted you to know and live out?

**There are two reasons:**

- **First, most are not aware or have forgotten that yes; disobedience to the Law brings death but obedience to the Law brings blessings. So the death penalty is imposed by God because we fail to obey His Word.**

The non-Jews of the world at the time of Yeshua were not being taught about God nor was His Word being brought to them. They were not taught about the Covenant of Noah and the Laws of Noah as their Covenant with God. Thus, they had no knowledge of the Laws of God and the Covenant of Noah with its covenant stipulations and the responsibilities they had before God to obey His Commandments. They did not know how to make themselves acceptable to God. Therefore, living in ignorance of the Laws of God guarantee that out of ignorance alone they would be violators of God's Laws and this brings the Heavenly Death Penalty. But when known and observed, the Laws of God bring blessings from God. Understand that those "ordinances and Laws" which were not against us remain and were not nullified by Yeshua's death, but ironically promoted as they would later be taken to the non-Jewish world through the Great Commission. The sure death penalty was abolished....at least hopefully providing that these Laws were taught and given and accepted by the non-Jewish races of the world. One more thing; when the passage speaks of "being made nigh by the blood of Jesus" this is nothing more than an allegory or picture for his death that would later catalyze a movement out of a Gentile hating Judaism that would go to the Gentile world. Had Jesus not died then there would not have been an outreach, there would not have been an Acts 15 and 16, and the world would have dwelled in darkness up to today! To attach to Jesus' blood some mystical atonement reveals one's complete lack of understanding the Jewish Sacrificial system and reveals just how much paganism has crept into the Jesus' stories and how Jesus has been modeled after pagan sun-gods and sun-godmen!

- Secondly, because you read a Bible that has words added to it that the earliest Greek manuscripts did not thereby changing what the earliest manuscripts taught and what the earliest believers held dear to their faith. Our "corrupted" New Testament translations have literally brainwashed us. Our corrupted Christian Bibles and translations with added italicized words is all we have ever read and heard and have not studied the subject for ourselves. Besides that, we were taught that these "added words" only help to bring out the intended meaning of the text better. Such is a lie. More correctly, such "italicized passages" serve the agenda of the translators in making sure you receive their "theological position". Unsuspecting and not knowing that such words in "italics" in our Bibles were not in the earliest Greek texts, millions are persuaded to the theological position of the translators of their Bible instead of the apostles.

**Answer for yourself:** In light of what I have shown you, should you not begin to re-think your religious belief system concerning the Law of God and the attending obedience to those Laws pertaining to the Gentile believer in God? Definitely!

[This opens a can of worms when you begin to study Paul and the Paul problem in-depth!](#)

This is important for these "same laws" command a type of worship that is not only neglected in Christianity today, but outright rejected and replaced by Gentile paganism in the disguise of "orthodoxy."

Ephesians 2:15-16 NOW AGREES perfectly with all the other Scriptures of Yahweh, which command His People to Keep His Laws. In Romans 8:6-7 we again read about ENMITY and Yahweh's LAW, which says:

- 6 For to be CARNALLY MINDED is death; but to be spiritually minded is life and peace.
- 7 Because the CARNAL MIND is ENMITY AGAINST—bitterly opposed to—YAHWEH: for it is not subject to the Law of Yahweh, nor indeed can be.

**Answer for yourself:** Is being "carnally minded" being NOT subject to the Law of God?

Yes. I cannot say for you but surely you understand that "carnally minded" which is the fruit of not subjecting yourself to the Laws of God is not a condition you want to be in when you die and meet your Creator.



**Answer for yourself:** Don't you find it rather odd that Paul would speak of "not being submitted to the Laws of God" in the book of Romans long after the Cross while yet maintaining that the "Law has passed away" and that we are "no longer under the Law"? **[THINK]**

**Answer for yourself:** Don't you find it rather surprising that the Law of God existed for Paul after the cross when he wrote the book of Romans? You should considering what you have been taught most likely and begin to open your mind to the "double-speak" of the New Testament. Is contains a "mixed" message; one of Paul, or those who altered him and Rome along with the true message of Yeshua and the early church.

**Answer for yourself:** Are preachers who teach the LAW has passed away considered carnal minded by God? Sure are! Maybe you should ask your Pastor this Sunday if he is carnally minded.

Lets examine the text in the Greek Scriptures:

6 For <1063> to be <5427> <0> **carnally <4561> minded <5427>** [is] death <2288>; but <1161> to be <5427> <0> spiritually <4151> minded <5427> [is] life <2222> and <2532> peace <1515>. {to be carnally...: Gr. the minding of the flesh} {to be spiritually...: Gr. the minding of the Spirit} 7 Because <1360> the carnal <4561> mind <5427> [is] enmity <2189> against <1519> God <2316>: for <1063> it is <5293> <0> **not <3756> subject <5293> (5743) to the law <3551>** of God <2316>, neither <3761> indeed <1063> can be <1410> (5736). {the carnal...: Gr. the minding of the flesh}

BDB/Thayers # **4561 [carnally]**

4561 sarx {sarx} probably from the base of 4563; TDNT - 7:98,1000; n f AV - flesh 147, carnal 2, carnally minded + 5427 1, fleshly 1; 151

- 1) flesh (the soft substance of the living body, which covers the bones and is permeated with blood) of both man and beasts
- 2) the body
  - 2a) the body of a man
  - 2b) used of natural or physical origin, generation or relationship
  - 2b1) born of natural generation
  - 2c) the sensuous nature of man, "the animal nature"
  - 2c1) without any suggestion of depravity
  - 2c2) the animal nature with cravings which incite to sin
  - 2c3) the physical nature of man as subject to suffering
- 3) a living creature (because possessed of a body of flesh) whether man or beast
- 4) the flesh, denotes mere human nature, the earthly nature of man apart from divine influence, and therefore prone to sin and **opposed to God**

BDB/Thayers # **5427 [minded]**

5427 phronema {fror-ay-mah} from 5426; TDNT - 9:220,1277; n n AV - mind 2, carnally minded + 4561 1, spiritually minded + 4151 1; 4

1) what one has in the mind, the thoughts and purposes

BDB/Thayers # **5293 [subject]** 5293 hupotasso {hoop-ot-as'-so} from 5259 and 5021; TDNT - 8:39,1156; v AV - put under 6, be subject unto 6, be subject to 5, submit (one's) self unto 5, submit (one's) self to 3, be in subjection unto 2, put in subjection under 1, misc 12; 40

- **1) to arrange under, to subordinate**
- **2) to subject, put in subjection**
- **3) to subject one's self, obey**

- 4) to submit to one's control
- 5) to yield to one's admonition or advice
- 6) to obey, be subject

BDB/Thayers # 3551 [law] 3551 nomos {nom'-os} AV - law 197; 197

- 1) anything established, anything received by usage, a custom, a law, a command
  - 1a) of any law whatsoever
  - 1a1) a law or rule producing a state approved of God
  - 1a1a) by the observance of which is approved of God
  - 1a2) a precept or injunction
  - 1a3) the rule of action prescribed by reason
- 1b) of the Mosaic law, and referring, acc. to the context. either to the volume of the law or to its contents
- 1c) the name of the more important part (the Pentateuch-first 5 books of the Bible-the Law), is put for the entire collection of the sacred books of the OT

**Answer for yourself:** Did Paul teach the Gentile believers in Rome long after the cross that they were carnally minded and opposed to God if they were NOT subordinate and in subjection to the Law of God after the cross? Yes. Confusing isn't it?

**Answer for yourself:** Did Paul teach after the cross that the Gentile believers in Rome were carnally minded and opposed to God if they were NOT obedient and subject to the Law and observances which are approved of God [would include such things as the Sabbath and the Biblical Festivals]? Yes.

**Answer for yourself:** Did Paul teach the Gentile believers in Rome that they were carnally minded and opposed to God if they were NOT obedient and subject to Mosaic Law which referred to the volume of Law and its contents in the Pentateuch (the first 5 books of the Bible)? Yes.

**Answer for yourself:** Do you realize dear child of God that you are “carnally minded” and “opposed to God” if you agree with and subscribe to the majority of the Gentile Christian Church’s teachings concerning the Torah and the Law today? You should by now, or at least coming to that awareness.

The writings of Paul in Ephesians 2:15-16 and in Romans 8:6-7 are in perfect accord with his writings in Romans 3:31, which says:

***Are we then doing away with the Law through the faith? BY NO MEANS! Rather, we ESTABLISH THE LAW!***

31 Do we <2673> <0> then <3767> **make void <2673> (5719) the law <3551>** through <1223> faith <4102>? **God forbid <3361> <1096> (5636): yea <235>, we establish <2476> (5719) the law <3551>.**

BDB/Thayers # 2673 [make void]

2673 katargeo {kat-arg-eh'-o} from 2596 and 691; TDNT - 1:452,76; v AV - destroy 5, do away 3, abolish 3, cumber 1, loose 1, cease 1, fall 1, deliver 1, misc 11; 27

- 1) to render idle, unemployed, inactivate, inoperative
  - 1a) to cause a person or thing to have no further efficiency
  - 1b) to deprive of force, influence, power
- 2) to cause to cease, put an end to, do away with, annul, abolish
  - 2a) to cease, to pass away, be done away
  - 2b) to be severed from, separated from, discharged from, loosed from any one

- 2c) to terminate all intercourse with one

BDB/Thayers # 2476 [establish]

2476 histemi {his'-tay-mee} a prolonged form of a primary stao {stah'-o} (of the same meaning, and used for it in certain tenses); TDNT - 7:638,1082; v AV - stand 116, set 11, establish 5, stand still 4, stand by 3, misc 17, vr stand 2; 158

- 1) to cause or make to stand, to place, put, set
  - 1a) to bid to stand by, [set up]
  - 1a1) in the presence of others, in the midst, before judges, before members of the Sanhedrin;
  - 1a2) to place
  - 1b) to make firm, fix establish
  - 1b1) to cause a person or a thing to keep his or its place
  - 1b2) to stand, be kept intact (of family, a kingdom), to escape in safety
  - 1b3) to establish a thing, cause it to stand
  - 1b31) to uphold or sustain the authority or force of anything
- 2) to stand. to stand by or near
  - 2a1) to stop, stand still, to stand immovable, stand firm
  - 2a1a) of the foundation of a building
  - 2b) to stand
  - 2b1) continue safe and sound, stand unharmed, to stand ready or prepared
  - 2b2) to be of a steadfast mind
  - 2b3) of quality, one who does not hesitate.

**Answer for yourself:** Did Paul teach the Gentiles in the church of Rome (according to the Greek words he used) that we are NOT to render idle, inactivate, destroy, abolish the Law thereby causing it to be deprived of its influence or power? He sure did.

**Answer for yourself:** Did Paul teach the Gentiles in the church of Rome that we are NOT to cause to cease, put an end to, do away with, annul, abolish the Law of God contained in the first 5 books of the Bible (Torah), or cause to cease or to cause the Law to pass away or cease? He sure did.

**Answer for yourself:** Did Paul teach the Gentiles in the church of Rome that we are NOT to be separated, severed, or be loosed from the Law contained in the Pentateuch? He sure did.

**Answer for yourself:** Did Paul teach the Gentiles in the church of Rome that **INSTEAD** of abolishing the Laws and Commandments of God, we are to rather **ESTABLISH THEM**? He sure did.

**Answer for yourself:** Did Paul teach the Gentiles in the church of Rome that **INSTEAD** of abolishing the Laws and Commandments of God, we are to rather cause or make the Law and Torah to stand firm, to be kept intact thereby sustaining the authority or force of the Law? He sure did.

Paul, if he were a good Jew, would never "say" that Yahweh's Laws were abolished! It was his teaching, that: "The Law is HOLY, and the Commandments Holy, and Just, and Righteous," saying this in Romans 7:12. It would be elsewhere in the New Testament where he would later say that as his theology would evolve to such a point. We take up this sad issue at:

<http://www.faithofyeshua.faithweb.com/>

Of course, all YOU have to do to translate Ephesians 2:15-16 CORRECTLY, is just to take OUT the words that have been added to it by DECEIVING, LYING translators...who had CARNAL MINDS, and who had ENMITY AGAINST (hatred and opposition TO) Yahweh's Laws. Yeshua abolished that enmity; that hatred

and opposition to Yahweh's Laws, through himself...for those who would OBEY. Your only problem is that no one every interpreted the Bible correctly for you by doing in-depth study of the original languages in which the Bible was originally written.

## OTHER TWISTED SCRIPTURE EXPOSED: "BLOTTING OUT THE HANDWRITING OF ORDINANCES THAT WAS AGAINST US"

False teachers and lying preachers today proclaim to you, if you will listen to them, that "all those old Jewish laws are all done away with, that they were 'nailed to the cross'".

Colossians chapter 2, verse 14 is possibly one of the most misunderstood passages in all of the New Testament. For years I was taught that THE LAW was nailed to the cross and now we are UNDER GRACE.

**Answer for yourself:** Can you not agree that for the most part that is the message you have heard from the pulpit of your church most of your life?

We at Bet Emet Ministries can find no Scripture in the Bible which commands one NOT TO THINK FOR THEMSELVES. So with that in mind, let us rightly divide this Scripture from Colossians. The Apostle Paul begins to tell us in verse Colossians 2:10 that we are complete in Messiah, through identification with him through Mikveh (baptism) and are quickened and made alive with him through his resurrection following his crucifixion. So far...so good. In verse 14 he states "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way by nailing it to the cross."

As stated earlier as I grew up in church I was taught that the WHOLE LAW was done away with in Yeshua's death. Is that so?

**Answer for yourself:** Can you tell me what part of the Law is written against you? Is learning that we are not to murder something God told us to hurt us?

**Answer for yourself:** What part of the Law is contrary to you? Is learning not to live in idolatry meant to harm us?

**Remember that it is "those parts of the Law which were contrary and written against us that Jesus' death, as explained above whereby the Covenant and Laws of Noah, with their Covenant responsibilities, were taken to the non-Jews. In this way the "death" penalty incurred by non-Covenanted and obedient people was taken FIGURATIVELY away and was, in the terms of Paul, 'nailed' to the cross through the results of Jesus' death and the subsequent resulting mission to the non-Jewish world by the Messianic fraction of Judaism in the first century."**

**Answer for yourself:** But what if what "hurts" us within the "Law" was just "part" of the Law and not all of the Law?

**Answer for yourself:** Are you familiar with Hebrews where it states that when there is a change of the Priesthood that is of necessity a change in the Law?

## THE MELCHIZEDEK PRIESTHOOD

First of all one must begin with the understanding that Melchizedek was a non-Jew; he was a Gentile and his ministry at that time was to non-Jews. Let us not forget that Jesus never had a ministry to non-Jews; only his followers would following his death after they were dispersed from Jerusalem. In a rather ironic way Jesus'

death propelled from within Biblical Judaism a mission to the non-Jew as mentioned previously. In this way conversion with mandatory circumcision was not required any longer for non-Jews to come to God and be a member in good standing in the Israel of God. No longer was the Aaronic Priesthood the method whereby one was to approach God (again figuratively), but through the Melchizedek Priesthood (a non-Jewish ministry and Priesthood), and as stated, there was a change in the Law. That part of the Law was that no-longer non-Jews had to be circumcised. When this important point of contention becomes "real" for you then you can understand that in the whole of the book of Galatians written by Paul the ONLY LAW he was taking against and reiterating that the non-Jew was no longer "under" is the Law of Circumcision; all other Laws within the Covenant of Noah were BINDING! But notice, it does not say that there was the ABOLITION OF THE LAW OR THE CESSATION OF THE LAW!

**Answer for yourself:** We begin again, what part of the Law was contrary to you?

**Answer for yourself:** When Yahweh said "Thou shall not kill"....was that given as a commandment against you or to help you by warning you of what to avoid in order that He can bless you?

**Answer for yourself:** When Yahweh said "Thou shall not commit adultery"...was that given as a commandment against you or to help you by protecting you from destroying your family or getting a communicable disease, or worse...aids?

**Answer for yourself:** When Yahweh said "Thou shall honor thy father and thy mother"...was that given as a commandment contrary to you or was it because in obeying it you receive the manifestation of the promise that you will live long and prosper?

It seems to me, as to any parent who has children, you give your children “do's” and “dont's” BECAUSE YOU LOVE THEM AND WISH THEY BE KEPT FROM HARM AND RECEIVE BLESSING INSTEAD OF HARM.

**Answer for yourself:** Can you not see the intent of each of Yahweh's commandments is to bless you and not curse you? I hope so. Since these were never "required" to be kept without breaking for SALVATION, ONLY A GOAL TO BE STRIVED FOR BECAUSE OF GOD'S MERCY IN SALVATION BY FAITH, THEN HOW COULD YOU EVER ENVISION THESE COULD CEASE AND PASS AWAY AS MANY ARE TAUGHT IN THE CHRISTIAN CHURCH TODAY?

**Answer for yourself:** Can you find one commandment which was given "against" you by Yahweh? There is none.

**Answer for yourself:** Can you name one commandment which is impossible to keep or obey? There is none. If you will be honest with yourself there are many commandments you might not want to obey but not one, not one is too difficult to do. In reality it is a matter of the heart.

## SO WHAT IS CONTRARY TOWARD US IN THE LAW?

So, as Paul stated there must be something in the Law which was contrary to us and we must find out. This one is easy. The soul that sinneth shall die! Included in the Law are both blessings and curses. The curse of the Law is the death penalty for our disobedience of the Law. We have all sinned and come short of the glory of God.

*Yet, the handwriting of ordinances written contrary to us [in the Law] are not the blessings when we obey the Law and Commandments of God....but rather...the curse of the DEATH PENALTY when we disobey the Law.*



The DEATH PENALTY for sin is definitely written in the Law and it is CONTRARY TO US...and it was metaphorically nailed to the cross in Yeshua's (body) death became the stimulus for the mission to the non-Jewish world whereby the non-Jews would be taken the revelation of God, the Word of God, and the Covenants of God was the result. This is all hind-sight. Again it bears repeating that up to this time little concern had been given the non-Jewish world by mainline Judaism as it had fallen under the influence of Rabbis which harbored hatred for non-Jews. In would be in this "renewed" revelation from God taken to the non-Jewish world that the gift of salvation would be made available to the non-Jewish people of the world along with the resultant responsibilities toward or "Saving" God. In this way, by coming to saving faith along with accountability to God the non-Jews would come to understand how they were once under the death penalty from God and how now though faith and repentance that such a death penalty was to be removed.

**Answer for yourself:** Dear non-Jewish believer, who was once alienated from God and the commonwealth of Israel, who was once a stranger to the Covenant promises, who was once without God in the world, is it not true that directly linked to Jesus' death is your current relationship to God, for had it not been for this tragic event, which Rabbi other than Jesus has come to you with the knowledge of the Covenants of God, faith, and repentance except him and those who come in his name (even thought much else shared at times by them is terribly wrong...the basics are right)?

If you will be honest so much is directly attributable to Yeshua's death, and again, this event ultimately caused his followers to repent of their "biased" anti-Gentile religious belief system and take salvation to the world; and in this way the death penalty that rested on the non-Jewish world was to be removed.

*Thus, the only thing nailed to the cross was the judgment rightly coming to me and you, but not our eternal responsibilities to imitate Yeshua's message and Yahweh to the best of our abilities by obeying the commandments which are in reality various attributes of God acted out ....only manifestations of Yahweh's attributes*

The Positive Commandments, which you have been taught you are "not under and have passed away" are nothing more that attributes of God and what He is and what He does; the Negative Commandments only the attributes of God and what He is not and what He does not do. To be like God, to be Holy for He is Holy, then we must model our lives around them regardless of how Paul has been interpreted; for in last analysis, your standing today before God is solely determined not on your faith to disobey, but your faith in God to obey as you "reach for the mark of the high calling in God" as you learned by Yeshua's example and in his name. This tragic message of the Law not valid today is the result of the two differing Gospels in the New Testament.

It is in obeying the commandments we become like God. Yahweh would never take away the pattern, only the Gentile Christian Church who misinterpreted the pattern as bondage would, and did for over 1800 years. They forgot that Yeshua said "my burden is easy and my yoke is light." Let us never forget that.

## SO WHAT IS THE BOTTOM LINE FOR THE GENTILE BELIEVER?

Ephesians 2:11-18, CORRECTLY INTERPRETED tells us:

- 11 Therefore, remember that in times past you *were* Gentiles; who are called The Uncircumcised by those who are called The Circumcision made in the flesh by hands
- 12 Remember that at that time you were without Messiah, being aliens outside the citizenship of Israel,

- strangers to the covenants based upon promises, having NO HOPE and WITHOUT YAHWEH in the world.
- 13 But now, in Yeshua Messiah, you who were once far off, have been BROUGHT NEAR THROUGH the blood of Messiah.
  - 14 For He is our peace, Who has **MADE BOTH ONE**, and **has broken down the dividing wall separating us (ONLY IF YOU UNDERSTAND THE MESSAGE IN THIS ARTICLE)**
  - **15 Abolishing the ENMITY; [the hatred and the opposition] TOWARD the Law, the Commandments, and the Ordinances, through His own flesh, in order to create in Himself ONE NEW MAN from the two; making peace.**
  - 16 That would RECONCILE both in ONE BODY TO YAHWEH through the sacrifice...having KILLED) THE ENMITY THROUGH HIMSELF.
  - 17 And he came and preached peace to you who were afar off, and to those who were near:
  - 18 Because through Him we both have access to the Father by ONE SPIRIT.

**See and UNDERSTAND that the carnal mind is AGAINST Yahweh's Laws! It is BITTERLY OPPOSED TO THEM! Therefore, the "ENMITY" THAT WAS DESTROYED BY THE CROSS IS NOT THE LAWS OF YAHWEH THEMSELVES—as the carnal minded, worldly, LYING preachers would have YOU to believe. The "ENMITY" THAT WAS DESTROYED BY THE CROSS IS THE HATRED AND THE OPPOSITION TOWARD YAHWEH'S LAWS—which the Carnal Mind harbors.**

**Answer for yourself:** As a Christian will you allow the Yeshua's death work in your heart, what it accomplished in the first century, and let it destroy the "lies you accepted as truth" from well meaning preachers (kind of like the Rabbis of the first century if you can see the analogy) who know no better because they have let themselves be brainwashed and failed to study better?

**Answer for yourself:** Will you repent of this false doctrine that destroyed the manifestation of your love for God...obedience to His word?

*Please understand, that you probably obey many of God's Laws without even knowing, but many you don't know which God holds you accountable for those you don't; regardless of conscious disobedience or ignorance. Sadly in the Christian Church today there is rampant paganism masquerading as righteousness. Such beliefs, conducts, and behaviors, whether done knowingly or unknowingly, along with many other Christian religious beliefs are contrary to the written Word of God and are sin because they cause you to disobey not obey the Commands of God given since the beginning but taint your worship of the Creator*

**We at Bet Emet Ministries call upon you and ask you to reconsider the Sabbath commandment, the multitude of commandments concerning the Festivals of the Lord, as well as the commandments concerning both how and where you are to Tithe. It only begins here. It gets much harder when you look into the truth that has been kept from you about who Jesus really was; was he God, is he to be prayed to, is he to be sung to, what is the mass, what is communion, are we to take the Eucharist, how much Sun-Worship is revered in Christianity today and passed off as pleasing to God? It get real hard real quick if you truly want to come to the truth concerning Jesus and really return to his faith, the faith that once went into all the world before it was corrupted and changed ultimately by Rome. This is where you should start your study and your repentance, for these issues lie at the very heart of whether your worship is in Truth and in the Spirit of Truth, or else falls into the category of Nadab and Abihu. They did not know their worship was displeasing to God until they were dead. This is what I desperately am trying as the Pastor of Bet Emet Ministries to prevent happening to millions of good people whose only sin is the sin of not knowing the truth because they trusted "unworthy shepherds" to lead them.**

**Now, having a much better understanding of the condition of the Gentile-Christian believer after repentance and faith in Yeshua's real Gospel and message of the first century, we find the Gentiles**

**coming into spiritual union with the root of the Olive Tree (Israel),** and where they previously had been considered a "Gentile" who was at one time separated from God, excluded from the commonwealth of Israel, and strangers to the covenants of promise, having no hope, without (any knowledge) of God in the world (Ephesians 2:12), **now they had become fellow-heirs (of Abraham), fellow-members and citizens of Israel and the Israel of God, and fellow-partakers of the promise** (made to Abraham).

**More to follow as we continue to rightly divide the Word of God as we seek our place as Gentile believers in the Olive Tree of Israel as well as adhering to the Covenant of Noah.**



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# "GODFEARERS" IN THE NEW TESTAMENT: THE PATTERN FOR GENTILE PARTICIPATION IN THE ISRAEL OF GOD #1

The Holy Spirit recorded for us in the fifteenth chapter of the Book of Acts one of the most important events recorded in all of Scripture. That event is often overlooked by the majority of Christians who lack understanding of the dynamics of the New Testament as well as the attending history and culture of the first century. What you will see in this article, and the ones which follow, is that God gives us a "pattern" for Gentile engrafting into Israel, the people of God. Let me say it another way. The New Testament reveals to us a specific manner by which Gentiles could become part of Yeshua's church. Thus we will explore the inclusion of Gentiles in the Yeshua Movement (the Yeshua Messianic Movement within Judaism) as given by the Holy Spirit and enumerated by the Yeshua's hand-picked pastor Yacov (James) as well as the other Apostles. Dear brothers and sisters in Christ, this "pattern" was followed well into the fourth century before Roman paganism stamped it out. I must remind you that these instructions and commands from the Yeshua's (Yeshua's) church, concerning how Gentiles were to be added and engrafted into believing Israel, all transpired AFTER THE CROSS which has dramatic importance for us as "Christians" today. The sad part about the whole matter is that few Christians today know the history of their faith and how Yeshua and the Apostles established rigid conditions for Gentiles to become part of believing Israel, the people of God. Today, lacking such information and knowledge, we as mainline Christianity accept what is done by our denominations as being the "standard," yet is it? And if not, don't you want to know before your die when it is too late to do anything about it? With this in mind, I have prepared a detailed examination that will not only challenge you and your belief system, but hopefully stimulate your repentance in areas of belief and conduct. May God bless your efforts in studying His Word to show yourself approved. Let us begin.

**Answer for yourself:** Was the Book of Acts written following the cross and therefore the truths found within the book must therefore apply to the Christian and the Christian Church today? Yes.

**Answer for yourself:** When Yeshua commanded his disciples and Apostles to go into all the world and "teach them (Gentiles) to observe those things I have commanded you," can we say for certain that one of "those things" which was to be taught and obeyed by Gentiles was the truths contained within the decisions and teachings that came out of the first "church council" in 50 C.E. which laid the foundation for what was **"necessary" for Gentiles to be "saved" (Acts 15:28)** and included in the Yeshua (Jesus) Messianic Movement and Yeshua's church? Most assuredly we can and must!

**Answer for yourself:** As you read the following article, I ask you to be honest in asking yourself that if Gentiles like you and me are to be "taught to obey those things Yeshua commanded," **then why is it that you have been in church your whole life and never were acquainted with nor taught to obey the things that you will discover in these articles?** You must answer that for yourself.

**Answer for yourself:** Is it of the remotest possibility that you, after finishing these articles, will come to the inescapable conclusion that you have not been taught the truths concerning many of the foundations of what your faith in Yeshua should consist of as commanded by the first church of Yeshua at the church council of 50

C.E. which set the foundations for taking the Gospel to the Gentiles like you and me? Most assuredly!

So often many mistakenly believe that the "cross of Christ" altered "this or that" whereby they mistakenly lean on their own understanding or other's erroneous teachings in arriving at conclusions that often set the course of their **beliefs, conduct and their behavior which CANNOT be supported by comparison with many Scriptures that "contradict" such conclusions. Therefore, our beliefs, faith, behavior and conduct cannot be RIGHT if contradicted by Scripture**, and thus we cannot be sure that we are accepted by God if our lives and beliefs do not line up with EVERY SCRIPTURE. Unknowingly, much of the traditional Christian's reasoning violates many Scriptures and often such reasoning, when conceived in actions and well intentioned deeds, are defined by the Bible as sin. The root of such is false teaching or the lack of in-depth teaching by the vast majority of Christianity today which seems to focus on "milk" instead of "meat."

Let us begin our study with foundational truths from the Book of Hebrews chapter 5:

Hebr 5:12 (KJV) For <1063> when for <1223> the time <5550> ye ought <3784> (5723) to be <1511> (5750) **teachers <1320>**, ye have <2192> (5719) need <5532> that one teach <1321> (5721) you <5209> again <3825> which <5101> [be] the first <746> principles <4747> **of the oracles <3051>** of God <2316>; and <2532> are become such as <1096> (5754) have <2192> (5723) need <5532> **of milk <1051>**, and <2532> not <3756> **of strong <4731>** meat <5160>. 13 For <1063> every one <3956> **that useth <3348>** (5723) **milk <1051>** [is] **unskillful <552> in the word <3056> of righteousness <1343>**: for <1063> he is <2076> (5748) a babe <3516>. {is skillful: Gr. hath no experience} 14 But <1161> **strong <4731>** meat <5160> belongeth to them that are <2076> (5748) of full age <5046>, [even] those who by reason <1223> **of use <1838> have <2192>** (5723) their senses <145> exercised <1128> (5772) to <4314> discern <1253> both <5037> good <2570> and <2532> evil <2556>. {of full age: or, perfect} {use: or, an habit, or, perfection}

Let us examine the Greek word for "teachers":  
Lexicon Greek 1320

1320 didaskalos {did-as'-kal-os} from 1321; TDNT - 2:148,161; n m AV - Master (Yeshua) 40, teacher 10, master 7, doctor 1; 58

- 1) a teacher
- **2) in the NT one who teaches concerning the things of God, and the duties of man**
- 1a) one who is fitted to teach, or thinks himself so
- **1b) the teachers of the Jewish religion**
- 1c) of those who by their great power as teachers draw crowds around them i.e. John the Baptist, Yeshua
- 1d) by preeminence used of Yeshua by himself, as one who showed men the way of salvation
- 1e) of the apostles, and of Paul
- 1f) of those who in the religious assemblies of the Christians, undertook the work of teaching, with the special assistance of the Holy Spirit
- 1g) of false teachers among Christians

**Answer for yourself:** Did the author of Hebrews tell us that only hired preachers are to teach the things of God to others? No.

**Answer for yourself:** Did the author of Hebrews tell us that we (all) are to teach the "duties" of man toward God to others? Yes.

**Answer for yourself:** Could it be possible that we as adult Christians could be mistaken about the Bible and interpretation of various passages because of the lack of personal in-depth Bible study and have failed to teach others correctly because we were taught in error concerning many of the fundamental duties required of us toward God and to our fellowman? It sure is!

**Answer for yourself:** Did you notice that according to the definition of the Greek word used by the Holy Spirit



for "teachers" that **we are to "TEACH THE JEWISH RELIGION?"** I hope so.

**Answer for yourself:** Did you notice that according to the definition of the Greek word used by the Holy Spirit that those in the religious assemblies of Christians were taught the JEWISH RELIGION? I hope so.

**Answer for yourself:** In your Christian Church are you being taught the Jewish Religion as Paul intended as seen from the original language in which we find the manuscripts of the New Testament?

**Answer for yourself:** If not, why not since this was the Apostle Paul's intention?

**Answer for yourself:** As a Christian, have you been taught the JEWISH RELIGION (understood as Messianic Judaism) in your churches or have you been taught a REPLACEMENT RELIGION that considers most everything "Jewish" as being outdated, replaced, or cursed? More than likely the latter.

Let us now examine the Greek word for "oracles":

Lexicon Greek 3051

3051 logion {log'-ee-on} from 3052; TDNT - 4:137,505; n n AV - oracle 4; 4

- 1) a brief utterance, a divine oracle (doubtless because oracles were generally brief)
- 1a) in the NT, the words or utterances of God
- **1b) of the contents of the Mosaic law**

**Answer for yourself:** Did you notice that according to the Greek word used by the Holy Spirit in this New Testament Scripture that these believers in Yeshua (Jesus) in the Book of Hebrews **were needing to be TAUGHT AGAIN the contents of the Mosaic law** because they had not grasped the necessities within the Mosaic Law required for them to begin teaching others? I hope so.

**Answer for yourself:** Is Paul advocating teaching the Mosaic Law to believers? No, in fact he was called to Jerusalem to answer charges that he was teaching Jews everywhere not to circumcise their children and that they were no longer under the "Law." Sound familiar?

**Answer for yourself:** Does your Pastor agree with Paul that Christian churches should teach the Mosaic Law (remember this all occurred after the cross and crucifixion and resurrection of Yeshua)?

**Answer for yourself:** Were you aware previously that **believers in Yeshua in the first century, both Jew and Gentile (remember this is written 30 years AFTER THE CROSS) were being taught the contents of the Mosaic Law?** Most likely not. This is startling and should arouse you from your spiritual slumber as we proceed to discover more truths for too long overlooked by the Gentile Church.

**Answer for yourself:** If the churches founded by Paul were being taught the Mosaic Law, then why aren't you? Please share these papers with your Pastors and see how they will try to refute what the words given by God really say in the original languages in your Bible. It is so simple, for the most part most who will deny what I show you will do so only because they lack the necessary language skill in Greek and Hebrew, for if they had these skills they would have discovered what I and hundreds of other diligent Pastors and Teachers in the Body of Christ have discovered that altered the courses of our lives.

Let us examine the Greek word for "milk":

Lexicon Greek 1051

1051 gala {gal'-ah}

of uncertain affinity; TDNT - 1:645,111; n n AV - milk 5; 5

## 1) milk

### 1. a metaph. for the less difficult Christian truths

**Answer for yourself:** Do you see where we as believers are admonished by Paul to not be focused on or dwell on "less difficult Christian truths?" I hope so.

Let us examine the Greek word for "strong":

#### Lexicon Greek 4731

4731 stereos {ster-eh-os'} from 2476; TDNT - 7:609,1077; adj AV - strong 2, sure 1, steadfast 1; 4

- 1) strong, firm, immovable, solid, hard, rigid
- 1a) in a bad sense, cruel, stiff, stubborn, hard
- 1b) in a good sense, firm, steadfast

**Answer for yourself:** Do you see that by no longer dwelling on "less difficult Christian truths" and beginning to focus on the deeper truths [for instance that Gentiles are commanded to study and follow the Mosaic Law such as celebrating the Festivals of the Lord and not pagan "Christianized" holidays which we have done, keeping the Sabbath instead of Sunday, righteously giving the Tithe to areas where God said it should be given and applied and not where your church often directs it, and eating kosher which is a Biblical truth "hidden" in the English wording and translation of your Bibles] will cause our lives to be strong, steadfast, and we will not be tossed "to-and-fro" by every conflicting wind of doctrine, even Christian doctrine, much of which is in error because of the failure of the Pastors and Teachers to study deeply the truths in the Bible? I hope so.

Let us now examine the Greek word for "use":

#### Lexicon Greek 3348

3348 metecho {met-ekh'-o} from 3326 and 2192; TDNT - 2:830,286; v AV - be partaker 5, take part 1, use 1, pertain 1; 8 1) to be or become partaker

### 1. to partake

Let us now examine the Greek word for "have":

#### Lexicon Greek 2192

2192 echo {ekh'-o} including an alternate form scheo {skheh'-o}, used in certain tenses only), a primary verb; TDNT - 2:816,286; v

AV - have 613, be 22, need + 5532 12, misc 63, vr have 2; 712

- 1) to have, i.e. to hold
- 1a) to have (hold) in the hand, in the sense of wearing, to have (hold) possession of the mind (refers to alarm, agitating emotions, etc.), to hold fast keep, to have or comprise or involve, to regard or consider or hold as
- 2) to have i.e. own, possess
- 2a) external things such as pertain to property or riches or furniture or utensils or goods or food etc.
- 2b) used of those joined to any one by the bonds of natural blood or marriage or friendship or duty or law etc, of attendance or companionship
- 3) to hold one's self or find one's self so and so, to be in such or such a condition
- 4) to hold one's self to a thing, to lay hold of a thing, to adhere or cling to
- 4a) to be closely joined to a person or a thing

**Answer for yourself:** Is the author of the Book of Hebrews telling us that if we hold to, cling to, possess in our minds, or find ourselves focusing on the elementary truths of our faith, to the neglect of the deeper truths of God's Word, that we will be unskillful in our understanding of the Word of God? He sure is as we see below.

Let us examine the Greek word for "unskillful":

Lexicon Greek 552

552 apeiros {ap'-i-ros} from 1 (as a negative particle) and 3984;; adj

AV - unskillful 1; 1

1) inexperienced in, without experience of

**Answer for yourself:** Is the author of the Book of Hebrews telling us that if we hold to, cling to, possess in our minds, or find ourselves focusing on the elementary truths of our faith, to the neglect of the deeper truths of God's Word, that we will be unskillful in our understanding of the Word of God and will not learn to experience the deeper things of God? He sure is.

*This is a monumental statement because I dare say that we have failed, due to lack of study to understand the real message in many Scriptures, thus we have failed to grasp the truths that the first century church both knew and experienced and commanded be taken into all the world to the Gentiles in the Great Commission. All we have to do is look around and compare our experience to what we read in the Book of Acts and we can easily see that "something" is missing.*

Let us now examine the Greek word for "word," as in Word of God:

Lexicon Greek 3056

3056 logos {log'-os} from 3004; TDNT - 4:69,505; n m

AV - word 218, saying 50, account 8, speech 8, Word (Christ) 7, thing 5, not tr 2, misc 32; 330

- 1) of speech
- 1a) a word, uttered by a living voice, embodies a conception or idea
- 1b) what someone has said
- 1b1) a word
- 1b2) the sayings of God
- 1b3) decree, mandate or order
- 1b4) of the moral precepts given by God
- 1b5) Old Testament prophecy given by the prophets
- 1b6) what is declared, a thought, declaration, aphorism, a weighty saying, a dictum, a maxim
- 1c) discourse
- 1c1) the act of speaking, speech
- 1c2) the faculty of speech, skill and practice in speaking
- 1c3) a kind or style of speaking
- 1c4) a continuous speaking discourse - instruction

### 1d) doctrine, teaching

- 1e) anything reported in speech; a narration, narrative
- 1f) matter under discussion, thing spoken of, affair, a matter in dispute, case, suit at law
- 1g) the thing spoken of or talked about; event, deed
- 2) its use as respect to the MIND alone
- 2a) reason, the mental faculty of thinking, meditating, reasoning, calculating
- 2b) account, i.e. regard, consideration
- 2c) account, i.e. reckoning, score
- 2d) account, i.e. answer or explanation in reference to judgment
- 2e) relation, i.e. with whom as judge we stand in relation
- 2e1) reason would
- 2f) reason, cause, ground

**Answer for yourself:** Is the author of the Book of Hebrews telling us that if we hold to, cling to, possess in our minds, or find ourselves focusing on the elementary truths of our faith, to the neglect of the deeper truths of God's Word, that we will be unskillful in our understanding of the Word of God and will not learn to experience the deeper things of God concerning the "sayings of God, the moral precepts of God, the doctrines and teachings of God?" He sure is!

**Answer for yourself:** Does God desires His children to be "unskillful and ignorant" in His words that lead to our righteousness? No. Let us investigate.

Please, dear saints, pay close attention to the Greek word for "righteousness":

Lexicon Greek 1343

1343 dikaiosune {dik-ah-yos-oo'-nay} from 1342; TDNT - 2:192,168; n f AV - righteousness 92; 92

- 1) in a broad sense: state of him who is as he ought to be, righteousness, the condition acceptable to God
- 1a) the doctrine concerning the way in which man may attain a state approved of God (notice there is a way a man can attain approval of God by something he does!!!!!!!!!!!!!!)....THE JEWS HAVE ALWAYS KNOWN THIS.....BUT NOT THE CHRISTIANS
- 1b) integrity, virtue, purity of life, rightness, correctness of thinking feeling, and acting
- 2) in a narrower sense, justice or the virtue which gives each his due

**Answer for yourself:** Does one's correctness of thinking, feeling, and acting, which are a direct result of what he believes, have a bearing upon him be acceptable to God? It sure does.

**Answer for yourself:** Can you see the importance of believing correctly, for if the truths we affix our actions upon are faulty or incorrect, then our conduct and behavior is less than pleasing to God?

**Answer for yourself:** Is the author of the Book of Hebrews telling us that if we hold to, cling to, possess in our minds, or find ourselves focusing on the elementary truths of our faith, to the neglect of the deeper truths of God's Word (and in the context of Hebrews this meant failing to understand the Mosaic Laws which provide the foundations for one's beliefs and appropriate actions), that we will be unskillful in our understanding of the Word of God and fail to achieve that position of acceptableness before God? He sure is.

**Answer for yourself:** Are you aware that when Paul said "all Scripture is inspired by God and profitable for

doctrine, reproof, correction, and instruction" that NONE of the New Testament had been written yet and could only refer to the Old Testament (the Law, Prophets, and Writings)?

**Answer for yourself:** Are you aware that it would take almost 400 years for the New Testament to be put together?

***Please don't quit reading the article at this point, for let me remind you that I didn't choose these words or orchestrate Biblical history but the Holy Spirit did, and although we might not have heard of these concepts and doctrines preached from the pulpits of our churches, it does not change the fact that we will be judged by the Word of God and not by our denominational doctrines and what we have earnestly believed to be correct but which can be shown to be incorrect when applied to the truths of the Scriptures, original languages of Scripture, Biblical history, Biblical culture, archeology, etc.***

**Answer for yourself:** Is the author of the Book of Hebrews telling us that if we hold to, cling to, possess in our minds, or find ourselves focusing on the elementary truths of our faith, to the neglect of the deeper truths of God's Word, that we will be unskillful in our understanding of the Word of God and fail to understand and obey the doctrines concerning the way in which we MAY attain a state of approval before God? He sure is.

**Answer for yourself:** Do you see that besides the sacrifice of Messiah that we play a role in making ourselves acceptable to God as indicated by the Greek word for "righteousness"?

**Answer for yourself:** Is the author of the Book of Hebrews telling us that if we hold to, cling to, possess in our minds, or find ourselves focusing on the elementary truths of our faith, to the neglect of the deeper truths of God's Word, that we will be unskillful in our understanding of the Word of God and fail to obtain the CORRECT way of thinking and feeling that ultimately leads to our CORRECT behavior, obedience, and conduct; thus assuring our position of approval before God? He sure is.

Now please pay close attention to this next word!

Let us examine the Greek root word for "righteousness" which occurs so often in the New Testament:

Lexicon Greek 1342

1342 dikaios {dik'-ah-yos} from 1349; TDNT - 2:182,168; adj AV - righteous 41, just 33, right 5, meet 2; 81

- 1) righteous, observing divine laws
- 1a) in a wide sense, upright, righteous, virtuous, keeping the commands of God
- 1a1) of those who seem to themselves to be righteous, who pride themselves to be righteous, who pride themselves in their virtues, whether real or imagined
- 1a2) innocent, faultless, guiltless
- 1a3) used of him whose way of thinking, feeling, and acting is wholly conformed to the will of God, and who therefore needs no rectification in the heart or life
- 1a3a) only Christ truly
- 1a4) approved of or acceptable of God
- 1b) in a narrower sense, rendering to each his due and that in a judicial sense, passing just judgment on others, whether expressed in words or shown by the manner of dealing with them



**Answer for yourself:** Were you aware before you read this article that being "righteous" contains man's responsibility for observing divine laws and keeping the commands of God?

**Answer for yourself:** Do you see again the concept of "being approved or acceptable of God" tied to keeping the commands of God and His divine laws?

**Answer for yourself:** Is the author of the Book of Hebrews telling us that if we hold to, cling to, possess in our minds, or find ourselves focusing on the elementary truths of our faith, to the neglect of the deeper truths of God's Word, that we will be unskillful in our understanding of the Word of God and will fail to observe Divine laws and Commandments intended to make us acceptable to God?

**Answer for yourself:** Is the author of the Book of Hebrews telling us that if we hold to, cling to, possess in our minds, or find ourselves focusing on the elementary truths of our faith, to the neglect of the deeper truths of God's Word, that we will be unskillful in our understanding of the Word of God, believing that these Divine Laws and Commandments have passed away, thereby assuring that we will fail to observe these Divine laws and Commandments, thereby hampering making ourselves acceptable to God? Most assuredly.

**Answer for yourself:** Is the author of the Book of Hebrews telling us that if we hold to, cling to, possess in our minds, or find ourselves focusing on the elementary truths of our faith, to the neglect of the deeper truths of God's Word, that we will be unskillful in our understanding of the Word of God and fail to realize that the commandments of God have NOT passed away, and much more, fail to obey them? He sure is.

**Answer for yourself:** Is the author of the Book of Hebrews telling us that if we hold to, cling to, possess in our minds, or find ourselves focusing on the elementary truths of our faith, to the neglect of the deeper truths of God's Word, that we will be unskillful in our understanding of the Word of God and fail to think, feel, and thus act in a manner pleasing to God, thus not assuring our "acceptance" before God? As hard as it may be for you to accept this concept, the original words of the Greek manuscripts from which we take a poor English translation say otherwise.

Let us examine the Greek word for "babe":

Lexicon Greek 3516

3516 nepios {nay'-pee-os} from an obsolete particle ne- (implying negation) and 2031;

TDNT - 4:912,631; adj

AV - child 7, babe 6, childish 1; 14

- 1) an infant, little child
- 2) a minor, not of age
- 3) metaph. childish, untaught, unskilled

**Answer for yourself:** In other words, if we fail to study for ourselves, is there any way we can be assured that we are being taught Biblical truths by those we subject ourselves unto? No! The sad thing is that we spend our whole lives "hoping" our life-styles are pleasing to God, where if we would have studied, learned, and repented where necessary, we could have had confident assurance we both are acceptable to God and a good witness of Him to others.

**Answer for yourself:** Has the failure on your part to study the Bible, the original languages of the Bible, Biblical history and culture "in-depth" robbed you of vital information so necessary to your obedience to God? Most definitely.

**Answer for yourself:** Is the first church council of Jerusalem, which was headed up by the Apostle James in 50 C.E. LOADED with hidden truths which, when known, should alter the course of the Christian's life? Most definitely! Let us continue our investigation as we dig out these truths for our lives.

As you can see, this momentous church council occurred in 50 C.E. in Jerusalem and speaks to the Christian today. Sadly, very few Christians have known the extent of what is taught in Acts 15, nor heard their Pastor or Teacher teach on the subject. The participants at this first church council are the zakenim (elders) and sh'liiim (apostles) which formed the foundation for this new Messianic movement which was headed by Yeshua (Jesus), the chief cornerstone. Let us never forget that Yeshua's church is built upon the foundation of the apostles and prophets, and not the Baptists or the Catholics, yet the majority of Christians today know very little about "apostolic doctrine," and it was this "apostolic doctrine" which the church of Jesus Christ "steadfastly continued in!"

**Instead we know only our "denominational and non-denominational" doctrines, which more often than not, conflicts and opposes "Apostolic Doctrine" which Yeshua and the Apostles both believed, taught, and commanded taken to the Gentiles throughout the world in fulfillment of the Great Commission.**

You may have never noticed, but the Great Commission of Matt. 28 DOES NOT SAY to take Yeshua or his "identity" to the world, but the Commandments, the Torah and the Law of Moses is to taken unto the Gentiles throughout the whole world. "Not so" you say, well lets investigate and I promise you that you will be amazed by what you will now learn.

Let us continue in the second article to lay the foundations that are necessary for us to correctly understand how Gentiles were to come to God and be accepted into Yeshua's church ("fitting" into Yeshua's church is called "engrafted" by Paul in Romans 9-11). Shalom



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# "GODFEARERS" IN THE NEW TESTAMENT: THE PATTERN FOR GENTILE PARTICIPATION IN THE ISRAEL OF GOD #2

This new Messianic movement of the first century following the death, burial, and resurrection of Yeshua (Jesus) faced a problem of the highest magnitude within twenty years after the Cross of Christ: *"What are we going to do with these Gentiles who claim to be followers of Yeshua Meshichenu (Yeshua, our Jewish Messiah)?* The solution: "We should not make it difficult for the Gentiles who are turning to God." (Acts 15: 19-21). Yacov (James) and the head zakenim (elders) then proceeded to mention "4 abstentions" for these Gentiles who wished to be part of the Yeshua Movement: 1) Don't eat food polluted by idols; 2) Don't engage in sexual immorality; 5) Don't eat the meat of strangled animals; 4) Don't eat blood.

To twentieth century Western people this list seems pretty simple--the only abstention those in our society have to worry about is #2--sexual immorality. So now it's clear sailing for all those Gentiles. Thanks a lot for reading this article. But wait, that is not as simple as the English makes it seem, for Yeshua is Jewish, and without a proper understanding of the language of Hebrew, the Greek language from which the Hebrew was translated, the history, and the culture of the first century, you and I cannot be assured we have the correct understanding of this Acts 15 passage. Since God is the same yesterday, today, and tomorrow, then let us never forget that obedience is better than any sacrifice today as well as yesterday (first century church).

As you read this article, as well as others I have researched and prepared, you should have easily seen that reading the English often leads us astray from the mind of Christ. You may say "You mean it's not quite that easy and clear?" You may say "You mean to tell me there may be more to understanding what James is telling the Gentiles than meets the eye? Do you mean more information is assumed as "given" in this situation than is normally understood by the normal Christian nowadays?" That is exactly what I am telling you as you will shortly understand. Let us investigate.

## WHY SHOULD THE CHRISTIAN BE AWARE OF THE HISTORICAL SITUATION IN THE BOOK OF ACTS?

The historical situation in Acts 15 must be uncovered in order to understand the impact and importance of these 4 abstentions for Gentile believers in the first century, so we as good Christians can then apply that understanding of Biblical truth to today's circumstances. Add to this process the tragic observation that the vast majority of today's Gentile Christian congregations totally ignore these 4 simple instructions and it becomes clear that this decision by Yeshua's church from long ago which was intended for ALL GENTILE BELIEVERS has been blatantly misunderstood and or ignored for the past 19 centuries.

*Today's Christians who understand Yeshua's words "why do you say you love me and not obey ye" should be open to repentance when in-depth Bible study recovers long-lost truths which never*

*changed that both challenge and correct their belief system and conduct.*

We must, with a good conscience, apply these truths to our lives today, regardless if they seem different from what you have heard or weren't previously aware of or not. If today's Christians want to uncover these truths and their significance for their lives, it will be a difficult but not unfruitful task, *but such is our test of the level of love we have for God and His son who died for us. Let us continue for our love for God is manifested through obedience and not mental faith which lacks righteous responses in obedience to "every word that proceeds from the mouth of God."* This is of major importance if we truly love God, not to mention the rewards and treasure laid up in Heaven in our account that comes only in response to obedience.

## THE HISTORICAL SITUATION IN ACTS 15

It is important as we begin to understand who these Gentile believers were that were being spoken of by James. The overwhelming majority, if not all, of these Gentiles wanted to be accepted as full participants in this Jewish faith through the ministry of Yeshua. They were in a special category of *believing Gentiles called "Godfearers."* Whether you are aware of it or not, we as Christians are called "Godfearers" in the New Testament. Let's investigate these questions:

- Who were Godfearers?
- What was their belief and practice?
- How did they fit into the theological and historical scheme of the time?
- As Christians are we considered "Godfearing?"

## WHO WERE THE GODFEARERS?

"Godfearers" in the technical sense of the word used by both Luke and Josephus (Sebomenoi and or Phoboumenoi in Greek) and refer to that special group of Gentiles who worshipped in synagogues and adopted a Jewish belief system and a Jewish life-style for themselves, stopping just short of formal conversion (failed to be circumcised) and becoming proselytes.

**Answer for yourself:** As Christians, have you accepted the God of Israel and worship Him in your churches?

**Answer for yourself:** As Christians, do you follow the Old and New Testament to the best of your ability and worship the God who brought you these revelations?

**Answer for yourself:** As Christians, can you see that you fit the "pattern" of the New Testament "Godfearer" in that you have not made conversion to Judaism and not become a proselyte to the Jewish faith?

The word Sebomenoi (with or without Theos) means "Godfearer" and is based on a parallel term for worshippers of pagan deities. *Implicit in the term* are the concepts that these people claim to worship the only true God, and that *they worship Him with specific acts, not just with their "mental attitude."* The Book of Acts mentions "Phoboumenos" five times, and mentions "sebomenos" six times with or without the addition word "Theos-god" to denote *Gentile adherents to the Jewish faith who were NOT proselytes.* In this context, these two terms are a "functional equivalent" of each other. Thus, *these Godfearers were NOT merely well-intentioned Gentiles walking around worshipping the God of Israel in their own private non-structured way or in a way that leaned on their own understanding. Rather, there were certain requirements and Laws which must be adhered to and obeyed to be considered as a "Godfearer."*

**Answer for yourself:** Has your church or Pastor instructed you in these Laws and requirements to be part of

Yeshua's church in the same way both James and Paul commanded?

Emil Schurer quotes archeological inscriptions which point to "a defined category of Gentile Godfearers attached to the Jewish community" (Grafted into Israel as Paul describes in Romans). The Dictionary of the New Testament Theology adds that "Sebonenos" was the regular term for non-Jews who attached (grafted into Israel) themselves the synagogue in this precise and specific way. The clear conclusion reached about both terms in Acts (i.e. phoboumenoi and sebomenoi) is that "with this concept...we are dealing with a technical term (to be distinguished from Theosebes (godliness) which specifically describes a defined category of Gentiles associated with the synagogue.

It cannot be emphasized too strongly that the first Gentile believers in Yeshua as Messiah mentioned in the Book of Acts are from this special and technical realm of Godfearers, as the Greek terms clearly indicate, and are NOT Gentiles who only felt warmth and attraction to the God of Israel. The Godfearers ALREADY had received considerable Jewish (understood as Biblical) training and had made a considerable Jewish (understood as Biblical) commitment as I am attempting to demonstrate through the continued teachings of Bet Emet Ministry. The Theological Dictionary of the New Testament sums up the situation: "Thus the first conversion of a Gentile under Peter in Acts 10 is strictly the winning of a marginal member of the Jewish community (Cornelius was ALREADY a worshipper of the true God of the Bible before the message of Yeshua was brought to him) for the Christian community." According to Schurer, John 12:20 probably reflects this group in describing "Greeks (Godfearers) who went up to worship (at the Temple) at the Festival (Passover) time". Again we see Greeks (Gentile Godfearers) keeping the Biblical Festivals such as Passover.

## WHAT WERE THE BELIEFS AND PRACTICES OF THE GODFEARERS?

It is important to realize that these Gentile Godfearers were integral parts of synagogues within Israel and throughout the Diaspora (exile). And as noted above, Gentile Godfearers worshipped God with specific Jewish (understood as Biblical) acts after the cross of Christ, and not just with mental assent to a set of beliefs or doctrines. These specific acts required of Gentiles which are called "necessary things" in Acts 15:28 PRIOR to being admitted to Yeshua's Church following the Jerusalem Council of 50 C.E. (which was headed by James and which wrote letters given to Paul to be given to all of his Gentile churches in Asia Minor) included:

- **1). Adherence to the 7-part Noachide commandments**
- **2). Adherence to the Sabbath commandment**
- **3). Adherence to the dietary laws**

Answer for yourself: If this was required of Gentiles to be part of Yeshua's church, can we be a part of the church Yeshua is building (for I will build MY church) without obedience to these "necessary things" or are we members in good standing in man's church (the word "church" is understood as an "assembly"?)

These Laws, as seen in Second Temple Judaism (Judaism during the era 100 B.C.E.--70 C.E.), is the bedrock of Jewish observance even today. Gentiles desiring to "imitate Yeshua" will do these things or else they as Christians are but a "poor shadow" of the real Yeshua.

Dear Christians please understand that ANY other Jewish observances beyond these "necessary things" (understood as the Laws of Noah) would have been a matter of personal choice (Isa 56). These Gentile Godfearers were encouraged by Jewish teachers within the synagogue structure to be circumcised, thus



completing their "conversion" to Judaism; and according to G. F. Moore, "it was not uncommon for the next generation (their children) to be circumcised." But understood for "Godfearers" circumcision is optional and never commanded of them by God as was required of the Jews.

## CORNELIUS, THE GODFEARER

Cornelius, the Gentile Godfearer mentioned in Acts 10, was a centurion at Caesarea and serves as a good example of what a Godfearer did religiously. First, he and his household were devout (the Greek word is Eusebes) and Godfearing (Phoboumenos Ton Theon), which is a double adjective referring to him and his family which shows their exemplary lives characterized by Jewish norms and values.

Please understand when I say "Jewish norms and values" I am not asserting conversion to Judaism, but lets face it, Jewish values and norms happened to be expressions of BIBLICAL VALUES AND NORMS! Luke also mentions that Cornelius prayed constantly to God and gave alms liberally to people in need (which the Rabbis call tzedekah). These two actions (prayer and alms giving) would be actions even beyond the call of "Jewish duty," even more than the minimum for Jews. Interestingly enough, one afternoon during his regular 3 o'clock prayer time ("ninth hour" was a prescribed Temple prayer time which survives in synagogue practice today and was the hour evening incense was offered in the Temple) an angel came to Cornelius in Caesarea (a totally Gentile-built and Gentile-run city), to tell him that his prayer that his alms "had come up for a memorial" before God. That means that Cornelius' (an uncircumcised Gentile believer in God who followed the Laws of Noah and whom at that time knew nothing about Yeshua as the Messiah) prayers and alms had been accepted by God in the same way that the incense at the Temple and the smoke of a burnt offering "went up" and were accepted by God on behalf of the Jews. The same Greek word (snebenov) is used to translate in the Septuagint (Greek translation of the Hebrew Old Testament) the Hebrew word for offering: "olah"-literally, "an ascending" (understood as smoke ascending to God in an acceptable sacrifice).

**Answer for yourself:** Was a Godfearer who prayed continuously and gave alms acceptable to God prior to his understanding about Yeshua? This may be hard for you to admit considering what you have heard your whole life in the Christian Church, but the text I just showed you, as well as Jewish history of their faith say otherwise.

Then the angel instructs Cornelius, to get in touch with Peter, who was in Jaffa, and the rest, as they say, is history. But note that what Cornelius did to deserve the commendation were Jewish religious acts and not his faith (not just any old good deeds would do) and that they (his righteous works) were accepted by the Jewish God using Jewish terminology and concepts, even though Cornelius was "technically" a Gentile. Let us never forget that there were more than just this one man who was a Godfearer in that there was a whole groups of Godfearers all around the Roman world who totally identified themselves with the Jewish community, except for circumcision which was the final step in commitment as a Jewish proselyte in the process of conversion.

Many Gentiles, while not prepared to enter this Jewish community as full proselytes through circumcision, were attracted by the simple monotheism of Jewish synagogue worship and by the ethical standards of the Jewish way of life. We may indeed say that Cornelius had every qualification short of circumcision which could satisfy Jewish requirement for full inclusion into Israel (grafted into Israel) with equal rights (could own land, hold offices in synagogues, etc.). It would be such Gentile Godfearers who would form the nucleus of the Christian communities in one city after another throughout the nations of the world in the first century follow the cross of Christ.

## HOW DID GODFEARERS FIT INTO THE HISTORICAL - THEOLOGICAL SCHEME OF THE WORLD AT THAT TIME?

Obviously, as we have seen, Godfearers were more than "pagans" or "foreigners" but less than proselytes. Let's examine now these differing communities of people and their status in the eyes of the Jewish community during Second Testament times.

## **CLASSES OF NON-JEWISH BELIEVERS: PROSELYTES, GODFEARERS, AND FOREIGNER**

Underlying the worldview of the Greco-Roman culture at the time is an unsympathetic attitude towards Jews. In Greek and Roman literature of the time the judgments about Jews are in general very derogatory. Seen in its most militant state, during Seleucid rule, Greek culture felt that Judaism was extremely old-fashioned and too highly nationalistic to fit in with the concept of the modern Greek world. Roman culture, beginning in 70 B.C.E. in Israel under Pompey, tolerated Jewish belief as long as it allowed for Rome to have the final governmental power. Rome tended to want to keep peace in its provinces and allowed different groups under its rule to have their own religious and cultural differences. Jewishness to Rome was a "quaint," unattractive religion which served well to keep the Jewish nation "unified" and serving Roman interest.

Passages from writers of the time such as Josephus, Juvenal, and Tertullian give us the impression that the Greco-Roman culture saw Jewishness as quite ridiculous. Thus, becoming a Godfearing person was not a popular action designed to move a person to a more influential sphere, in fact, it would have quite the opposite effect.

Living within Israel itself at the time there were Godfearers, exemplified by Cornelius and presumably also the Centurion in Luke 7 and Matt. 10, but "making proselytes" in an active "missionary" way was not common within Israel. As a rule, proselytes and Godfearers were welcomed by the Jews and regarded very highly, but there was in Palestine no active propaganda to further the cause of proselytism.

However, proselytism and Godfearers were very active in the Diaspora (the Jewish communities outside of Israel). According to Josephus in Antioch and Syria large numbers of Gentiles attended Jewish services. In Damascus almost the whole female part of the population was devoted to Judaism and it was quite often women of higher social standing who followed this trend. Evidently these Jewish communities encouraged and welcomed both Gentile proselytes and Godfearers.

Hellenistic Judaism developed an offensive against paganism. They were eager to show up the immorality and senselessness of idolatry and display the rationality and sublimity of Jewish monotheism. Hellenistic Judaism had an apologetic ideology as there were many Godfearers who accepted the one God of the Jews, but not all the Laws of the same God. Hellenistic Judaism had almost succeeded in making Judaism a world religion in the literal sense of the words. Early Christianity then won the victory over paganism using Jewish customs, traditions, and teachings.

This knowledge of history sheds much light on James' closing remarks to the zakenim (elders) and sh'likim (apostles) in Acts 15:21: "For Moses (the Pentateuch) has been preached in every city (in the Diaspora) from the earliest times (since 722B.C.E., over 700 years) and is read in the synagogue on every Sabbath." In other words, these Gentile Godfearers who want to become full-fledged believers in God through the ministry of Yeshua have ALREADY received Moses' instructions concerning how people are to live (as taught in the Noachide and Sinatic covenants since when Moses (Pentateuch-first 5 books of the Bible) is taught, such teaching encompasses both the Laws of Noah and the Mosaic Covenant).

*Through attending synagogues in their own cities where the Torah (Mosaic writings were taught), Gentiles were ALREADY familiar with the basics of having a relationship with the one true God of Israel.*

Now please pay close attention to what comes next.

*James, the pastor of Yeshua's Church called the Messianic Movement within Judaism, is **REQUIRING** these 4 further instructions for Gentiles who want to be Messianists and a part of Yeshua's church.*

*Notice Acts 15:28 states , that it seemed "good to them and the Holy Spirit" to **REQUIRE** these adherences of Gentiles.*

**Answer for yourself:** Since God is the same yesterday, today, and tomorrow, and since it seemed good to the Holy Spirit (20 years after the death of Jesus) to require as "necessary" of Gentiles to be adherent to the Laws of Noah, to be adherent to the Sabbath requirements, and to be adherent to "clean/unclean" food laws to BE INCLUDED WITHIN JESUS' CHURCH, then does these "required things" apply to us today as well?

**Answer for yourself?** If these "necessary things" [adherence to Laws of Noah, adherence to Sabbath requirement, adherence to kosher] were required before Gentiles could be part of Yeshua's Church as commanded by James, the Lord's brother and head of the first Christian Church, then are we part of Yeshua's church if we neglect or are ignorant of them in our lives?

This Apostolic decision was made to make sure that there is no question as to what the "bottom line" of observance is by Godfearing Gentiles: the Noachide commandments, the Sabbath and dietary laws.

## **EXACTLY WHAT WAS EXPECTED OF GENTILES BY THE JEWISH COMMUNITY AT THAT TIME AND WHAT WAS NOT EXPECTED?**

The Jewish religious concepts of the Second Temple period understood that the other nations of the world who did not follow the one true God were Godless (goyim-at least without the true God) and or pagan. However, for purposes of God's judgment of other nations (including his right to judge them), the Sinaitic covenant did not apply to these "goyim," having been given exclusively to Israel (Israel must be understood as a mixed multitude of Jews and Gentiles as well who accepted God's Covenant as Sinai). Don't get tripped up by failing to understand that **WITHIN THE MOSAIC COVENANT AND LAWS IS CONTAINED ALL THE LAWS IN THE COVENANT OF NOAH.** Conversely, there were many Laws contained in the Mosaic Covenant that were not included in the Covenant of Noah (Gentiles were not given all of the Mosaic Laws). Instead the rabbis felt, as seems clear from the passage in Gen. 9:1-18, there is a covenant for all the children of Noah (i.e. the whole world), including not only people but all living creatures (see v.10). Based on this section of Scripture, the rabbis found 7 major requirements incumbent for all nations:

- 1) no idolatry;
- 2) no incest/adultery;
- 3) no murder;
- 4) no blasphemy (profanation of the name of God);
- 5) no theft;
- 6) justice towards others (see Gen. 9:5...);
- 7) no eating flesh with blood in it and or cutting off flesh from a living animals.

To these generally agreed tenants some rabbis added others such as taking blood from a living animal. Several also mention prohibitions against witchcraft and other spiritual sorcery such as found in Dt. 18:10-11.

These then are the major categories by which God would judge all nations. To the rabbis it was clear that although God loved all His creatures and His creation, the goyim (Gentiles) had turned away from Him and would not even follow the Noachide commandments. Again if the children of Noah could not abide and observe the 7 commandments which were enjoined upon them, how much less could they have accepted and fulfilled all

the commandments of the Sinaitic Law of Moses?

The identifying terms used by the rabbis at this time for these goyim (Gentiles who are not Godfearers and who do not practice the Laws of Noah, kosher, and Sabbath) include: idolaters, the wicked, the enemies of Israel, the enemies of God, and the others. There was a different category, however, for those goyim who did abide by the Noachide covenant. They were called foreigners or aliens. Any Gentile who lived in the land of Israel and among Israelites was enjoined, at the very least, to keep the Noachide covenant. Keeping the Noachide Laws was their "bottom line" and if they did not, they were to be expelled. If they did keep the Laws of Noah, they were no longer called goyim, but gerim. The Talmud delineates them further by the new term ger toshev. These (ger toshev) were foreigners living in the land of Israel who were keeping the 7 Noachide commandments. By the time of the Septuagint (about 200 B.C.E.) the translators used the term "fearers" for the righteous Gentiles outside of natural Israel in contrast to the term proselytes, those righteous Gentiles who formally identified with Israel through conversion which included circumcision, sacrifice, and mikveh (baptism).

## WHAT WAS THE NEXT STEP FOR THE NON-JEWISH BELIEVER? CONVERSION TO JUDASIM...THE PROSELYTE

The first "gerim" are mentioned in the Exodus narrative. Among the Jews who left Egypt there were Egyptians who also left their homes in Egypt and crossed the Red Sea, becoming part of the people of Israel [grafted into Israel] (Ex. 12:38). Although they were known as "aliens-gerim" (simply meaning that they were not physical descendants of Jacob), they could be circumcised, thus formally converting to this very early form of Judaism, then partake of the Passover meal with the rest of Israel (at this point, Passover was the only Jewish festival). Note the differentiation between "foreigner" in Ex. 12:43 and the "alien who lives among you." The foreigner may NOT eat the Passover (he is not circumcised and therefore not Jewish-Ex. 12:48), but the alien who is circumcised along with his/her household (converted to Judaism and had become proselytes) MAY EAT the Passover (they are considered Jewish). Verse 49 indicates that the proselyte was to have the same rights and privileges as the native-born Jews: "The same law applies to the native-born and alien." According to Ex. 12:19, the community of Israel is made up of aliens (believers/converts/proselytes who are circumcised) and native-born Jews. Consequently, these "gerim toshevim" who wanted to fully convert always could do so by becoming circumcised and then continuing to follow the Jewish (Biblical) way of life, which then adopted and followed the covenant at Mt. Sinai (Ex. 24) and the attending Laws. Note also that Sabbath observance was technically commanded BEFORE the acceptance of the Sinaitic code (Ex. 20:10 and 23:12). Then although they (Ger Toshevim") were recognized by outward appearances as "aliens," they were now "Jews" in that they had left behind their old country and family and now were subsequently circumcised in order to be "part of the Jewish community." Likewise they had been "adopted" by the native-born Jews as "their own." The rabbis' term for these Ger Toshevim who became circumcised ("proselytes") was ger hazedek (righteous foreigners). How many proselytes there were down through the centuries is impossible to determine, but the rabbis are clear about the proselyte's relationship to the rest of Israel: "A proselyte is like a newborn child."

**Answer for yourself:** Does the above "newborn child" remind you of the term "born again" and historically could this term mean the conversion of the non-Jew to Judaism? This brings a whole new meaning to John 4 and Jesus and Nicodemus. More on that later in the website.

Let us examine being "born again" as understood as becoming a "new creature":

The Apostle Paul instructs Gentiles in Corinth that is they accept God through Yeshua, thus being in Christ, then God will consider these pagan Gentiles as "new creatures" whereby their old sinful life-styles pass away in repentance as they come to knowledge and obedience of God's will for their lives.

2 Cor 5:17

**17 Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.**

The Greek word for "creature" is Strong's # 2937 ktisis which is understood in Greek as: the act of founding, establishing, building, etc.

- a) the act of creating, creation
- b) creation, that is, a thing created; used of individual things, beings, a creature, a creation
- 1) anything created
- 2) after a rabbinical usage (by which a man converted from idolatry to Judaism was called)
- 3) the sum or aggregate of things created
- c) an institution, an ordinance

**Answer for yourself:** Do you see for yourself that when the Apostle Paul instructs Gentiles in Corinth to come to God through Yeshua he intends them to become "new creatures" by leaving their idolatry and convert to Judaism and not Catholic or Protestant Christianity as we know it today?

**Answer for yourself:** As a Christian you consider yourself a "new creature," and although you or others call yourself a "new creature" are you really a "new creature" as defined by the words of your Bible, and as understood by the Apostle Paul if you neglect or are ignorant of the Laws of Noah, kosher, Sabbath, and Biblical Festivals such as Passover (Pesach), First Fruits (Bikkurim), Unleavened Bread (Hag HaMatzah), Pentecost (Shavuot), Rosh HaShannah, Feast of Trumpets (Yom Teruah), Day of Atonement (Yom Kippur), Tabernacles (Sukkoth), etc?

**Answer for yourself:** What will you do having been a Christian your whole life, having done precious study on your own and relied on preaching for Biblical truths (and there are over 22,000 different denominations and varieties of disunity and preaching to choose from), and one day die and find out that you were never a "new creature" in the Biblical sense of the inspired word as understood by Paul, James, the Apostles, and the Yeshua's church which followed Yeshua's command to take this information to Gentiles worldwide?

**Answer for yourself:** Do you now see a much deeper meaning than believing in Yeshua as a condition for being considered by Paul and Yeshua as a "new creature"? I surely hope so!

**The proselyte is, however, required and expected to be as strictly observant as the native-born Jew,** including paying the Temple tax (this is he funds demanded of God to build buildings of worship and not as is done today with the misappropriation of the Tithe). The book of Ruth, of course, portrays the most beautiful example of how God can highly honor a proselyte, by choosing her as the great-grandmother of David.

After the building of the Second Temple there was a recognized procedure for proselytes. For men, there was circumcision, followed by immersion (mikveh/baptism), then offering a sacrifice at the Temple. For women there was just the mikveh and Temple sacrifice. For Diaspora proselytes (outside the land of Israel) the Temple sacrifice was probably waived, or at least postponed, because of the great distance involved and its attendant difficulty to achieve..

As previously noted, the **Godfearers' observance of the Law was located between the full proselyte (circumcised) and the gerim toshev (non circumcised).**

**Answer for yourself:** Can you better understand now that this is where the Christian should stand today in faith and obedience since the matter was legislated by Yeshua's hand picked Pastor as well as the Apostle Paul who were in agreement on the matter?

Circumcised Ger toshev were known as **ger hashair (foreigners of the gate). To the Godfearer's**



**observance of the Noachide covenant they added Sabbath and dietary Law observance. It seem that Godfearers stopped just short of circumcision which would mean total and formal conversion,** thus no longer being considered a Godfearer but Ger hashair or proselyte in full conversion to Judaism (a good example is Cornelius who lacked circumcision). Today in America with male babies being circumcised as a matter of routine without any religious significance by all but the Jewish people, then circumcision would not apply and would not mean that Christians who study, understand, and accept the Laws of Noah, kosher, and Sabbaths would be considered as if they had made full conversion to Judaism which they have not, and rightfully so since as Gentiles we need to be an accurate expression of Gentiles who worship God in Spirit and in Truth. If every Christian Gentile converted to Judaism, or if every Jew converted to Christianity then there would not be in the earth the witness of "two olive branches" or the "two candlesticks" whom are to have the same witness of God to non believers. The reasons for Godfearers in the first century not formally joining Judaism are not clear to us twentieth century people. Some scholars, like Bruce, maintain that circumcision was both painful and shameful for men in that culture (since Gentile pagans had practiced a form of sexual immorality as a form of false religion, let alone risky considering health factors, where 8 day of babies have a double immunity (grown men do not) against infection for 6 months of their early lives and can better withstand the dangers of circumcision. Some also might have been fearful of anti-Semitism. **At any rate, we do know that these Gentile believers in God through Yeshua, called Godfearers in the New Testament, were every bit as Jewishly observant as their Jewish friends as they had been undergoing discipling and instruction in their local synagogues. These people (Godfearers) were not just well-intentioned "Gentiles," but Jewishly educated and committed to the Jewish way of life which was the pattern given to Israel (consisting of a mixed multitude of Gentiles and Jews at Sinai).** It was "this pattern of obedience" which was spoken orally by God in 70 languages to the 70 nations of the world at Sinai, for God called all men everywhere to repent and follow His will which was spoken orally and surrounded the whole world at the giving of the Torah (teaching, instruction, Law in Hebrew) at Sinai. Only Israel, a mixture of Jews and Gentiles at Sinai, responded with a "yes" as seen in their memorial statement "we will do all that You say!" To this commitment God would in response call them (a mixture of Jews and Gentiles) a "holy people and a holy nation and a royal priesthood" which was to equip the nation of Israel to function as a mediator between God and rest of mankind. Israel's (Judaism as well as Messianic Judaism as seen in a distorted fashion in most of Christianity today) function is still to bring the Gentiles to God for as Romans 9 states.

Thus, Godfearing Gentiles, like our example of Cornelius, probably were more deeply devoted to Judaism than many native-born Jews.

In summary, let us tabulate our results from our search so far:

- I. Goyim: idolators, wicked, pagans,
- II. Foreigners (Ger toshev):
  - 1. Non Jews living in Israel
  - 2. Any Gentile who wanted to be righteous (i.e. "saved)
  - 3. Required to observe the 7 Noachide commandments
- III. Godfearers (Ger hashair)
  - 1. Required to observe the & Noachide commandments
  - 2. Required to observe the Sabbath
  - 3. Required to observe the dietary Laws plus others as they choose (Isa. 56)
  - 4. Expected to maintain synagogue discipleship where "Moses is preached" and not Paul
  - 5. Lack circumcision
- IV. Jews: Native Born -plus- Proselyte
  - 1. Proselytes were given all the requirements listed above for the Godfearer
  - 2. Required circumcision for males
  - 3. Required mikveh for females
  - 4. Sacrifice in Temple (optional in Diaspora)
  - 5. Pay Temple tax yearly

## WHAT DOES ALL THIS MEAN FOR THE CHRISTIAN CONCERNING ACTS 15?

The vision related to Peter in Acts 10 and his subsequent experience with Cornelius and his household proved to Peter [also later to the zakenim (elders) and sh'likim (apostles)] that it was **NOT NECESSARY for these "gerim" to proceed with full conversion to Judaism in order to receive God's provision of atonement through the faith of Yeshua.** They could come as they were.....Godfearing Gentiles. There were only 4 further abstentions they needed to be clear about which actually delineated more clearly their already fully Jewish commitment.

- First, they should not eat food sacrificed to idols which gave the appearance that they have not given up idolatrous practices. Notice Rav Shaul and Jochanan HaSchliach also objected to eating food sacrificed to idols in I Cor. 8:10-22; and Rev. 2 because of the outward meaning of the action to highly observant Jews and "weaker brothers" from pagan backgrounds.
- Second, they should not engage in "blood" which is understood in the Laws of Noah as violence and premeditated murder for such destroys the very image of God within His creation.
- Third, they should not engage in sexual immorality as defined by Jewish standards which prohibit sex outside of marriage. Here again, the average "pagan Gentile" would see nothing wrong in visiting the prostitutes dedicated to serving and worshipping pagan Gods. Such conduct was not defined as immoral behavior outside of Israel but was so by God. But it is a very grievous sin to the followers of the God of Israel (I Cor. 6:9-20), and should likewise be to those Godfearers who wish to follow Him.
- Lastly, abstention from meat of strangled animals (animals killed with the blood still left in the body) and from eating blood in general are a stronger reiteration of the Noachide regulations already understood and practiced by Godfearers (Gen. 9:4). James even concedes that they probably already knew these abstentions.. "For Moses (the Pentateuch) has been preached in every city..." These tenets would be nothing new for Godfearers.

## WAS CIRCUMCISION AND FORMAL ENTRY INTO JUDAISM MANDATORY FOR GODFEARERS WHO BELIEVED IN MESSIAH?

No. These former Gentile pagans who were now known as Godfearers were already practicing the Torah in their household, where as most Christians today do not or at least are unknowledgeable about Torah. **These Godfearers were accepted within Messianic Judaism WITHOUT CIRCUMCISION [which was unheard of in Yeshua's day] as being a branch among "Messianic Judaism" once they accepted Israel's Messiah (or should I say that only that part of Judaism influenced by the death, burial, and resurrection of Yeshua which had repented of their hatred toward Gentiles [such hatred seen in forced circumcision for acceptance of Gentiles among Jews] and accepted these Gentile believers in as equals in God WITHOUT CIRCUMCISION when normative Judaism would not.** Understand that the Great Commission only emanated from the Messianic branch of Judaism and not Judaism proper in the first century. It was understood that these Gentile Godfearers would continue to study in the local synagogue and follow God Jewishly (understood as Biblical). By this time this included also following the 4 abstentions from **Acts 15 (read the chapter for yourself for these Laws of Noah are mentioned twice in this chapter and are called "necessary things which seemed good to the Apostles and the Holy Spirit as well).** But as we have seen, these abstentions were based on guidelines they were already following anyway.

**A good example of a congregation that failed even in these basic instructions is Corinth. It is noteworthy that Rav Shaul (the Apostle Paul) has to deal with several areas in which the Corinthian Gentile believers have failed to uphold the Acts 15 stipulations for inclusion into the Messianic Community: e.g. sexual immorality (one man sleeping with his father's wife, some congregates sleeping with prostitutes), and eating meat sacrificed to idols, etc.**

**Answer for yourself:** Why all these problems with these new Gentile believers in Corinth?

These Gentile believers in the Church of Corinth are so uninformed of their Jewish roots that they use the occasion of the 4 Passover cups at the "Lord's Supper" to get drunk! The Godfearing guidelines for the congregation have already been lost and the people are in disarray.

**Answer for yourself:** Does your Christian Church or your Pastor teach and adhere to these "necessary things" which seemed good to the Holy Spirit and required by Yeshua's church and its leadership for Gentile believers to be considered a part of Yeshua's Church?

Dear brothers and sisters in the Lord, I have studied diligently for years and discovered these little known, and mostly forgotten FACTS which should serve as a clear warning to those Gentile congregations who are unknowledgeable of or openly flout the Acts 15 requirements which Yeshua through the Holy Spirit intended all Gentiles of the world to know, understand, adhere to, and observe.

## WHAT DOES ALL THIS MEAN TO ME...A CHRISTIAN?

The Gentile Godfearers in Acts who formed a large share of the core of the congregations founded by Rav Shaul (the Apostle Paul) were not practicing pagans who were converted overnight. They were of a special class of Gentiles who had PREVIOUSLY been taught and nurtured in their local synagogues first, worshipping the God of Israel in Spirit and in Truth through specific Jewish acts and deeds as "new creatures" who turned from idolatry to Judaism. The "bottom line" of observance for Gentiles in the Jewish world of Second Temple Judaism and which were commanded to be taken in letters to strengthen Gentile churches throughout the world following the Acts 15 council would have been the 7 Noachide commandments (of which only 4 are mentioned in Acts 15).

Godfearing Gentiles, however, went even further "by choosing those things that please the Father" (Isa 56), observing the Sabbath, keeping the dietary laws, plus other Jewish observances that they had been taught by their local Jewish church leaders. Thus their life-style already identified them as Jews, even if the final ritual of formal conversion had not yet taken place. Acts 15 describes the full acceptance of these Godfearers by the leadership of Messianic Judaism in Jerusalem. The leaders of Yeshua's church reemphasized 4 of the 7 guidelines contained in the Laws of Noah, which is a Covenant with Noah for all Gentiles of the world prior to progressive revelations and Covenants with the Jewish people which we discover were already what the Godfearers were already practicing. If they maintained their Torah based practices, they would have congregations and practices co-equal with that of their Jewish brothers and sisters. If they failed to maintain their Godfearing life-styles and educational programs, they would fall into the traps of sin that were disrupting as seen in the Corinthian congregation.

It should be very plain by now that Christian Gentiles are intended to maintain Torah practices like those seen in the Biblical Godfearing Gentiles of Yeshua's Church in Acts 15 and Paul's Churches throughout the Book of Acts and following. Such obedient Gentile Christians to the Gospel of Christ and Apostolic Doctrines, instead of adherence to "other Gospels" from denominational and non-denominational creeds and doctrines, which either contradict or neglect such Apostolic teachings, are to be desired by the Christian today who is honest with himself and his God.

More to follow in article 3. Shalom.



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## "GODFEARERS" IN THE NEW TESTAMENT: THE PATTERN FOR GENTILE PARTICIPATION IN THE ISRAEL OF GOD #3

Recorded for us in the fifteenth chapter of the Book of Acts one of the most important events recorded in all of Scripture. That event is often overlooked by the majority of Christians who lack understanding of the dynamics of the New Testament as well as the attending history and culture of the first century. What we will see in this article is that "the pattern" for Gentile inclusion into the Yeshua Messianic Movement within Judaism is given by the Holy Spirit and enumerated by the Yeshua's hand-picked pastor Yacov (James) as well as the other Apostles and elders of the first century church. I must remind you that these instructions and commands that came from "Yeshua's (Jesus') church was **AFTER THE CROSS** which has dramatic importance for us as "Christians" today.

Let us begin with a more detailed account of the history surrounding the events that precipitated the Apostolic Council of 50 C.E.

On reaching Antioch in Syria, from which place they had been sent forth on their mission, Paul and Barnabas took advantage of an early opportunity to assemble the believers and rehearse "all that God had done with them, and how He had opened the door of faith unto the Gentiles." Acts 14:27. The church at Antioch was a large and growing one. A center of missionary activity, it was one of the most important of the groups of Christian believers. Its membership was made up of many classes of people from among both Jews and Gentiles.

While the apostles united with the ministers and lay members at Antioch in an earnest effort to reach the Gentiles with the Gospel of Christ, certain Jewish believers from Judea "of the sect of the Pharisees" [some but not all believed this heresy] succeeded in introducing a question that soon led to wide-spread controversy in the church and brought consternation to the believing Gentiles. With great assurance **these Judaizing teachers asserted that in order for Gentiles to be saved and accepted within believing Israel, the believing Gentile must be circumcised and must keep the entire Law of Moses just the way the Jew has to [613 mitzvot which included circumcision].**

**Answer for yourself:** Having read the previous two articles, do you remember that Gentiles were not **REQUIRED BY GOD** to be circumcised to be Godfearers and "accepted by Him" as was Cornelius [circumcision was not part of the Noachide Laws], but only circumcised if they wanted to be fully converted to Judaism and be considered as if they were themselves "Jews"?

**Answer for yourself:** Are you beginning to see the mercy of God which was expressed through Yeshua's death and resurrection which catalyzed a movement within Judaism to take Eternal Life through the Torah to Gentiles throughout the world which did not require the rite of circumcision which was objectionable to the majority of Gentile men and which caused many of them, as well as their families to reject monotheism of Judaism and die eternally lost?



Paul and Barnabas, aware of the Laws of Noah and the Noachide Covenant, and no longer bigoted in keeping such a simple salvation message from multitudes of Gentiles (like Jonah had previously), met this false doctrine [requiring circumcision and obedience to 613 Laws for Gentiles to be accepted within the Jewish community and become "saved"] with promptness and opposed the continued enforcement by Judaizing Jews of such measures upon the Gentiles which God never gave them in the first place for acceptance with Him (remember Cornelius?).

On the other hand, many of the believing Jews of Antioch favored the position of these "circumcising and Judaizing" brethren which had recently come from Judea. for after all up until this time the only way Gentiles had full acceptance with Jews and Judaism was through circumcision, thereby making full conversion (proselyte) to Judaism which then made these Gentile converts subject to all the Law like the Jews (613 Commandments).

From the result of the efforts and labors of Paul and Barnabas among the Gentiles it was evident that their "converts" to Messianic Judaism (whereby believing Gentiles were accepted within Judaism through adherence to the Laws of Noah, kosher, and Sabbaths [including Feasts and Festivals] without circumcision) would far exceed the Jewish converts in number [requiring circumcision]. The Judaizing Jews feared that if all the Law (613 Mitzvoth which included circumcision) and commandments were not made obligatory upon the Gentiles as a condition of synagogue and church fellowship, the national peculiarities of the Jews, which had hitherto kept them distinct from all other people, would finally disappear from among those who received the gospel message.

The Jews had always prided themselves upon their divinely appointed services, and many of those who had been accepted Yeshua as Messiah understood that God had once clearly outlined the Hebrew manner of worship, and that it was improbable that He would ever authorize a change in any of its specifications. They made one fatal flaw because of their racial prejudices...they imposed upon the Gentiles as conditions of acceptance measures which God never commanded of them; namely circumcision and adherence to all the 613 Commandments in the Law of Moses (as a Noachide believer God gave 7 Commandments or Categories with 66 subsets or manifestations, not 613). These bigoted Judaizing Jews insisted that circumcision and adherence to all 613 of the Mosaic Laws should be incorporated into the rites of Messianic Judaism as far as the Gentiles were concerned (we call Messianic Judaism today Messianic Christianity).

In the church at Antioch the consideration of the question of circumcision resulted in much discussion and contention. Finally, the members of the church, fearing that a division among them would be the outcome of continued discussion, decided to send Paul and Barnabas, with some responsible men from the Antioch Assembly, to Jerusalem to lay the matter before the apostles and elders. There they were to meet delegates from the different churches and those who had come to Jerusalem to attend the approaching festivals. Meanwhile all controversy was to cease until a final decision should be given in general council by the leadership of Yeshua's church which were, in this case, hand-picked by Yeshua himself to lead the movement in its infancy. This decision on the matter was then to be universally accepted by the different churches throughout the world as letters recounting the final decision were to be circulated among the Gentile churches worldwide.

On the way to Jerusalem the apostles visited the believers in the cities through which they passed, and encouraged them by relating their experience in the work of God and the conversion of the Gentiles.

At Jerusalem the delegates from Antioch met the brethren of the various churches, who had gathered for a general meeting, and to them they related the success that had attended their ministry among the Gentiles. They then gave a clear outline of the confusion that had resulted because "certain" converted Pharisees (who had accepted Yeshua as Messiah) had gone to Antioch declaring that, in order for the Gentiles who repented and believed in God through Yeshua to be saved, these Gentile converts must be circumcised and keep the law of Moses. Again we must understand that although the Bible records this statement, it does not instruct us that this statement is true, but to the contrary it instructs us that this view held by these Judaizing Jews who believed in Yeshua was incorrect and not of God.



This question was warmly discussed in the assembly. Intimately connected with the question of circumcision were several others demanding careful study. One was the problem as to what attitude should be taken toward the use of meats offered to idols. Many of the Gentile converts were living among ignorant and superstitious people who made frequent sacrifices and offerings to idols. The priests of this heathen worship carried on an extensive merchandise with the offerings brought to them, and the Jews feared that the Gentile converts would bring Christianity into disrepute by purchasing that which had been offered to idols, thereby sanctioning, in some measure, idolatrous customs.

Again, the Gentiles were accustomed to eat the flesh of animals that has been strangled, while the Jews had been divinely instructed that when beasts were killed for food, particular care was to be taken that the blood should flow from the body; otherwise the meat would not be regarded as wholesome. God had given these injunctions to the Jews for the purpose of preserving their health. The Jews regarded it as sinful to use blood as an article of diet. They held that the blood was the life, and that the shedding of blood was in consequence of sin.

The Gentiles, on the contrary, practiced catching the blood that flowed from the sacrificial victim and using it in the preparation of food. The Jews could not believe that they ought to change the customs they had adopted under the special direction of God. Therefore, as things then stood, if Jew and Gentile should attempt to eat at the same table, the former would be shocked and outraged by the latter.

The Gentiles, and especially the Greeks, were extremely licentious, and there was danger that some, unconverted in heart, would make a profession of faith without repenting of their evil practices. The Jewish Christians could not tolerate the immorality that was not even regarded as criminal by the heathen. With this understanding you can see why some of the Jewish Messianic believers considered it as highly proper that circumcision and the observance of the Jewish Law should be enjoined on the Gentile converts as a test of their sincerity and devotion. This, they believed, would prevent the addition to the church of those who, adopting the faith without true conversion of heart, might afterward bring reproach upon the cause by immorality and excess.

The various points involved in the settlement of the main question at issue seemed to present before the council insurmountable difficulties. But the Holy Spirit had, in reality, already settled this question, upon the decision of which seemed to depend the prosperity, if not the very existence and influence, of the Christian church.

"When there had been much disputing, Peter rose up, and said unto them, Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe." He reasoned that the Holy Spirit had decided the matter under dispute by descending with equal power upon the uncircumcised Gentiles and the circumcised Jews. He recounted his vision, in which God had presented before him a sheet filled with all manner of four-footed beasts and had bidden him kill and eat. When he refused, affirming that he had never eaten that which was common or unclean, the answer had been, "What God hath cleansed, that call not thou common." Acts 10:15.

Peter related the plain interpretation of these words, which was given him almost immediately in his summons to go to the centurion and instruct him in the faith of Yeshua. This message showed that God was no respecter of persons but rather accepted and acknowledged all men everywhere who feared Him (regardless if circumcised [Jews] or uncircumcised [Gentiles]). Peter told of his astonishment when, in speaking the words of truth to those assembled at the home of Cornelius, he witnessed the Holy Spirit taking possession of his hearers, Gentiles as well as Jews. The same light and glory that was reflected upon the circumcised Jews shone also upon the faces of the uncircumcised Gentiles. This was God's warning that Peter was not to regard one as inferior to the other, for through faith, repentance, and obedience all of God's children are accepted with Him.

Once before, Peter had reasoned with his brethren concerning the conversion of Cornelius and his friends, and his fellowship with them. As he on that occasion related how the Holy Spirit fell on the Gentiles he declared, "Forasmuch then as God gave them the like gift as He did unto us, who believed on the Lord Jesus Christ;

what was I, that I could withstand God?" Acts 11:17. Now, with equal fervor and force, he said: "God, which knoweth the hearts, bare them witness, giving them (uncircumcised Gentiles who had not made full conversion to Judaism) the Holy Ghost, even as He did unto us (circumcised Jews); and put no difference between us and them, purifying their hearts by faith. Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?"

**Answer for yourself:** What was this yoke that these Judaizing believing Jews tried to put on Gentile believers in God through Yeshua?

You see, God never promised salvation to the Jewish people by obedience to the Law, but by faith only. Obedience was expected by God for His precious gift of forgiveness of sins.

*This "yoke" which was being Placed upon believing uncircumcised Gentiles was "obedience for salvation" [in particular circumcision and obeying all the 613 Laws]. These Judaizing believing Jews had forgotten that God never put on them circumcision and obedience to all the 613 Laws "FOR SALVATION," and to do so in regard to these Gentiles who are coming to God without circumcision was not of God.*

Peter's address brought the assembly to a point where they could listen with patience to Paul and Barnabas, who related their experience in working for the Gentiles. "All the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them."

James, the Pastor of the Jerusalem Church also bore his testimony with decision, declaring that it was God's purpose to bestow upon the Gentiles the same privileges and blessings that had been granted to the Jews.

*The Holy Spirit saw good not to impose the law of circumcision, as well as all the 613 Laws of Moses on the Gentile converts, and the mind of the apostles regarding this matter was as the mind of the Spirit of God.*

*James presided at the council, and his final decision was, "Wherefore my sentence is, that we trouble not them (by imposing mandatory circumcision and adherence to 613 Laws of Moses upon these Gentiles who are only by God the Laws of Noah), which from among the Gentiles are turned to God." If the Gentiles wanted to acquire commandments that would be their free choice whereby they could choose to obey those things which pleased God (Isa. 56).*

In this instance James seems to have been chosen as the one to announce the decision arrived at by the council. It was his sentence that the entire Mosaic Law, which had previously been required by Jews for acceptance of Gentiles, and especially the ordinance of circumcision, should not be urged upon the Gentiles, or even recommended to them any longer.

Compelled by the love of Christ, the Apostles repented of their racial bigotry and returned to what God had originally given all Gentiles (the Covenant and Laws of Noah), which when accepted and

**applied in their lives, brought acceptance with Him (remember Cornelius' prayers and alms was accepted with God before he was instructed by the Apostle Peter and had faith in Yeshua.**

James, the Pastor of Yeshua's Church, sought to impress upon the minds of his brethren the fact that, in turning to God and accepting the tenants of Biblical Judaism (becoming new creatures as 2 Cor. 5:17 showed in the last article), the Gentiles had made a great change in their lives and that much caution should be used not to trouble them with perplexing and doubtful questions of minor importance, lest they be discouraged in following God.

The Gentile converts, however, were to give up the customs that were inconsistent with the principles contained in the Law of Moses. The apostles and elders therefore agreed to instruct the Gentiles in the Gentile nations of the world by letter to abstain from meats offered to idols, from fornication, from things strangled, and from blood (4 of the 7 Laws of Noah). **These proto-Christians (Godfearers) were to be urged to keep the commandments which applied to them and which God had given them and to lead holy lives. They were not required by God or the Messianic Community (Yeshua's Church" to adhere to or observe Laws and Commandments which men laid upon them! Also, they were free to choose others commandments and incorporate them within their lives as such pleases God, but this was a matter for their further education, and such choices were to be manifestations of their love for God and their fellow man. They were also to be assured that the men who had declared circumcision to be binding were not authorized to do so by the apostles, because James distinctly tells us that he, nor any others under his authority gave such a command (Acts 15:24).**

Paul and Barnabas were recommended to them as men who had hazarded their lives for the Lord. Judas and Silas were sent with these apostles **to declare to the Gentiles worldwide by word of mouth the decision of the council: "It seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; that ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well."** The four servants of God were sent to Antioch with the epistle and message of the First Church Council that was to put an end to all controversy; **for it was the voice of the highest authority upon the earth; namely the continued ministry of Yeshua through the Holy Spirit!**

**Answer for yourself:** As a Christian today, have you been made aware of the Noachide Laws and that they are considered as "necessary things" by the Holy Spirit and Yeshua for you to be part of His Church?

**Answer for yourself:** If these "**necessary things**" concerning the Laws of Noah were required to be a member in Yeshua's Church, then if you are not as Godfearers and believing Gentiles like Cornelius adhering to such things as kosher laws which are contained within the Laws of the Covenant of Noah, then, according to Yeshua's Church and the decision rendered which seemed good to James and the Apostles as well as the Holy Spirit, are you SPIRITUALLY and OBEDIENTLY actually part of Christ's Church or man's church (even though you attend a gathering somewhere)?

**Answer for yourself:** Since you were most likely not aware of the gravity of the situation, what do you think would have happened to you once you died and only then came to the truth?

**Answer for yourself:** Now, having come to the truth, do you remember that Yeshua said: "why do you say you love me and not obey me?" Well it is quite evident that Yeshua has commanded certain things be done by Gentile believers (Godfearers), and the omission of those in the light of Scriptural knowledge can only be understood as rebellion which is as bad a sin as witchcraft!

**Answer for yourself:** I understand that if asked you will say you love Yeshua, *but how strong is that love for him if you fail to take to heart the message presented in this article and repent of false belief systems you inherited in Gentile anti-Semitic churches your whole life because your traditional Gentile Pastors have failed to study out such truths?*

The council which decided this case was composed of apostles and teachers who had been prominent in raising up the Jewish and Gentile Christian churches, with chosen delegates from various places. Elders from Jerusalem and deputies from Antioch were present, and the most influential churches were represented. The council moved in accordance with the dictates of enlightened judgment, and with the dignity of a church established by the divine will. As a result of their deliberations they all saw that God Himself had answered the question at issue by bestowing upon the Gentiles the Holy Ghost; and they realized that it was their part to follow the guidance of the Spirit by re-affirming the Laws of Noah upon all Gentile believers as "necessary" for their inclusion and right fellowship in the Israel of God..

The entire body of Christians was not called to vote upon the question. The "apostles and elders," men of influence and judgment, framed and issued the decree, which was thereupon generally accepted by the Christian churches. **Not all, however, were pleased with the decision; not will be with these articles. But the truth is the truth!** There was a faction of ambitious and self-confident brethren who disagreed with it, and will with what I have exposed in this article. **But dear child of God, Biblical history as well as the original languages of the Bible does not lie and is the final authority in all issues of disagreement!** Those who disagree with what is written in these articles by murmuring and faultfinding, and proposing new plans and seeking to pull down the work of the men whom God had ordained to teach the gospel message to a world full of Gentiles (no less James, John, Peter, Paul) will get their full reward for being false teachers! From the first the church has had such obstacles to meet and ever will have till the close of time.

The broad and far-reaching decisions of the general council brought confidence into the ranks of the Gentile believers, and the cause of God prospered. In Antioch the church was favored with the presence of Judas and Silas, the special messengers who had returned with the apostles from the meeting in Jerusalem. "Being prophets also themselves," Judas and Silas, "exhorted the brethren with many words, and confirmed them" by sharing the decision of the Jerusalem Council and James. These godly men tarried in Antioch for a time. "Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also."

The history of this momentous event in the spread of the Gospel to the Gentiles like you and me stands as a solemn warning to men in positions of trust in the cause of God, that they may not fail in integrity, but firmly adhere to principle. The greater the responsibilities placed upon the human agent, and the larger his opportunities to dictate and control, the more harm he is sure to do if he does not carefully follow the way of the Lord and labor in harmony with the decisions arrived at by the general body of believers in united council.

In his ministry, Paul was often compelled to stand alone. He was specially taught of God and dared make no concessions that would involve principle. At times the burden was heavy, but Paul stood firm for the right. He realized that the church must never be brought under the control of human power. The traditions and maxims of men must not take the place of revealed truth. The advance of the gospel message must not be hindered by the prejudices and preferences of men, whatever might be their position in the church. It is such a spirit that Bet Emet Ministries continues to illuminate the way of obedience and holiness which is a measure of our love for God.

**Answer for yourself:** Was the Book of Acts written following the cross? Yes.

**Answer for yourself:** If we discover major teachings from Yeshua's church issued AFTER THE CROSS which were directed to ALL the Gentiles of the known world, then should this teaching and practice intended for Gentiles (like you and me-remember that it came AFTER THE CROSS OF THE MESSIAH), also apply to us today? Most assuredly!

**Answer for yourself:** When Yeshua commanded his disciples and Apostles to go into all the world and "teach them (Gentiles) to observe those things I have commanded you," can we say for certain that some of "those things" which were to be taught and obeyed by ALL the Gentiles was the decision and teachings that would later come from the first "church council" in 50 C.E. since such teaching is said to "seem right to the Holy Spirit?" Most assuredly!



**Answer for yourself:** Do you see that the momentous decisions reached at the first church council literally laid the foundation for what was "necessary" for Gentiles to be "saved" and included in the Yeshua (Jesus) Messianic Movement and church? Most assuredly we can and must since it not only "seemed right to the Holy Spirit" but was understood as being taught by Yeshua to the disciples previously (yet unrecorded for us)? Yes.

**Answer for yourself:** As you read the following articles, I ask you to be honest in asking yourself that if Gentiles like you and me are to be "taught to obey those things Yeshua commanded them," then why is it that you have been attending Christian Churches your whole life and never were acquainted with nor taught to obey the things that you discovered in these articles? You must answer that for yourself.

**Answer for yourself:** Is it of the remotest possibility that you, after finishing this article, will come to the inescapable conclusion that you have definitely failed to be taught many fundament truths concerning the foundations of what your faith in Yeshua should consist of and commanded by the first church of Yeshua? Most assuredly!

So often many mistakenly believe that the "cross of Christ" altered "this or that" whereby many mistakenly lean on their own understanding or other's erroneous teachings in arriving at conclusions that often set the course of their beliefs, conduct and behavior which, unfortunately, **CANNOT** be supported and affirmed when compared with many Scriptures that "correct" such conclusions. Thus, our faith and conduct cannot be **RIGHT**, and thus accepted by God if it does not line up with **EVERY SCRIPTURE**. **Unknowingly, much of the traditional Christian's reasoning violates Scripture and often such reasoning, when conceived in acts and deed, is defined by the Bible as "sin."** The root of such "sin" and error is "false teachings" which often is caused by the lack of in-depth teaching by the vast majority of Christianity today which seems to focus on "milk" instead of the "meat" of the Word of God. Without knowledge of the Bible as it was taught and understood when written and received by the "hearers," we cannot be sure that our understanding is right because, as you have seen, and continue to see, the English language does great injustice to both the Greek and Hebrew language, thus distorting and completely changing the original meanings of Scripture in numerous instances.

The sad thing is that we spend our whole lives "thinking" our life-style is pleasing to God, where if we would have studied, learned, and repented where necessary, we could have spotted hidden sins from our lack of understanding of the Bible, therefore having confident assurance we both are acceptable to God and a good witness to others.

**Answer for yourself:** Has the failure on your part to study in-depth robbed you of vital information so necessary to your obedience to God? Most definitely.

**Answer for yourself:** Is the church council of 50 C.E. LOADED with hidden truths which, when known, should alter the course of the Christian's life? Most definitely!

As you can see, this momentous church council occurred in 50 C.E. in Jerusalem and speaks to the Christian today. Sadly, very few Christians have known the extent of what is taught in Acts 15, nor heard their pastor teach on the subject. The participants at this first church council are the zakenim (elders) and sh'liiim (apostles) which formed the foundation for this new Messianic movement which was headed by Yeshua, the chief cornerstone. Let us never forget that Yeshua's church is built upon the foundation of the apostles and prophets, and not the Baptists or the Catholics, yet the majority of Christians today know very little about the "apostolic doctrine" taught by the early church of the first century.

Ephesians chapter two draws out attention now.

Eph 2:19 Now <3767> therefore <686> ye are <2075> (5748) no more <3765> strangers <3581> and <2532> foreigners <3941>, but <235> fellowcitizens <4847> with the saints <40>, and <2532> of the household <3609> of God <2316>;

20 And are built <2026> (5685) upon <1909> **the foundation <2310>** of the apostles <652> and <2532> prophets



<4396>, Jesus <2424> Christ <5547> himself <846> being <5607> (5752) the chief corner <204> [stone]

## Lexicon Greek 2310

2310 themelios {them-el'-ee-os} or themelion {them-el'-ee-on} from a derivative of 5087; TDNT - 3:63,322; adj AV - foundation 16; 16

- 1) laid down as a foundation, the foundation (of a building, wall, city)
- 2) **metaph. the foundations, beginnings, first principals**
- **2a) of institution or system of truth**

Notice that in verse 19 the subject of the verse are Gentiles who are coming to God through Yeshua. **It is these Gentiles, like you and I, who are built upon the foundation of the apostles and prophets, and NOT DENOMINATIONAL AND NON-DENOMINATIONAL doctrines and teachings which can be shown to violate and contradict Scripture.** The Bible clearly and distinctly tells we are to be built upon the foundation of the Apostle's Doctrine (the Apostle's system of truth).

**Answer for yourself:** Are you confident that what you have heard preached in your church you whole life is the Apostle's system of truth? How can you be sure?

**You are mistaken if you said yes, for the vast majority of contemporary Christian churches today teach and preach an anti-Semitic and anti-Judaic doctrine, either knowingly or unknowingly.** Either way, this doctrine is incorrect and leads to major violations of obedience that the Bible terms "sin." The tragic part is that the vast majority of good Christians are not aware of such "sin" that is robed in religious doctrines.

Instead, the average Christian knows only their "denominational and denominational" doctrines, which more often than not, **conflicts and opposes "Apostolic Doctrine" which Yeshua and the Apostles both believed, taught, and took to the Gentiles in fulfillment of the Great Commission. You may have never noticed, but the Great Commission of Matt. 28 DOES NOT SAY to take Yeshua to the world, but the Torah and the Law of Moses in the form of obedience to Commandments. Maybe you should read it for yourself slowly and think what it is really saying and not rely on what you have heard others say it says!**

"Not so you say," well lets investigate the Great Commission in the next article and I promise you that you will be amazed by what you will now learn. Shalom!



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## "GODFEARERS" IN THE NEW TESTAMENT: THE PATTERN FOR GENTILE PARTICIPATION IN THE ISRAEL OF GOD #4

We concluded the previous article with anticipation as we were to see just "what" was to be taken to the Gentiles of the world in fulfillment of Yeshua's Great Commission given not only to his disciples and apostles, but to you and me as well as believers in God through Yeshua.

*Let me fore warn you that a study of the Greek words will not only challenge what you have been told and heard from preachers who stopped with the English translation, but what is more startling, understanding of the original meanings of the Greek and Hebrew words will **CORRECT** what you have been incorrectly informed by well-meaning pastors and teachers who lack these necessary language skills!*

**Answer for yourself:** When Yeshua commanded his disciples and Apostles to go into all the world in an effort to teach and disciple all men everywhere (the Gentiles) to observe those things he had previously commanded them (the Torah), do you think he was aware that he would have to wait a thousand years for the English language to be developed in order for the real meaning of what he intended could be conveyed to the hearers? Or do you think Yeshua understood perfectly what was to be conveyed to his disciples and did perfectly convey to the Apostles such message, and they, correctly understanding the message set out in obedience to his commands and accomplished the task (ie. The Jerusalem Council and how Gentiles become part of believing Israel and the Church) ?

**Answer for yourself:** Is it possible we lost much of the truths God intended we receive when Yeshua's message was translated from Hebrew Gospels into the Greek language and lost even more when this Greek translation of Hebrew thoughts and words was finally translated into English?

**Answer for yourself:** Do you know that linguists tell us words change meaning every 70 years, and that being so how much have we failed to understand of God's revelation and Yeshua, as well as the Apostles' words which undeniably have changed in meaning since the original context in which they were spoken or written almost 2000 years ago?

Luke 1:2

Until the day in which he was taken up, after that he (Yeshua) through the Holy Spirit had given commandments to the Apostles whom he had chosen...

**Answer for yourself:** Do you see that Yeshua continued to direct the Apostles (Jerusalem Church and the Acts

Council) through the ministry of the Holy Spirit ("it seemed good to us and the Holy Spirit...that Gentiles adhere to these 4 'necessary things' to be part of the Yeshua Movement and Yeshua's Church")?

**Answer for yourself:** Since I have shown you through examination of the original language as well as the Biblical history surrounding the events concerning the inclusion of believing Gentiles in Israel and Messianic Judaism (Yeshua's Church) following the cross of Christ (without the necessity of circumcision as had been previously required by bigoted Jews) and since we have seen as well that Yeshua continued to direct and spiritually lead the Apostles up and through the Jerusalem Council through the Holy Spirit, then if you have a faith or belief system that ignores, neglects, or says that such things as kosher is just for the Jews, that the Sabbaths of the Lord are just for the Jews, or that you are a New Covenant believer without understanding that Yeshua commanded adherence to the Covenant of Noah AFTER his last supper, then can you not see that you have been deceived and have not been given the correct message Yeshua intended all Gentiles like you and me receive?

**As you can see the above scenario illustrates an important point; namely that in any translation of languages (for example from Hebrew to Greek, and then from Greek to English) the concepts and meanings carried by the "original word" or words from the original language MUST be faithfully carried over to the second language or third language if the intent of the speaker (ie. Yeshua/ Apostles/Paul) is to be retained uncorrupted.**

**Answer for yourself:** Since Yeshua is a Jew and spoke Hebrew, do we as Gentile believers today, when reading the English language of our Bibles (which is a translation of a Greek translation that is a translation of the original Hebrew) receive the original thoughts intended by Yeshua when commanding his followers to go into all the world with his message in the Great Commission? Before you answer "yes" to this question I suggest you read a book entitled Understanding the Difficult Words of Jesus by Roy Blizzard and David Bivin and you will get the shock of your life.

Such "disclosure of truth" from the original language is good because we are finally getting to the REAL WORDS OF YESHUA, and only that way, can we truly understand his message both then and NOW. To do otherwise, by trusting translations in English without personal evaluation on the believer's part, often leads us into sins of conduct and behavior of which we are not aware because the English words fail to convey to us the original intended meaning of the Word of God and their corresponding actions which are required by God.

## THE GREAT COMMISSION-A CLOSE EXAMINATION:

Let us examine the Great Commission from Matthew 28 and its implication for Gentile evangelism and the impact on the Godfearing Gentiles as seen in the Book of Acts.

Matt 28:18 (KJS) And <2532> Jesus <2424> came <4334> (5631) and spake <2980> (5656) unto them <846>, saying <3004> (5723), All <3956> power <1849> is given <1325> (5681) unto me <3427> in <1722> heaven <3772> and <2532> in <1909> earth <1093>. 19 Go ye <4198> (5679) therefore <3767>, and teach <3100> (5657) all <3956> nations <1484>, baptizing <907> (5723) them <846> in <1519> the name <3686> of the Father <3962>, and <2532> of the Son <5207>, and <2532> of the Holy <40> Ghost <4151>: {teach...: or, make disciples of all nations} 20 Teaching <1321> (5723) them <846> to observe <5083> (5721) all things <3956> whatsoever <3745> I have commanded <1781> (5662) you <5213>: and <2532>, lo <2400> (5628), I <1473> am <1510> (5748) with <3326> you <5216> always <3956> <2250>, [even] unto <2193> the end <4930> of the world <165>. Amen <281>.

Let us continue this very important study by looking at the word "go":

## Lexicon Greek 4198

4198 poreuomai {por-yoo'-om-ahee} middle voice from a derivative of the same as 3984; TDNT - 6:566,915; v AV - go 117, depart 11, walk 9, go (one's) way 8, misc 9; 154

- 1) to lead over, carry over, transfer
- 1a) to pursue the journey on which one has entered, to continue on one's journey
- 1b) to depart from life
- 1c) to follow one, that is: become his adherent
- 1c1) to lead or order one's life

Let us now examine the tenses for the word "go":

## Lexicon Greek 5679

5679 Tense - Aorist See 5777 Voice - Passive Deponent See 5789 Mood - Participle See 5796

**Answer for yourself:** Did you notice that the word "go" in the Greek IS NOT A VERB, BUT A PARTICIPLE and is used by the Holy Spirit in the "passive voice" ?

A proper interpretation would be as follows: "as you go through life and as you order your life in its daily course, journey, and routine, without any big fan-fare or big productions (like renting football stadiums or coliseums and holding massive evangelist crusades), order your life in such a way that you let your light of your correct beliefs and obedience shine and be for a witness and a teaching tool to those you influence and have contact, thereby bringing them into the knowledge of the God of Israel and what He requires and deems "necessary" to be part of Yeshua's Church (being a Godfearer...who adheres to the decision of the Jerusalem Council concerning Gentiles who are to accept the Covenant of Noah and who can afterward choose those things that please God 'as Moses is read' as shown in Isa. 56... such as the Sabbaths [Feasts, Festivals, and Weekly Sabbaths])."

**Answer for yourself:** What amazes me is that most Christian churches gear up for big productions and events in hoping to win some to Christ, not realizing that the best evangelism is person-to-person, not person-to-crowd evangelism that has little or no follow-up with little or no accountability and discipleship. Notice again that "go" is in the passive voice, meaning don't make a special attempt or don't go out of your way to evangelize or plan for such large promotions that detract from the personal approach which is best done by the example of your life (one-on-one).

**Answer for yourself:** Can you now better understand that the failure of the Christian Church to "win the world" over the last 1900 years is not for lack of "effort" in hold big meetings, big crusades, and building big monstrous churches that can house a lot of strangers," rather we have failed because we have put on the "few who we hire as representative ministers" OUR PERSONAL RESPONSIBILITY found in the Great Commission that requires that all believers let their lives be a "model" that would attract those to whom we have influence and contact to God? I hope so.

Let us look at the Greek word used by the Holy Spirit for "teach."

## Lexicon Greek 3100

3100 matheteuo {math-ayt-yoo'-o} from 3101; TDNT - 4:461,552; v AV - teach 2, instruct 1, be disciple 1; 4

- 1) to be a disciple of one
- 1a) to follow his precepts and instructions
- 2) to make a disciple
- 2a) to teach, instruct

The **"root"** word in the Greek for "teach" is as follows:

Lexicon Greek 3101 3101 mathetes {math-ay-tes'} from 3129; TDNT - 4:415,552; n m AV - disciple 268, vr disciple 1; 269

1) a learner, pupil, disciple

Let us now examine the voice and mood:

Lexicon Greek 5657 5657 Tense - Aorist See 5777 Voice - Active See 5784

Mood - **Imperative** See 5794 Count - 376

**Answer for yourself:** What does the imperative tense mean?

Lexicon Greek 5794 5794 Mood - **Imperative**

The imperative mood corresponds to the English imperative, and expresses **a command to the hearer to perform a certain action by the order and authority of the one commanding.** Thus, Yeshua's phrase, "Repent ye, and believe the gospel" (Mk.1:15) is not at all an "invitation," but an absolute command requiring full obedience on the part of all hearers.

**Answer for yourself:** Do you see that the Holy Spirit used the imperative mood of the word "teach" to instruct us that we HAVE BEEN COMMANDED by orders of the one commanding (Yeshua), **to teach the doctrines and precepts of Yeshua, and which was verified to the Jerusalem Council by the Holy Spirit to ALL Gentiles,** thus helping all Gentiles of all nations become disciples of Yeshua and his faith? I hope so.

**Answer for yourself:** **Did you see that we have been given an absolute command requiring our absolute obedience to teach ONLY THOSE THINGS WHICH HE COMMANDED and not the traditions and doctrines of men which make what he commanded and the Commandments of God of none effect?** I hope so.

**Answer for yourself:** Are you aware from these previous studies that in many instances the Christian Church has done just the opposite of what Yeshua commanded, and stands guilty of "Sin" for having replaced many of the teachings of Yeshua, as well as many which were given to his Apostles which seemed good to the Holy Spirit, with those of their own creation which have anti-Semitic and anti-Judaic motives? I hope so.

***Notice that Yeshua's disciples and Apostles were to teach all Gentiles in all nations to observe the things both believed and taught by Yeshua.***

**One small look at Gentile Christian Doctrine, as compared with Biblical Judaism, and one notices right away the wide gulf that exists between what Jews believe and what Christians believe.**

**Answer for yourself:** If Yeshua believed things which you do not, should you not repent and accept the mind of Christ and his beliefs and cast down beliefs you hold when shown to be incorrect?

**Answer for yourself:** If we as Christians have a belief system that can be shown to be contradicted by the teachings of Yeshua, his Apostles, the original languages of the Bible, or the Holy Spirit as revealed in Scripture, should we not cast down, no matter what the source, our vain imaginations that exalt themselves against the truth and knowledge of God contained in the Bible when correctly understood?

**Answer for yourself:** Yeshua in Jn. 7:16 states "My doctrine is not mine, but His that sent me." Knowing this, can Yeshua teach or preach something other than the doctrines of God that existed then and which can be



traced to Sinai and the giving of the commandments of God? No.

**Answer for yourself:** Yeshua in Jn. 14:23 states (KJS): "Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. 24 He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me." If we don't keep Yeshua's words, which are the Father's Words spoken to the Apostles through the Holy Spirit, can we say we really love him since he says our failure to keep his words is anything but an expression of love?

**WE HAVE ALREADY SEEN IN THIS SITE HOW YESHUA AND PAUL DISAGREE ON SALVATION AND AT OTHER OF OUR SITES WE EXAMINE INDIVIDUAL RELIGIOUS DOCTRINES WHERE PAUL ABSOLUTELY CORRECTS AND CHANGES THE TEACHINGS OF YESHUA.**

No, our failure to obey him is evidence of a lack of love for him.

**Answer for yourself:** Did Yeshua say that our failure to obey his words is an indication we don't love him, and are his words found in the Acts 15 Church Council's decision? Yes.

**Answer for yourself:** Did Yeshua say that his word was not his, but his Father's word? Yes.

**Answer for yourself:** Can we be certain...absolutely certain... that Yeshua NEVER changed his Father's words, and those things he commanded his disciples to take to the Gentiles was his Father's Words ("teach them [Gentiles] to observe the commandments") as well as the words spoken by the Holy Spirit in Acts 15 which affirm the Laws of Noah for all Gentiles as necessary to be part of Yeshua movement and his church? Absolutely.

**Answer for yourself:** Since Yeshua did not have the authority or desire to change his Father's Laws, then what give us as Christians the right to change the Father's Words (Acts 15 for an example since our traditional Christian experience contradicts what is recorded and commanded by the church of Yeshua in Acts 15).....or even more, to violate his words by substituting our denomination's faith and message, their visions, plans, desires and programs, and even worse, doing so in his name?.

Let us examine the word for "nations" as found in the Great Commission:

Lexicon Greek 1484 1484 ethnos {eth'-nos} probably from 1486; TDNT - 2:364,201; n n AV - Gentiles 93, nation 64, heathen 5, people 2; 164

- 1) a multitude (whether of men or of beasts) associated or living together
- 1a) a company, troop, swarm
- 2) a multitude of individuals of the same nature or genus
- 2a) the human race
- 3) a race, nation, people group
- 4) foreign nations not worshipping the true God, pagans, Gentiles
- 5) Paul uses the term for Gentile Christians\*\*\*\*\*

**Answer for yourself:** Did you notice that in the Great Commission only Gentiles, and not Jews were to be taught? I hope so.

**Answer for yourself:** Do you see that Yeshua intended the Jews, who according to Romans 9:4 ("Who are Israelites (Jews) to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the

**Law**, and the **service of God, and the promises**) had these Godly truths and manifestations of their religion, were to share with the Gentiles their religion (Second Temple Conservative Pharisaical Judaism) along with the fulfillment of the first coming of Messiah?

**Answer for yourself:** Why did the Gentiles need adoption, glory, covenants, Law, service of God and the promises?

***Simply because the Gentiles of the world had false religion and their worship of God was in vain!***

**Answer for yourself:** How could the Apostle Paul, after the cross of Christ, use the term "Gentiles" **[which according to our definition inferred false religion and worship]** for "Christian Gentiles" after they had come to the knowledge of God (Monotheism) and Messiah? That's easy. The Apostle Paul understood, **like you should**, that just because you come to the faith and knowledge of God as the ONLY God, along with the understanding of the Messiah's death for your sins, **your "converted" Gentile Christian religious belief system and lives are yet filled with memories of "what you used to do in a religious setting "before you learn from the Jew about God's adoption, glory, covenants, Law, service of God, and the promises of God.**

It would be so much easier today if we did not have to unlearn much of what we have accepted in religious teachings believing what we were told was God's truth. But much of what has been passed off as truths from God are in reality manifestations of Replacement Religion begun long ago by the early Gentile Christian Church of the Dark Ages, who being very anti-Semitic and anti-Judaic, changed and substituted "their understandings" for what Yeshua commanded the Jew to teach them. Scholarship reveals the tragic events of such a deception which you and I have accepted wholeheartedly without questioning and study to verify if what we were told is the truth as it existed in Yeshua's day and thereafter before changed by Constantine in the fourth century and others like him because of hatred toward the Jews.

**Answer for yourself:** Is it possible to go to Christian Churches who do not teach the Hebrew Roots of the Church and be completely devoid in your religious belief system of truths **concerning adoption, glory, covenants** [NOTICE it is in the "plural" meaning more than one yet Christian Churches only tell you about one...ie. "new"), **Law, service of God [Hebrew for worship], and the promises of God?** Let me answer that for you. I was! Even after Baptist Seminary I was to a large extent for I was taught from a Gentile "perspective" all the while forgetting that Yeshua said **"salvation is of the Jews"....not "was of the Jews"!**

As the disciples and Apostles of Yeshua "went" in fulfillment of the Great Commission they were to be teaching the Gentiles to observe those things commanded by Yeshua.

Let us focus on the Greek term for "teaching" as found in the Great Commission:

Lexicon Greek 1321 1321 didasko {did-as'-ko} a prolonged (causative) form of a primary verb dao (to learn);

TDNT - 2:135,161; v AV - teach 93, taught + 2258 4; 97

- 1) to teach
- 1a) to hold discourse with others in order to instruct them, deliver didactic discourses
- 1b) to be a teacher
- 1c) to discharge the office of a teacher, conduct one's self as a teacher
- 2) to teach one
- **2a) to impart instruction**
- **2b) instill doctrine into one**
- 2c) the thing taught or enjoined
- **2d) to explain or expound a thing**

- 2f) to teach one something

**Answer for yourself:** Was Yeshua intending the Gentiles of the world to learn "Apostolic doctrines" as it existed then and which the early church "steadfastly continued in according to Acts 2:42" or was he referring to Greek Catholic doctrines, Reformation doctrines, or Protestant doctrines which would be created much later? That should not be hard for you to understand.

**Answer for yourself:** Do you see that Yeshua intended his Apostles and Paul, as well as others, to share with Gentiles, to instruct them, teach them, impart instruction, instill doctrine into them, and explain and expound the things he taught? I hope so.

**Answer for yourself:** Can you instruct others in doctrines which have not been created yet?

**Answer for yourself:** Having heard repeatedly in churches that we are to take Yeshua (Jesus) to the nations and for them to accept him and believe IN HIM, does not the Great Commission actually say JUST THE OPPOSITE; that we are to **TEACH GENTILES TO OBSERVE** what Yeshua **COMMANDED** and not replace such an absolute commandment from Yeshua which was given to his Apostles and disciples about "what doctrines to teach which existed in that day" with the doctrine of getting the Gentiles to believe in his "identity" for salvation? It sure does.

Let us examine the Greek word for "observe."

Lexicon Greek 5083 5083 tereo {tay-reh'-o} from teros (a watch, perhaps akin to 2334); TDNT - 8:140,1174; v

AV - keep 57, reserve 8, observe 4, watch 2, preserve 2, keeper 1, hold fast 1; 75

- 1) to attend to carefully, take care of
- 1a) to guard
- 1b) metaph. to keep, one in the state in which he is
- 1c) to observe
- 1d) to reserve: to undergo something

**Answer for yourself:** Did Yeshua command his followers to teach other Gentiles in all the world to KEEP, OBSERVE, WATCH OVER, AND PRESERVE those things he had taught and carefully take this teaching and commandments to the Gentiles? He sure did.

**Answer for yourself:** Did Yeshua command his followers to teach other Gentiles in all the world to attend to carefully to his commandments and to observe those thing he had commanded? He sure did.

**Answer for yourself:** Did Yeshua command his followers to teach the Gentiles in all the world to "hold fast" and carefully observe "all those things which he had previously commanded the Jews?" He sure did.

**Answer for yourself:** As a Gentile Christian, and according to the words used by the Holy Spirit, have you been taught, let alone observe, things commanded of the Jews? Sadly, most likely not!

**Answer for yourself:** Since it can be clearly shown, upon study, that Gentiles kept the Biblical Feasts and Saturday Sabbath well after the cross of Yeshua until the fourth century before changed by Roman paganism, do you carefully observe all those things Yeshua had previously commanded the Jews such as the Feasts and Sabbaths?

**Answer for Yourself:** Why not if this is the true message of the Great Commission?

**Answer for yourself:** Can you preserve those things both taught and commanded by Yeshua if you ascribe to REPLACEMENT THEOLOGY which says that the Law and the Biblical Feasts have passed away and that we

are no longer under the Law (remember the Apostle Paul commended the Law to the Romans church in Romans 9:4)? No way.

**Answer for yourself:** Can you preserve and obey those things both taught and commanded by Yeshua if you believe that the writings and letters of Paul (New Testament) have replaced the writings of Moses (Old Testament) [understand it was 400 years after the cross before there was a New Testament]? No.

**Answer for yourself:** Are you aware that Yeshua never read one thing Paul wrote, and would be appalled today to know that the New Testament has replaced the Old Testament in his churches? I bet you didn't, but it is a sobering thought once you see the scope of what is being said.

**Answer for yourself:** Are you aware that almost all of Paul's letters are for "correction of Gentile beliefs and actions" and none are for doctrine, reproof, correction and instruction of Jews except for a small number of Judaizers who themselves believed in Messiah?

"Let us now investigate the Greek word for "command" as Yeshua taught his followers to teach all Gentiles to observe all those things which he had previously commanded to be done.

Lexicon Greek 1781

1781 entellomai {en-tel'-lom-ahee} from 1722 and the base of 5056; TDNT - 2:544,234; v AV - command 10, give commandment 3, give charge 2, enjoin 1, charge 1; 17

1) to order, command to be done, enjoin

***Having looked extensively at the Great Commission, we now know for sure that Yeshua never intended for the Gentiles in the various nations of the world to be taught anything OTHER THAN the COMMANDMENTS AND HOW TO CORRECTLY OBSERVE THEM!***

I'm sure that now you see the importance of such a commandment issued to all Gentiles as they were shortly to be included in the Yeshua Messianic Movement without having to make complete and formal conversion to Judaism as was previously expected and required. Not only that but their previous beliefs and religious pagan ceremonies were to be repented of and a new "service of God" instituted whereby they would worship the Father in Spirit and Truth instead of darkness as previously done.

This new Messianic movement within Judaism of the Second Temple Period, having obeyed the Great Commission, would now face a problem of the highest magnitude within twenty years after the Cross of Christ: "What are we going to do with these Gentiles who claim to be followers of Yeshua? The solution came in the form of a declaration by the Apostle James, both the Lord's brother and head of Yeshua's church: "We should not make it difficult for the Gentiles who are turning to God." (Acts 15: 19-21).

It is to this issue we again turn in the next article.



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# "GODFEARERS" IN THE NEW TESTAMENT: THE PATTERN FOR GENTILE PARTICIPATION IN THE ISRAEL OF GOD #5

Having looked extensively at the Great Commission, we now know for sure that Yeshua never intended for the Gentiles in the various nations of the world to be taught anything OTHER THAN the COMMANDMENTS AND HOW TO CORRECTLY OBSERVE THEM! I'm sure that now you see the importance of such a commandment issued to all Gentiles as they were shortly to be included in the Yeshua Messianic Movement without having to make complete and formal conversion to Judaism as was previously expected and required. Not only that but their previous beliefs and religious pagan ceremonies were to be repented of and a new worship and "service of God" instituted whereby they would worship the Father in Spirit and Truth instead of darkness as previously done.

This new Messianic movement within Judaism of the Second Temple Period, having obeyed the Great Commission, would now face a problem of the highest magnitude within twenty years after the Cross of Christ: "What are we going to do with these Gentiles who claim to be followers of Yeshua, and who are turning to Biblical Judaism and Biblical Faith? The solution came in the form of a declaration by the Apostle James, both the Lord's brother and head of Yeshua's church: "We should not make it difficult for the Gentiles who are turning to God." (Acts 15: 19-21).

Not only in the Old Testament, but also the New Testament delineates the various REQUIREMENTS given to every Gentile who will name himself by the name of Yeshua, thereby allowing the Gentile believer in God, through Yeshua, to become grafted into the Israel of God without the need for full-conversion which required circumcision which the Jews had previously mandated for all Gentiles previously.

As you read this article, as well as others I have researched and prepared, you should have easily seen that reading the English often leads us astray from the mind of Christ. You may say " You mean it's not quite that easy and clear?" You may say "You mean to tell me there may be more to the understanding what James is telling the Gentiles than meets the eye? Do you mean more information is assumed as "given" in this situation than is normally understood by the normal Christian nowadays?" That is exactly what I am telling you as you will shortly understand.

## "THE" FAITH ONCE GIVEN TO THE SAINTS ...NOT FAITHS!

The conviction that Messianic Biblical Judaism, and not the current manifestation of Rabbinic Judaism as we now see, is the one true religion given by God for all men and that it is destined to become the universal religion for all mankind has been the conclusion which not only I, but others who study the Bible in its original languages, along with its culture and history in which it was written. This concept was not only a peculiarity of the Jews, but Yeshua as well as he commanded its tenants, precepts, ordinances, and commandments be taken unto all the Gentile world in the Great Commission of Matt. 28. No other religion in



the world and time made any such pretensions or cherished such aspirations. It was an exclusiveness the rest of mankind did not understand and therefore doubly resented. It is today as well. Such a belief in the future universality of the "true religion," the coming of an age when "the Lord shall be King over all the earth," when "the Lord shall be one and His name One," led to efforts to convert the Gentiles to the worship of the one true God and to adherence to both faith and obedience according to the revelation God had given. Thus Judaism became the first great missionary religion of the Mediterranean world. Let me also say as well, that Christianity, when stripped of its anti-Semitism, anti-Judaism, its false sabbaths and replacement doctrines which originated from false religion and pagan sources, and when immersed in Biblical truths which restore the Lord's Sabbath, Feasts and Festivals, Apostolic doctrines, and correct use of the Biblical Tithe becomes acceptable to those who today, like God, see it for what it truly is. God warns us that His people perish for lack of knowledge, and when confronted with it, reject it. I pray that is not you.

## THE VEHICLE FOR INSTRUCTION:

Judaism's religious influence was exerted chiefly through the synagogues, which the Jews set up for themselves, but which were open to all whom interest or curiosity drew to their services. To Gentiles, these services consisted essentially of readings from the Scriptures and a discourse, along with prayers and hymns of praise. Such was inviting to the Gentiles. In that time period in the Hellenistic world (Greek influenced), polytheism (belief in many gods) and idolatry was so decisively prevalent, that the souls of men cried out for something more. Such was the difference between the Gentile and the Jew. As a Gentile came to renounce heathenism and adopt Judaism along with observations such as the Sabbath, Festivals, and conformity to the rules of clean and unclean foods which were necessary conditions of social intercourse, it was seen to be a respectable degree of commitment and conversion on behalf of the Gentile that he be accepted alongside the Jew as God's people. Let us understand that this was before faith in Christ which only solidified such a commitment. The rejection of idolatry by the Gentile was an acknowledgment of the whole law, since one who renounces idolatry is called in Scripture a "Jew."

## CONVERTS & VARIETIES:

Such converts were called religious persons who "worship, or revere God," although in a strict sense outside of the mainstream of Judaism. Yet, they were expected to share with "Jews by birth" the favor of the God they had adopted, and were encouraged in this hope by their Jewish teachers. It was not uncommon for the next generation to seek incorporation in the Jewish people by circumcision, thus becoming a full-fledged "convert to Judaism." These Gentiles were seen as the ones "clinging to the skirt (prayer shawl) of the Jew" (Zech. 8:23).

23 Thus saith <559> (8804) the LORD <3068> of hosts <6635>; In those days <3117> [it shall come to pass], that ten <6235> men <582> shall take hold <2388> (8686) out of all languages <3956> of the nations <1471>, even shall take hold <2388> (8689) of the skirt <3671> of him that is a Jew <376> <3064>, saying <559> (8800), We will go <3212> (8799) with you: for we have heard <8085> (8804) [that] God <430> [is] with you.

**Answer for yourself:** In this prophetic passage, do you see that ten (Biblical number for completeness-referring to all Gentiles from all nations) will take hold of the skirt (prayer shawl) of the Jew and will go with them up to Zion for God is "with the Jew?" I hope so.

**Answer for yourself:** Did you know that the nations will be coming up to God with Jews and not Christians? I hope so.

**Answer for yourself:** Can you see that this passage is very problematic for those who ascribe to REPLACEMENT THEOLOGY, falsely believing that the church has taken the place of the Jew and Israel? I hope so.

Oh, by the way, let me remind you once again that this passage is prophetic and is yet to occur.

**Answer for yourself:** How is it that Gentiles will follow the Jews to Zion to learn of God if we Protestants and Catholics have all truth as we have been led to believe? Think on that for a while.

## CUTTING THROUGH THE MAZE:

Much confusion has arisen from the habit of describing such Gentile adherents of the synagogue as a class of proselytes or semi-proselytes, and trying to find a category for them in Jewish law. Jewish law knows no such semi-proselytes, nor any other kind of proselytes than such as have, by conversion and baptism, not only become members of the Jewish church but has been naturalized in the Jewish nation. One should NOT make a distinction where none existed.

## PHILO'S DEFINITION OF A PROSELYTE:

"Proselytes are such as have resolved to change over to the true religion, and are called proselytes because they have become naturalized in a new and godly commonwealth, renouncing the mythical fictions and adhering to the unadulterated truth." Under the Laws of Noah (7 commandments containing some but not all the Laws of Moses unless fully converted), proselytes enjoy equal rights in all respects with the native born Jews, as is only just, inasmuch as they have left country, friends, and kinfolk for the sake of virtue and holiness. There can be no question that Philo means by "proselyte" one who has deserted his false gods and his people to cast in his lot with the Jews.

## OTHER VIEWS ON THE PROSELYTE:

Tacitus (a roman historian) speaks of proselytes as such as "practice circumcision like the Jews." A proselyte is not one who had merely embraced the monotheistic theology of Judaism, but has addicted himself to the Jewish ordinances and customs, and in doing so severed himself from his people, friends, and kinsmen; for which reason he is to be treated with peculiar benevolence. He has become a naturalized citizen of a new religious commonwealth in which he has a full quality of rights and duties with born Jews. NOTICE a proselyte was considered as part of Israel!

**Answer for yourself:** Does a "proselyte" (former Gentile) adhere to the same Jewish ordinances and customs as other Jews? Yes.

**Answer for yourself:** Is the "proselyte" (former Gentile) required to be circumcised? Yes.

**Answer for yourself:** Does the "proselyte" (former Gentile) become a naturalized citizen of a new religious commonwealth called Israel in which he has a full quality of rights and duties with natural-born Jews? Yes.

## THE "GER" - HEBREW FOR PROSELYTE:

In the Greek Bible, "proselyte" is the usual translation of the Hebrew "ger." The older associations of this word were both civil and social. The "ger" was an alien immigrant, or the descendant of such an immigrant, resident in Israelite territory by permission, without any civil rights. This is the position of the "ger" in the older Hebrew legislation and in Deuteronomy. They are distinguished from foreigners (nokrim), who may be casually and temporarily in the country, and from the descendants of the ancient Canaanites. Israelites are commanded not to oppress these aliens, who had no legal protection; and they are frequently presented as objects of charity.

Later, in the Persian period, the word "ger" comes to be applied to foreigners (men of other than Jewish descent) who joint themselves to Jehovah, or to Israel as the worshippers of Jehovah. Thus in Isaiah 14:1, in the restoration, when God reestablished Israel in its own land, "the 'ger' (converts the Jews have

made in the exile) will join themselves to them and attach themselves to the house of Jacob." Such converts are described in Isa. 56:6ff.

"The aliens who join themselves to Jehovah to minister unto him, and to love the name of Jehovah, to be his servants, every one that keeps the Sabbath from profaning it, and hold firmly to my covenant (laws), I will bring them to my holy mountain and make them rejoice in my house of prayer; their burnt offerings and their sacrifices shall be acceptable upon my altar, for my house shall be called a house of prayer for all peoples. Thus saith the Lord Jehovah who gathers the dispersed of Israel, yet will gather others unto him (Israel), besides those that are gathered of (Israel) himself."

The laws for the "ger" (Gentile proselyte) or "gerim" (Gentile proselytes) in Lev. 17-25 put them, so far as religious duties and privileges go, in all respects on the same footing with Israelites by birth; they are subject to all the obligations of the Law, precisely as the "gerim" (proselytes) in the rabbinical law are. This is true, not only of religious commandments and prohibitions but also civil law: "You shall have one civil law; the proselyte (ger) shall be treated like the native born, for I am the Lord your God." For living as a resident alien ("ger," in the original civil sense) in the land of Israel the verb is "gur," as in sojourn; for conversion to Judaism and adoption into the people as well as their religion a new form was needed and created, the "ger in a religious sense" understood as "becoming a proselyte."

## THE "GER" RESTS BENEATH THE WINGS OF THE ALMIGHTY:

A favorite figure in the Psalms for the confident security of the religious man is having a refuge, or shelter, beneath the wings of God, or beneath the shade of his wings, as the young of birds do under their mother's wings for safety from danger. The same figure is frequently employed of conversion. The proselyte came beneath the wings of the Shekinah; one who converts a Gentile brings him under the wings of the Shekinah. The origin of this use is doubtless Ruth 2:12, where Boaz speaks for the Moabitish convert the reward for her goodness to Naomi from "the God of Israel, beneath whose wings thou are come to take refuge."

The legislation in the middle books of the Pentateuch (first 5 books of the Bible) thus puts the "gerim" on the same footing with native Israelites, not only before the civil law, but in religious duties and privileges, and Philo repeatedly emphasizes this parity of the naturalized and the native Jew as one of the notable features of the Mosaic Law.

## DISTINCTIONS DO EXIST HOWEVER:

The Passover was the most distinctively national of all the festivals, but the law admits the proselyte to it, though no foreigner, no settler, no hired servant may eat of it. For such participation it is necessary that one be circumcised, "for no uncircumcised man shall eat of it" (Ex. 12:48). In Num. 9:14 it is assumed that the proselyte is circumcised, and the only requirement is that he shall conform strictly to the ritual of the Passover: "Whether proselyte or native, you shall have the same ordinance." This Scripture puts the proselyte on the same footing as the native in all the commandments contained in the Law. "As the native born Jew takes upon himself to obey all the words of the Law," so the proselyte takes upon him all the words of the Law. The authorities said, "if a proselyte takes upon himself to obey all the words of the Law except one single commandment, he is not to be received." Thus Paul would say in Gal. 5:2 to the Galatians: "I solemnly warn every man that gets himself circumcised (Paul was referring to Gentile conversion to Judaism) that he (the newly circumcised Gentile) is under obligation to fulfill the whole law (613 commandments).

**Answer for yourself:** Why? Circumcision was the final ordinance to be adopted by the Gentile believer before he makes complete conversion to Judaism.

Since Paul was reared as a Pharisee, he made reference to both the Written Law and the Oral Law in this passage.

**Answer for yourself:** Are Gentiles who become circumcised, thus making full conversion to Judaism, allowed to partake of the Passover lamb? Yes, circumcision was required.

**Answer for yourself:** Are Gentiles who become circumcised, thus making full conversion to Judaism, required to take upon themselves the full yoke of the Torah which is responsibility for 613 commandments instead of the 66 from the Laws of Noah? Yes.

## REQUIREMENTS FOR CONVERSION:

The initiatory rite by which a man was made a proselyte comprised three parts:

- **circumcision,**
- **immersion in water (baptism) and**
- **the presentation of an offering in the Temple.**

In the case of a woman there was no circumcision, and after the destruction of the Temple no offering could be made. Circumcision alone is prescribed in the Written Law. The offering of a sacrifice is, thus, not one of the conditions of becoming a proselyte, but only a condition precedent to the exercise of one of the rights which belong to him as a sacrificial meal. As soon as he was circumcised and baptized, he was in full standing in the religious community, having all the legal rights and powers and being subject to all the obligations of the Jew by birth. He had "entered the covenant." It is interesting to note that this baptism of conversion was different from other baptisms of purification in that the presence of official witnesses was required for conversion. Two scholars would stand by him and rehearse to him orally some of the lighter and some of the weightier commandments. When he had been immersed and had come up from the water (following circumcision if a male), one is like an Israelite in all that he does. In the case of the woman proselyte, women made her sit in the water up to her neck, while two scholars recited the same commandments, both positive and negative and it was assumed that the initiant assumed "the yoke of the commandments." As the Israelite came into the covenant only by three things, circumcision, baptism, and sacrifice, precisely so the Gentile proselyte comes into the covenant by the same three things. (Israel was circumcised before leaving Egypt, they were baptized in the Sinai desert, and after they pledged themselves to keep all God's commandments they were sprinkled with the blood of the covenant sacrifice).

**Answer for yourself:** Was the Gentile convert to Judaism required to fulfill the same three requirement for conversion as was the Jew when he was BarMitzvahed? Yes.

## PROSELYTES WERE BORN AGAIN:

Now listen well, the status of a proselyte who embraces Judaism is at the moment of his reception like that of a "new born child" or as if "born again." (Being "born again" is not a Christian concept by and of itself. More on that at a later).

**Answer for yourself:** Does the concept of "being born again" refers only to Christians and not Gentile converts to Judaism? No, because the typical Christian is unaware that "being born again" is a Hebrew term for repentance associated with immersion, which was one of the 3 requirements for Gentile proselytes in their conversion to Judaism and being grafted into the Israel of God.

## THE LAWS OF NOAH-FOUNDATIONAL FOR A GENTILE PROSELYTE:

Before a proselyte converted to Judaism, it was customary that before his initiation that he adhere to the seven Laws of Noah which were given to all heathen to observe if they lived within the land of Israel. The laws of Noah were the foundation from which one pursued righteousness.

## TERMINOLOGY: WE MUST SEE THE PICTURE CLEARLY

I am fully aware that today we call those who believe in God through Yeshua "Christians." Yet, in quoting Roy Blizzard "I believe we should call Biblical things by Biblical names". In doing so we discover nuances of meanings from terms which should influence what we should believe and how we should respond in faith. In the spirit of truth, the follow is presented to you, and some is of a technical nature, but try to follow the truth along.

**Answer for yourself:** In others words correct understanding of terms will lead us to perfect obedience and what higher manifestation of our love for God could there be?

The sincere and genuine proselyte (fully converted through circumcision, immersion, and having brought a sacrifice) is called "ger zedek," or "righteous proselyte" (Psalm 118:20). They are such as embrace the Jewish religion from religious motives, "for the sake of God," and therefore live in conformity to His will revealed in the Oral and Written Laws as they pledged themselves at their reception. Another name for such converts is the "get emet," or "true proselyte." To the "righteous proselytes" are sometimes applied texts in the Old Testament which speak of the righteous, or of such as fear God, the "truly righteous." In the daily prayers in the Temple petitions for God's blessings upon the righteous proselyte are invoked.

The word "ger" by itself having come to mean proselyte or convert to Judaism who has received circumcision and baptism not only into the religion of Judaism but into the Jewish people (Israel), occasioned the necessity to find a distinctive term for the resident alien.

**Answer for yourself:** Has the word "ger" come to mean a proselyte and convert to Judaism? Yes.

**Answer for yourself:** Has the "ger" received immersion and circumcision as well as bring an offering to the Temple? Yes.

**Answer for yourself:** Is the "ger tzedek" another name for the full convert to Judaism as is the word "ger?" Yes.

**Answer for yourself:** Does the term "righteous proselyte" refer to a full-convert to Judaism? Yes.

## THE GER TOSHAV AND THE GER SHA'AR

The "ger toshav" was an alien, resident in Jewish lands by permission but on the condition that while he resides that he not engage in the worship of other gods or in idolatrous practices, and do not blaspheme the name of God (adhere to the Covenant and Laws of Noah). He had to pledge himself in the presence of 3 observant persons to abstain from idolatry. They also had to be subject to the jurisdiction of Jewish courts and keep free of flagrant crimes, homicide, robbery, theft, adultery and fornication. He also had to abstain from eating flesh with the blood or "life" in it (part of the Laws of Noah). Along with this came the seven commandments that God gave to Adam and Noah and were consequently binding upon all mankind. He was not required to join in the worship of Israel nor to take upon himself any further obligations to observe the commandments of God to Israel (Mosaic Law), thought he enjoyed the exemption from labor on the Sabbath which gives rest on that day to slaves and hirelings of every race, as well as animals. He was not required to be circumcised. Upon his circumcision he would become fully Israel.

There "ger toshav" is not a proselyte or a "semi-proselyte" and was not considered a convert to Judaism at all. The "ger toshav," as uncircumcised, also was called the "ger arel," and is not to be confused with the circumcised proselyte "ger ben berit" who has come into the covenant of God with Israel (ger mahul). The



"ger toshav" was a heathen and was allowed to eat "carion" or the flesh of animals not correctly slaughtered which no Israelite or proselyte could partake. The "ger" to whom an Israelite may give it in Deut. 14:21 is the "ger toshav"....Also, it was permissible to take usury from a "ger toshav" as with any heathen, but forbidden to take usury from an Israelite or "true proselyte;" the "ger zedek."

**Answer for yourself:** Was resident alien-heathen in the land of Israel required to be circumcised? No.

**Answer for yourself:** Was the resident alien-heathen in the land of Israel required to live by the Laws of Noah? Yes.

**Answer for yourself:** Was the resident alien-heathen called the Ger Toshav? Yes.

**Answer for yourself:** Was the resident alien-heathen allowed to eat foods that were not killed in a kosher manner? Yes.

**Answer for yourself:** Was the resident alien-heathen required to observe the 7 Laws of Noah? Yes.

Since the 18th century another category of proselytes emerged, the "proselyte of the gate" which is distinct from the "ger tzedek," or full proselyte or God-fearing Gentile. The "ger sha'ar" or "proselyte of the gate" suggests converts who lingered at the door of the synagogue as derived from passages in the Bible which speak of the "ger (alien) who is in thy gates" or residents in Israelite towns and cities (Ex. 20:10, Deut. 5:14).

In the 4th century a question arose as to whom the 4th Commandment concerning the Sabbath applied to, the "ger sedek" or "ger sha'ar" and the former opinion prevailed. In other words the full-convert is required to observe and keep the Sabbath, having become as one born in the land, while the ger toshav was not, yet he still could choose those things that pleased God if he so desired (Isa. 56). Often such "strangers" are listed with names in Deut. along with the widows, orphans, and the landless Levites. Here we find the proselyte of the gate who was likewise often the object of charity.

## ATTITUDES TOWARD PROSELYTES:

The attitude of the religious leaders of Judaism toward proselytes differed in different circumstances, and individual teachers had their own beliefs. Rabbi Shammai would have nothing to do with one who was not prepared to give implicit assent, before knowing its contents to the unwritten Law as well as the written Law. Many had bad opinions of all proselytes, fearing that with persecution that they would fall back into their old ways because they were naturally bad people. It is for this reason the Scriptures had so often admonished Israelites not to give them offense by word or deed. The School of Hillel, unlike the School of Shammai, welcomed converts, and admitted them even though their knowledge was imperfect and the observance of Judaism faulty. Hillel, to whom Yeshua agreed, coined a motto: "Be one of the disciples of Aaron, a lover of peace, following after peace, loving mankind, and drawing them to the Law (religion)." A tradition illustrating the different temper of the two masters states that a foreigner came to Shammai saying, "Make a proselyte of me, on condition that you teach me the whole of the Law while I stand on one foot." Shammai drove him off, beating him with a measuring stick, whereupon he gave Hillel the same proposition. Hillel received him as a proselyte and taught him: "What you do not like to have done to you, do not do to your fellow man. This is the whole of the Law; the rest is explanation of it. Go, learn it."

## NO DIFFERENCE BETWEEN THE JEW AND THE GENTILE PROSELYTE:

Proselytes are dear to God, for you will find that the same things are said about them as about Israel: the Israelites are servants (Lev. 25:23) and proselytes are called servants, as it is said, "To love the name of the Lord and to be servants to him" (Isa. 56:60); the Israelites are called ministers, as it is said, "And ye shall be

called the priests of the Lord, ministers to our God shall be said of you" (Isa. 61:1), and the proselytes are called ministers, as it is said, "The foreigners who attach themselves to the Lord to minister unto him (Isa. 56:6); the Israelites are called friends, as it is said, "The offspring of Abraham, my friend" (Isa. 41:8) and the proselytes are called friends, as it is said (of God), "Friend of the proselyte (Deut. 10:18). The word "covenant" is used of the Israelites in Gen. 17:13 and so it is used of proselytes "Who hold fast my covenant" (Isa. 56:6).

## IN CONCLUSION:

The preaching of Yeshua's Apostles made converts among Gentiles to Biblical Judaism. According to Acts 2 those "Jews" from seventy nations from all over the world who had made pilgrimage to Jerusalem to observe the Feast of Shavuot (Pentecost), were previously Gentiles who had converted to Judaism by turning from idols to serve the living God. According to Biblical Law (Jewish Law), God required these Gentiles who had repented and come to faith in Him to be present at His appointed times three times a year.

The account in Acts 2 describes Gentile proselytes to Judaism who came over from all over the Gentile world to observe the special Sabbaths of God. Much later, in times of persecution, Gentile "Christians" sometimes joined the Jews to evade the test applied by the Roman officials to adore the emperor, to which Jews were not subject. Later, Christian emperors would make conversion of Gentiles to Judaism a crime in itself with severe penalties both for the Gentile convert and the Jew who converted him. Against all such attempts of pagan or Christian rulers to shut up Judaism in itself and prevent its spread in the first three centuries the Jews persisted in their missionary efforts to make the religion God had revealed to their fathers at Sinai the religion of all mankind. It is with this understanding that we will continue in the next newsletter our study of Gentile conversion as traced through the Bible.

So in closing I leave you with these thoughts:

**As a Gentile Christian you find the example of what is required of you as:**

### **1. Adhering to the Laws of Noah as well as...**

1. **Choosing those things that please God since we have accepted Christ (grafted into Israel) and have today a better covenant. See Isa 56 for details. More later.**



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# "GODFEARERS" IN THE NEW TESTAMENT: THE PATTERN FOR GENTILE PARTICIPATION IN THE ISRAEL OF GOD #6

In the previous articles I have gone into detail to relay to you specific information concerning the Biblical language, religious history, and the Biblical culture which surrounds the events concerning believing Gentiles and their relationship to God through the New Testament. We have seen, contrary to what we have been told by Gentile Christianity, that the Bible has a very different picture of what a Gentile believer is to believe and do to be considered a part of Yeshua's church. We saw that God has given very specific commandments for your inclusion into His Son's Church. We saw in short summary that it was required of Gentiles to:

- Adhering to the Laws of Noah (66 commandments) as well as.
- Choosing those things that please God since we have accepted Christ (become grafted into Israel) and have today a better covenant (Isa 56).

Having reviewed all of the information presented I know some of you are prone to say or think "as a Christian I am under the "New Covenant" and that information does not apply to me. Many may feel that the information previously presented does not apply to them for some reason and claim New Testament exclusion. Let me remind you that these events chronicled and explained in the previous articles ARE New Testament events that occurred after the cross of Christ and in fulfillment of the Great Commission.

In order to deal with the "New Covenant" and "New Testament" defense which some will appeal to, I believe it to be very rewarding if we ruthlessly look at this New Covenant we hear so much about. But let me warn you, what you will discover will be very disconcerting to you because at present most of you hold a religious belief system based upon untruths in many areas and when presented with "the truth" you will tend to want to reject it and defend long held and cherished beliefs held most of your life.

**Answer for yourself:** Do you want the truth or a lie?

**Answer for yourself:** Before dealing with the "new" or "renewed" covenant, do you remember that all the events that transpired in the Book of Acts happened after the cross and were "New Testament" events? Having agreed with this statement then let us proceed.

**Answer for yourself:** Is it possible that you have gone to church your whole life and called yourself a "New Testament" believer and never fully understood what covenant you are under in the first place?

**Answer for yourself:** Is it possible that you don't know God's intended meaning for the word "new" as used in "New Covenant" as seen in the New Testament? Not so you say, well hang on for the shock of you life!

**Answer for yourself:** Could you, as a Gentile Godfearer, who calls yourself a "Christian," be a literal descendant of Abraham through Isaac and Jacob?

Perhaps the idea strikes you as too incredible to take seriously, too far fetched to be true--much like a dream which is so good that you are sure it could never happen in reality. The possibility of your own physical descent from Abraham (he was a Gentile and not a Jew) is such an overwhelming notion that it is easy for your rational mind to dismiss the thought as literally "too good to be true."

**Answer for yourself:** Are you aware that a careful reading of the Torah and the Prophets reveals that Abraham's seed, particularly the descendants of the Northern Ten Tribes, who were taken captive into all the Gentile nations of the world, are still in exile among the world's nations, and will soon be brought back to the LORD (YHVH) their God and to the Land of their ancestors?

**Answer for yourself:** Are you aware that if you are experiencing an inner pull toward the God of Israel, and to His Torah, and the Hebrew Roots of the Christian faith, then the probability is high that in these last days preceding the coming of Messiah, that you, as a Gentile Godfearer, could possibly be a descendant of one of the Ten Northern Tribes which were assimilated into all the Gentile nations of the world? How so? Read on.

While the Divine scenario of the Northern House of Israel being taken captive by Assyria, scattered among the nations, and regathered to the LORD (YHVH) in the latter days is most specifically laid out in the Book of Hosea, chapters 1 and 2; one could argue that it is most passionately enunciated in Jeremiah, chapter 31. However, be cautious in your reading of Jeremiah 31, since this vitally important chapter has often been misunderstood by both Christians and Jews, when they have failed to pay close attention to Jeremiah's carefully chosen language. It is intriguing that the prophet himself tells us, "In the latter days (today) you will understand this" (30:24b).

In hopes that this prophecy will be fulfilled in your life I continue with this article.

**Answer for yourself:** To whom is the prophet Jeremiah giving the prophecy of this "New Covenant" in Jeremiah 31?

Before you hastily answer "the Christian Church" as it now stands, you better examine what I have to show you.

You will note that the prophecy recorded in Jeremiah 31 is directed to both the House of Israel, which consists of the Northern Ten Tribes of Israel, and the House of Judah. This point is forcefully made in chapter 30 verse 4 where this particular prophetic sequence of events is initiated with the statement, "Now these are the words which the LORD (YHVH) spoke concerning Israel and concerning Judah...."

**Answer for yourself:** Was the Lord talking through Jeremiah the Prophet to Baptists, Methodists, Catholics today, or was God speaking through Jeremiah to the House of Judah (Jews of the Tribe of Judah and Benjamin) and the House of Israel (consisting of the Ten other Tribes of Jacob)?

If you answer this question incorrectly then there is no hope for you to understand what Jeremiah is really saying in these verses, let alone Yeshua who said he came ONLY "for the lost sheep of the House of Israel." Instead of "reading into the passage" a meaning you desire it to say, I challenge you to let the Bible teach you what it says!

Then follows the now familiar pattern of the need for punishment upon both Houses of Israel by military defeat and scattering in exile, but resulting in the complete accomplishment of the Holy One's purposes by their eventual regathering as being seen today in both Jewish and Christian circles. You will understand fully later about what I just said. Please read on.

**Answer for yourself:** Can you see the complete futility of trying to make this prophecy refer the Christian Church because in no time in its history was the Christian Church punished by scattering, exile, and captivity as was the Tribes of Israel?

**Answer for yourself:** Is it possible you have your whole life misunderstood what God, Jeremiah, and Yeshua

meant when speaking of the "New" Covenant? I can assure you that most have.

Both the scattering and the regathering of Judah and Ephraim (Ephraim is a synonym for the Ten Northern Tribes) are in the Wisdom and Providence of God. Jeremiah's language is chilling in 30:24: "The fierce anger of the LORD (YHVH) will not turn back, until He has performed, and until He has accomplished the intent of His heart; in the latter days you will understand this."

**Answer for yourself:** Are we living in the latter days, and if so, is it time to fully understand this passage?

These words bring to mind a parallel passage in the Book of Isaiah, chapter 27 verses 8 and 9, "By measure, by exile, thou didst contend with them; He removed her by His rough blast in the day of the east wind (both exiles and captivity were by foreign invaders from the East). By this (exile and captivity) therefore shall the iniquity of Jacob be atoned; and this is all the fruit to take away his sin...." It is worth noting that Isaiah here indicates that the exile would serve as an atonement for the sins of the people. Such an idea of atonement for sins might come as a surprise to those used to thinking in Christian terms, but is only because we have failed to understand Yom Kippur and all the facets of Biblical Atonement (if interested please request our articles on Yom Kippur).

Fortunately, the Almighty's plan does not end with punishment and abandonment of His people, Israel. Jeremiah 31 starts out with the hopeful declaration of the LORD (YHVH), Himself, "At that time (that is, "in the latter days," see previous verse)...I will be the God of all the families of Israel, and they shall be My people." God promises the descendants of Israel (who, through captivity, exile, and intermarriage with Gentiles became assimilated and inculturated Gentiles today) that they will find "grace in the wilderness" (verse 2), followed by the most moving promise of all, "I have loved you with an everlasting love" (verse 3). It would be a grave mistake, at this point, to assume that these incredible promises are made only to the House of Judah, the Jewish people; on the contrary, read closely verses 5, 6, and 9b:

*Again you shall plant vineyards*

*On the hills of Samaria;*

*For there shall be a day when watchmen*

*On the hills of Ephraim shall call out,*

*"Arise and let us go up to Zion,*

*To the LORD (YHVH) our God."*

*For I am a father to Israel,*

*And Ephraim is my firstborn.*

These clear statements, made by the LORD (YHVH), identify the primary audience. It was the Northern Ten Tribes who occupied Samaria/the hill country of Ephraim anciently, and who are prophesied to do so again.

These Ten Northern Tribes, who are frequently referred to in Scripture collectively as Ephraim, are called the LORD'S (YHVH's) "first-born" (possibly an allusion to Genesis 48:14-20 and I Chronicles 5:1).

The sure word of God to the descendants of Ephraim, the Northern Ten Tribes, is, "Behold, I am bringing them from the north country (Assyria), and I will gather them from the remote parts of the earth...." (verse 8a). And again, stated even more emphatically in verse 10, "Hear the word of the LORD (YHVH) O nations, and declare in the coastlands afar off, and say, `He who scattered Israel will gather him, and keep him as a shepherd keeps his flock.'" Notice the interesting wording here. This declaration is to be made in the "coastlands afar off,"



and the descendants of Israel are to be gathered from "the remote parts of the earth." These locations certainly lend evidence to current efforts to identify the descendants of the Ten Tribes with the Northwest European peoples and their colonies (America).

Proceeding to the next major section of Jeremiah 31, we encounter the heart-rending passage, "A voice is heard in Ramah, lamentation and bitter weeping. Rachel is weeping for her children; she refuses to be comforted for her children, because they are no more" (verse 15). This passage was applied in the New Testament to Matthew's report that Herod slaughtered infant Jewish children at the birth of Yeshua. Most historians would agree that this cannot be its intended original meaning. Jewish interpreters have most often understood it as a reference to the Holocaust, or to Jewish suffering throughout the ages. Yet even this reading, which is certainly more to the mark, because it is too general and does not do justice to the highly specific language of Jeremiah. Remember, according to the historical books of the Bible, the Jewish people are primarily composed of descendants of the Tribes of Judah and Levi, and to a lesser extent Benjamin. Judah and Levi are the children of Leah, not of Rachel (Gen. 29:32-35). And while Benjamin was Rachel's son, she never got the chance to know him, as she died during his birth (Gen. 35:16-19).

But Rachel did give Jacob a son, whom Jacob loved very dearly, Joseph (Gen. 37:3).

**Answer for yourself:** Is it not this son Joseph and his children [Joseph remember had two sons....Manessah and Ephraim] whose descendants were taken in the Assyrian captivity and never returned to their land or their faith that Rachel is weeping over in Jeremiah 31:15? Indeed, it must be!

The Holy One instructs Rachel to stop weeping, promising her that her children will "return from the land of the enemy."

**Answer for yourself:** And, what children are these?

Look closely at verses 18 and 20, where the LORD (YHVH) says, "I have surely heard Ephraim grieving, 'Thou hast chastised me, and I was chastised like an untrained calf; bring me back that I may be restored, for Thou art the LORD (YHVH) my God.'" The LORD'S (YHVH's) reply is passionate:

*"Is Ephraim my dear son?*

*Is he a delightful child?*

*Indeed, as often as I have spoken against him,*

*I remember him;*

*Therefore My heart yearns for him;*

*I will surely have mercy on him," declares the LORD (YHVH).*

Again, it is clear that it is The House of Israel/Ephraim/the Northern Ten Tribes which through intermarriage is melted into the Gentile gene pool of the world which is being referred to here, not the House of Judah/the Jews. If anyone is tempted to think that the term Ephraim is being employed here in a generic way to address all Israel, just glance down to verses 23, 24, and 27, where Judah is treated as distinct from Ephraim/the House of Israel.

Next follows the passage that is at once the most awesome and the most misinterpreted of all the promises recorded in the prophets--the one concerning the "new covenant."

**Answer for yourself:** Understanding that although most Christians have applied this amazing prophecy of Jeremiah, which is often quoted in the New Testament to the Gentile new covenant Church and its mission to the Gentile nations; is it possible that this understanding could be in error? It sure is!

Anyone who will carefully read what Jeremiah says, and whom he addresses in this prophecy, if kept in context, will quickly see that such an application does serious injustice to the text. Unfortunately, the unconscious motivation Christians have in trying to claim this passage as to their own is the advancement of a "replacement" religion which began long ago, in which the Jews were no longer the heirs to the promises of God, but rather the Gentile Christian Church. One can only say, in the face of such claims--read the text!

**Answer for yourself:** What does Jeremiah actually say?

**It can be clearly seen from the context (verses 27-28) that at a time when the House of Israel (the Northern Ten Tribes) and the House of Judah (Judah, Levi, and Benjamin) have been restored to the Land promised to their ancestors, and are multiplying and prospering, the LORD (YHVH) will THEN AND ONLY THEN "make a new covenant with the House of Israel and with the House of Judah...." (verse 31).**

**Answer for yourself:** Is this "New Covenant" made with the Christian Gentile Church or with descendants of the Tribes of Jacob of the House of Judah and Ephraim (comprising the Ten Northern Tribes of Jacob)?

**Answer for yourself:** Is it proper for Christians setting in the churches of this country, or any country for that matter, to call themselves the Tribe of Ephraim or its descendants? How can we be certain?

**Answer for yourself:** Just because we say that this "new covenant" spoken of by Jeremiah the Prophet refers to us and our church, does that make it so?

**Answer for yourself:** Let say that you, as the Christian, are Ephraim and this prophecy applies to the Christian Church, then according to the timing of when God will make this "new covenant", can you say that this New Covenant is already made and existing because the Christians have been restored to the land of Israel and their ancestor's faith, or do most of Christianity today lay outside the land of Israel and have a belief system quite opposite to the Jewish Church of Jerusalem?

**Answer for yourself:** Can you see that this is another example where the Gentile Christian Church has stolen the "blessings intended for the Jews" and erroneously applied them to itself while leaving all the curses for the Jews? Church history is replete with such examples of Replacement Theology, and I bet you didn't think you had or accepted any anti-Semitic doctrines in your belief system! This is just one of many.

**Please note that this new covenant is not made with the Gentiles; neither is it made solely with the house of Judah, the Jews. Rather, it is an incredible future promise that is guaranteed to the Jews and to their brothers, the descendants of Joseph/Ephraim (Yeshua called these the "lost sheep of the Hours of Israel [Ephraim]), after they have been reunited and are prospering in the Land of Israel.**

You well know the magnitude of the promise:

**I will put My law within them (this should sound strange to Gentile Christians today who reject the Law),**

***and on their hearts I will write it;***

*and I will be their God, and they shall be My people.*

*And they shall not teach again, each man his neighbor*

*and each man his brother, saying,*

*"Know the LORD (YHVH),"*

*For they shall all know Me,*

*from the least of them to the greatest of them,"*

*declares the LORD (YHVH),*

*"for I will forgive their iniquity,*

*and their sin I will remember no more." (verses 33-34).*

**Answer for yourself:** Now, how sure are these promises? Can God lie?

**Answer for yourself:** Could these promises be taken away from the physical descendants of Jacob/Israel and given instead to a group of Gentiles calling themselves "Christians" who reject the Laws of God let alone His appointed times such as Biblical Festivals and Sabbaths? **I would not count on it if I were you!**

The scriptural text addresses that possibility most plainly, when it says, "Thus says the LORD (YHVH), who gives the sun for light by day, and the fixed order of the moon and the stars for light by night..., `If this fixed order departs from before me, ...then the offspring of Israel also shall cease from being a nation before me forever'" (verses 35-36). And, as if that wording were not strong enough, the passage continues, "Thus says the LORD (YHVH), `If the heavens above can be measured, and the foundations of the earth searched out below, then I will also cast off all the offspring of Israel for all that they have done'" (verse 7).

**Answer for yourself:** What further comment is needed?

Now, dear Christian, let me ask you a very important question:

**Answer for yourself:** Are you grafted into Israel as Paul stated in Romans, or are you grafted into a Gentile organization built upon Replacement Theology given to you by the early Gentile Catholic Church?"

**Answer for yourself:** Do you observe the Festivals and Sabbaths of the Lord and of Israel, or do you observe pagan holidays that have had "Yeshua's" name affixed to them and have taken the place of what is commanded in Scripture?

**Answer for yourself:** Have you substituted the "day of the sun" (Sunday) for the Sabbath?

**Answer for yourself:** Have you replaced one of the most fundamental tenants of the Jewish faith...giving of tzedakah (charity) which comes from your tithe with the financing of buildings, mortar, brick, utilities, fancy lunches, Pastor car rentals, etc., with the tithe instead of what Yahweh commands it be used for?

**Answer for yourself:** Are you, as Gentile Godfearers grafted into Israel, in fact part of Israel and the people of God or have you apostatized from truth and practice a mixture of truth and error in Christianity as it stands today?

**Answer for yourself:** Are you the "remnant" among the Gentile nations who will be gathered as the "elect" and be presented at the Marriage Supper along with Judah-Benjamin, thus making up the Bride of Messiah, or will you be delegated to be the "servant-foolish bride" and be cast out of the Wedding Supper because Yeshua, a

Jew, in his own Torah, is commanded by his Father to not marry Gentiles! The only Gentile who will become a bride to Messiah is one, like Ruth, who said "your people will be my people and your God my God."

**Answer for yourself:** How can you dear Christian continue to believe, practice, observe, and finance neo-paganism masquerading as righteousness after having come to truths as shown in these articles?

Since you have been deprived by so many essential truths God desired you have, much of what you believe and consequently do is out of ignorance and lack of knowledge.

I suppose that there is no greater spiritual darkness than what surround the false teachings today concerning the "New Covenant." It is to this we turn now our attention.

**Answer for yourself:** Is the "New Covenant" really NEW at all?

Before we go in depth in this matter a little background information is necessary. **Shavuot (Pentecost or the Feast of Weeks) is the festival of the giving of the Torah.** The Torah, which is commonly known as the Pentateuch, consists of the first five books of the Bible: Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. **This may surprise you, but the Torah is an integral part of the "New" (RENEWED) Covenant found in the New Testament. You may find this likewise shocking, but the "New Covenant" you heard spoken of continually will NOT become effective until a Shavuot Festival, some time in the future. Many Christians talk about the "New" Covenant, or Testament constantly without knowing of what they really speak.** You may find it surprising, but the Greek word for "testament" is "diatheke" meaning "mutual undertaking between two parties or more, each binding himself to fulfill obligations." In the New Testament, the use of "diatheke" means:

- 1). a promise or undertaking, human or divine,
- 2). a promise or undertaking on the part of God, and
- 3). **an agreement, a mutual undertaking, between God and Israel (notice it does NOT say the church).**

**Answer for yourself:** Does the actual words in the Greek Scriptures teach us that a "testament" is made between God and Israel and not the Church? It sure does.

Hebrews 8:10 says: "For **THIS** the covenant," **quoting from Jer. 31:31**, renders "this" in the Greek language as **"SAME."** In other words, **"this---same" covenant**, as was spoken by Jeremiah (that was originally instituted with an earthly Priesthood) has now been **RENEWED .... NOT REPLACED!**

**Answer for yourself:** In referencing "New Covenant" in the Greek New Testament, is the reference **ALWAYS** to the covenant spoken of by Jeremiah the Prophet which was made with Judah and Ephraim? It sure is.

**Answer for yourself:** How do Gentiles, who once were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, who had no hope, and were without God in the world according to Eph. 2:12 become part of this "New Covenant" of Jeremiah spoken about in the New Testament....by being grafted into Israel and the faith of Israel which practices Sabbaths and Festivals, or by becoming members of various denominations and non-denominations which reject God's Biblical Feasts, Festivals, and Sabbaths?

**Hopefully this makes you think** if you be in "the faith" or just have "a" faith about something which God never gave mankind.

In other words, the **"New" covenant of the "New Testament" is the "same covenant" (WHICH IS NOW**

**RENEWED...NOT REPLACED...THE SAME COVENANT WITH ITS LAWS AND COMMANDMENTS WHICH ARE ITS COVENANT STIPULATIONS... WHICH PAUL TAUGHT THE WHOLE OF THE GENTILE WORLD DOES NOT ANY LONGER APPLY TO THEM!...THINK!**

**Now pay attention.**

**Answer for yourself:** Jeremiah 31 states that the day will come when this **"RENEWED"** covenant will be made with "whom".....Israel and Judah or with Judah and the church which rejects the faith of Judah?

The answer to that question is "Israel and Judah", Israel being understood as Ephraim who today are dispersed Gentiles worldwide who take the form of Christians to whom can be traced Jewish Roots all the way back to the Assyrian Captivity and whom reject paganism and paganized religious practices (the very reason Ephraim was taken captive in the first place).

**Answer for yourself:** Where is Israel to be found today?

**Answer for yourself:** The Tribe and descendants of Judah is in the land of Israel since 1948, but where are the ten tribes of Israel today? More on that later!

Secondarily this "New" testament is often used to refer to a collection of books written by the Apostles. While we all talk "about" this new covenant, most folks do not know the terms that make up this "New" covenant. Since most folks consider the "New" covenant as an important part of their religion and relationship with God , it becomes clear that we "ought" to know the terms of this "New" (renewed) covenant. Since this is a legal document and has an impact on our lives, we certainly should be intimately familiar what the terms of this covenant. First let me tell you what the "New" covenant is not. It is not the collection of books commonly known as the New Testament which has unfortunately replaced the Bible Yeshua used and which the early church took to the Gentiles for almost 400 years before the Catholic Church created a document to establish their validity for doctrines which they taught that were often contradicted by the Torah and Tanach (the Bible Yeshua used and which was taken to Gentiles in the Great Commission).

**Answer for yourself:** How do we know this?

We know this because a covenant, or testament, is a contract between two parties. Webster's unabridged dictionary defines "testament" this way: "In law, a writing, under seal, containing the terms of agreement or contract between parties..." Since the collection of books merely quotes the terms, and since most of the writings of the New Testament do not contain the terms of this covenant, it would be poor scholarship to refer to this collection of Apostolic Writings as the "New Testament."

The ceremony commonly known as "communion," which is mistakenly practiced by most Christian churches as a substitute for the Festival of Passover, is not the new covenant because this ceremony does not mention the words that make up this agreement. While this ceremony mentions the seal of the new covenant (the cup of wine which represents Messiah's blood), it does not mention the actual words that make up this agreement.

**Answer for yourself:** What exactly are the words, or terms, of this "New" covenant?

The words, curiously, are found in the collection of books sometimes referred to as the "Old" covenant. The prophet Jeremiah wrote down the words of this agreement in Jeremiah 31:31-34: "The time is coming," declares the LORD (Yahweh), "when I will make a new (renewed) covenant with the house of Israel (we must never forget that Israel had been dispersed, assimilated, and intermarried into Gentile nations for over 200 years when Jeremiah spoke this prophecy) and with the house of Judah.

In other words, you cannot find the Tribes or descendants of Israel when Jeremiah spoke this prophecy, as these ten tribes were literally becoming "Gentiles-heathen" since their captivity and



were no longer "God's people." Israel as a Torah practicing people was no more! Rather, the descendants of Abraham, once monotheists, were now polytheists like their captives, and began to adopt a new religious belief system of man's invention instead of God's revelation. They were losing their Biblical Roots, they were losing their Hebrew Roots.

**Answer for yourself:** Has this same sickness infected the Body of Christ in the Gentile Churches of today? You better believe it has (just request our articles on Sabbath and Festivals to understand the depth of darkness that exists today in Gentile Christianity).

Let me explain. Since Ephraim's captivity, the people of Israel were becoming inter-married with pagans, being influenced and yielding to paganism, accepting and replacing, or at least mixing pagan religious beliefs with those given to them by God at Sinai, thus no longer following the "faith once given to the saints".

Please read slowly and carefully:

This "same covenant," seen in Hebrew 8, "will not be like the covenant I made with their forefathers when I took them by the hand to lead them out of Egypt, because they broke my covenant, though I was a husband to them," declares the LORD. "This is the covenant I will make with the house of Israel after that time, declares the LORD. I will put my law (Torah) in their minds and write it on their hearts. I will be their God, and they will be my people. No longer will a man teach his neighbor, or a man his brother, saying, 'Know the LORD,' because they will all know me, from the least of them to the greatest, declares the LORD. For I will forgive their wickedness and will remember their sins no more."

**Answer for yourself:** As stated before, how does God intend His laws to be written on our hearts (let alone a Christian's heart when he denies the Law and believes it has passed away?)

Let us never forget that faith comes by hearing and hearing by the Word of God. When those former Israelites (now inter-married and assimilated into Gentile nations where they were forgetting the faith of their fathers... Sabbaths and Festivals like Christianity today) would once again be instructed concerning the covenants and laws of God, then the product of their hearing the Laws of God would indelibilize the words in their "minds" which would then become engrafted into their hearts. See Nehemiah, chapter 8, for a perfect example of former Jews, who when returned from captivity where they did not hear the Word of God and were influenced by pagan cultures, and had forgotten the Word of God; yet when taught by Ezra for the first time, cried, repented, and returned to God with broken hearts as this "renewed" Word was "written on their hearts" as they heard with their ears and understood with their minds.

**Answer for yourself:** Is it any wonder why you do not at this time have the same belief system as taught by the Old and New Testament (same covenant remember?), but instead have a belief system which, when exposed to the truths I have shown you, seem foreign to you?

It is so simple. You have not had good teachers to teach you the truths which have for so long remained hidden until these last days. And those you have are blinded by prejudices and anti-Semitic doctrines inherited from both the Catholic and Reformation churches.

I would again like to call your attention to the names of the parties that "WILL" made this covenant in the future. The first party is called "the house of Israel" (currently the House of Israel are dispersed and assimilated Gentiles when this prophecy was spoken by Jeremiah) and "Judah" (Judah was still in the land of Israel when Jeremiah prophesied, but would shortly be taken into Babylonian captivity). The other party to this "RENEWED" covenant is God. God is referring to Himself as Yahweh.

*So, if you (believing Christians) are not of the house of Israel or Judah, then this "new" or RENEWED covenant has no effect on you!*

***In other words, the Christian Church finds her validity as she is grafted into Israel, not the converse, where Israel is being grafted into the Gentile church.***

Answer for yourself: Take a minute and ponder which I just said, then ask yourself this question: **am I grafted into Israel through faith in Yeshua, or is Israel grafted in my corner church?**

**On the other hand, if you are convinced that the "New" covenant applies to you, then somehow you must be a part of the House of Israel in order for its benefits to be applied to you.** This covenant, between the house of Israel and God, is quoted, verbatim, in Hebrews 8:8-12. This is the only other place where the words, or terms, of the new covenant are spelled out so expressly in the New Testament. If you carefully read this contract, or if you were to take this contract to your lawyer, you will learn that **this contract of the New Covenant has not yet taken effect!**

**This contract cannot take effect until the Gentile Christian understands, believes, and practices the faith of Yeshua. This contract cannot take effect until the Gentile Christian comes to the understanding of the truths presented in these articles and truly believes that he is grafted into Israel, thereby rightfully entering into the "renewed covenant" of Jer. 31.**

Ye who have ears to hear, hear what the Spirit says to the church! Also, this contract-covenant can only become effective when everyone knows the Lord (that's what it said). "Until everyone knows the Lord" means knowing and understanding His ways which are revealed in the covenant contract, the Torah (the first five books of the Bible which have not passed away in lieu of grace). The tragedy is that most Christian churches teach that the LAW (our covenant contract) has passed away. **Not only do we have to be content with looking forward to the time when this contract is put into effect, but we must unlearn lies taught as truth by well intentioned spiritual leaders who are sincere, but sincerely wrong.**

**We must understand that the Law is still in effect, only the Priesthood and the sacrifices which accompany the Priesthood have changed. We must understand and cherish our "marriage certificate with God," His Torah, His Law, and take our rightful place as Gentile believers as "part" of Israel, and no longer allow ourselves to be tossed by every wind of doctrine by ascribing to replacement theology whereby we falsely believe the Christian Church has a covenant of its own to the exclusion of the covenants of Israel.**

**The actual terms of this renewed covenant, to which the Christian Church finds its identity, appear to be the same terms of the covenant that God made with the house of Israel at Sinai! We can deduce this by noticing that the "Torah" will be written on our hearts instead of stone. This refers to God's command when He gave the Torah. Deuteronomy 32:46 records for us: Take to heart all the words I have solemnly declared to you this day, so that you may command your children to obey carefully all the words of this law (Torah). We should also notice what is being written on the hearts. It is God's Law, His Torah. It is God's instructions or laws.**

***The implications of this are staggering!***

**This means, that when this is done, we will no longer disobey God. We will desire to obey the Law that most Christians are taught today to hate because they have been told that it brings bondage.**

**This erroneous teaching is due to errors in manuscript transmissions as well as cleverly placed words and additions to your Bibles (Greek New Testament) that are meant to lead you to the pre-formed theological opinions of those who printed your Bible (these redactors are influence by anti-**

Semitic and anti-Judaic sentiments inherited from prior erroneous education). It just so happens that this "anti-Law" belief, which has been cleverly written into the pages of our Bibles and the corners of copies of Greek manuscripts which were later incorporated into the very text itself which were not there in the earlier Greek manuscripts from which the English translation is derived, is in total conflict with the words of Yeshua as well as Paul in the Bible (see articles on misunderstanding Paul and the Law and misunderstanding Galatians).

## SCRIPTURAL FACTS AND NOT LIES:

Let us take a minutes and look at Ephesians chapter 2. We must understand that as Gentiles, Eph. 2:11-12 applies to us: "Wherefore **REMEMBER**, that you **in times past** Gentiles in the flesh, who are called Uncircumcision (symbol for Gentiles) by that which is called the Circumcision (Jews) in the flesh made by hands; that at that time **you were without Messiah, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and WITHOUT GOD in the world.**" Sounds pretty bleak...we were destined to Gehenna (KJV calls it Hell). It goes on to tell us in vv. 13-16 that "now in Messiah Yeshua you who once were far off are made nigh by the blood of Messiah (technically his soul as an offering for sin-see Isaiah). For he (Messiah) is our peace **(for both Jew and Gentile), who hath made both one (Jew and Gentile), and hath broken down the middle wall of partition (separation).**" Let me interject that **"between us" is added (italicized)** in the KJV for better understanding, and these words never appear in the Greek manuscripts from which your Bible was translated. Normally, these "minor" additions are quite harmless because they help the text to flow better for purposes or reading and understanding, **BUT SOMETIMES THESE WORDS WERE ADDED TO CREATE THEOLOGIES THAT TAKE US AWAY FROM THE TRUTH OF SCRIPTURE, LET ALONE THE RELIGION OF JESUS.** Let us keep examining the text.

Ephesians 2:15 is possibly **one of the worst translations in the whole Bible**, and is primarily responsible for teaching you the **lies and heresies you have been taught in traditional Christian churches that teach that the "LAW" has passed away.** Let me quote this verse correctly from the KJV, omitting the words added that have brain-washed the majority of Christians I know: "Having **abolished in his flesh** (Yeshua and the cross) the **ENMITY.**" Stop!

If you look this word up in any Greek dictionary, Vines wordbook, etc., you will find the word means **"hatred toward, opposition toward...something." So, first of all, the death of Yeshua abolished hatred by "SOMEONE OR SOME GROUP" TOWARD SOMETHING!**

Now, notice carefully, **"EVEN" is in italics** (added and not in the Greek manuscripts) in your Bibles if you have a KJV. My whole life I read my Bible as if these "italicized" words were given by God in my Bible. If we were to read Eph. 2:15 and **include "even" in the verse**, then we find (incorrectly I might add) that the sacrifice of Yeshua on the cross abolished through his flesh, "even" the commandments and ordinances. If "even" is added and read with the verse, it is easy to see that Yeshua destroyed the hatred for the Law by destroying the Law. By doing away with the Law (which violated his saying that we were never to think that he had come to destroy the Law..Matt. 5:17), he destroys the Law. **THERE IS ONLY ONE MAJOR PROBLEM: "EVEN" IS NOT IN THE GREEK MANUSCRIPT!**

Correctly understanding the GREEK from which our English is derived, the verse states emphatically that Yeshua's death **DESTROYED THE HATRED AND OPPOSITION TOWARD (SOMETHING), EVEN THE COMMANDMENTS.** Notice also, that the next word is in italics as well, being added and not in the Greek manuscripts from which we translated our Bibles. It would seem if we read these italicized words in the text, that Yeshua abolished on the cross not only mankind's "hatred and opposition" to the Law, but THE ACTUAL LAW AND ORDINANCES THEMSELVES! But, these words do not exist as given by the Holy Spirit, only as

given by man!

But "even" and "contained" are added, and the Holy Spirit never put these words in the inspired revelation. Now, let us read this beautiful verse as God intended you read it: "**having abolished in the flesh (through sacrifice of Yeshua on the cross) the ENMITY (hostility toward, opposition toward).....what? THE LAW! Please notice that Yeshua abolished the hatred and opposition toward the Law of God.**"

**Answer for yourself:** Having better understood the original language of the passage, can you see that Yeshua abolished only the hatred and opposition toward the Law of Moses and not the Law itself?

**Answer for yourself:** Has your church taught you that the Law was done away with by Yeshua or did you know before today that the Law has never passed away?

**Answer for yourself:** Dear Christian, have you been told to hate the Law?

**Answer for yourself:** Do you hate the Law?

You see, the Law kills only when you violate it, not when you obey it. When you obey, God rewards you and blesses you, as your obedience to the Law of God is your expression of the will of God for your life.

Now you have to ask yourself a big question and think for yourself.

**Answer for yourself:** Who was opposed to the Law of God...the Jew or the Gentile?

Acts 21:20 informs us that James, the head of the church of Yeshua (Jesus) in the first century, would state (approximately 60 A.D.-notice it was about thirty years since his brother's death on the cross): "Thou seest, brother (Paul), how many thousands and thousands of Jews there are which believe (in Yeshua the Messiah of Israel); **AND THEY ARE ALL ZEALOUS FOR THE LAW.**"

That's right, the **LAW HAD NOT PASSED AWAY FOR THE CHURCH BEARING JESUS' NAME IN THE FIRST CENTURY as it sadly has for most Christians today which are part of Pauline Christianity instead of Jewish Christianity.**

**Answer for yourself:** DID YOU HEAR THAT?

Ephesians, chapter 2, informs us that it was not the Jew who had opposition and hatred for the Law, for Paul would state that the Law was "holy, just, and good," and David states repeatedly in the Old Testament that he "delights in the Law and meditates in it day and night."

**Answer for yourself:** So, who were those who were opposed and had a hatred for the Law in this verse?

The answer is simple. The Gentiles, as stated before, were "without Messiah (until evangelized and taken the mandate to 'observe those things that I (Yeshua) have commanded..." These Gentiles were aliens from the commonwealth of Israel, strangers from the covenants of promise (notice not covenants of bondage), had no hope, and were without God in the world. Romans 9:2 strengthens the point as it states it was to Israel, and not the Gentiles, to whom God gave the adoption, the giving of the Law, the service (worship) of God, and the promises (covenants). It was the Gentile who had lived his whole life in debauchery, idolatry, sexual immorality, thievery, murder, fornication, etc. When presented with the Torah (Law); and understanding that before Yeshua's sacrifice, the Gentile had few options but to submit to "circumcision" if he wished to convert to the religion of Israel, many obstacles stood in the way of Gentiles accepting God's Law.

Thus, for an adult Gentile, the prospect of circumcision was definitely a commandment of the Law that a (Gentile) would have "hatred toward, opposition toward." Besides circumcision, the Gentile was confronted, for

the first time in his life with a Living Authority (a living God) that required of him "do's" and "don'ts." You can easily see the scope of taking upon oneself the whole of the Law was less than agreeable, thus we have a hindrance in taking faith in the One God of the world to the Gentile nations.

But, now in Messiah, the hatred and opposition toward the Law was removed for the Gentile, because no longer (following the cross) are Gentiles required to convert to Judaism to become children of God. Circumcision is no longer required of Gentiles to be in covenant with God. With the lessening of requirements, the Gentiles found a more attractive Judaism (Monotheism) as he was not to be held responsible for 613 mitzvot, but only the Laws (Mitzvot) Of Noah. Thus, the Jew and Gentile could become one through Messiah, thus making peace between Jew and Gentiles who had not previously accepted the Torah-Law. The failure of the Gentile to adopt and accept the Torah's commandments, had previously separated the Jew and Gentile. Now, as a modified life-style that came because of the sacrifice of Yeshua, the Gentiles began to accept and follow a life-style from which they were previously alien toward.

If you want more confirmation, Eph. 2:16 re-states for the second time that God "might reconcile both (Jew and Gentile) unto God in one body (Body of Messiah) by the cross, having slain the enmity thereby (notice it does NOT SAY the cross slew the Law). Notice, that again reference is made to the ENMITY, the hatred and opposition toward something. This verse is not as specific as before, but nowhere does it refer to a Jew's hatred toward the Law, rather, the hatred that Jew and Gentile had toward each other, mainly because of the erroneous perceptions that the Gentile had toward the Law which caused him to refuse accepting the Law as his absolute authority for life, thus separating the Gentile from the Jew, even in the face of Gentile revelation and faith. This separation of the Gentile from the Jew and Israel was usually manifested in anti-Semitism! God desired that the Gentile become "one" with the Jew, "one" with Israel.

## ARE YOU READY TO BE SET FREE OF LIES?

For our final proof text, we turn to Colossians, chapter 2, verse 14: "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross."

**Answer for yourself:** Forgetting for a moment what I just showed you, let me ask you again...did Yeshua nail the Law to the cross or just those parts of the Law that are against us (the death penalty for sin) and is the Law passed away for Christians today?

For years I heard preachers tell me repeatedly that Yeshua took the Law which was contrary to me and nailed the Law to the cross, thus the Law is passed-away, we are under grace! We are under both!

Let us remember what we have learned up to now, that Paul said in Romans 7:12: "Wherefore, the Law is holy, and the commandment holy, just, and good." Paul would also say in Rom. 2:13: "For not the hearers of the law are just before God, but the doers of the Law shall be justified." With this understanding we will examine Colossians 2:14. As stated before, Yeshua abolished in his body the Gentile's hostility toward the Law of God, by allowing Gentiles entrance into the Kingdom Of God without becoming circumcised and adopting all the Laws of Israel. Our Bibles state that he also "blotted out the handwriting of ordinances which were against us in the Law, and nailed those ordinances "which were against us" to the cross as he had previously done with the "hatred toward the Law." Let us ask ourselves some revealing questions.

**Answer for yourself:** Which, if any, commandments given by God are contrary to us?

To answer this question in a manner whereby all can understand, let us continue.

If you are parents, your loving intention for your children should be for them to not to be harmed by the hurts so prevalent in this dangerous world. In order to safeguard them, you give them instructions and teachings



(called Torah, law) that you set down to guide their conduct, whereby, if they obey, they will be assured of safety and they will prosper. However, you also find it necessary to limit their conduct at times by training their minds through restrictive teachings, designed to limit the expression of their behavior. Thus, as parents, we give our children both positive and negative instruction, commandments, mitzvot, and laws. One thing is in common with all which we tell our children, that it is in their best interest that they obey their parental authorities as they lovingly set down for them the "law", as it will be best for them if they do.

Likewise, when God commanded us not to commit adultery, I can hear Him say: "Oh, please don't do that, you might get a terrible disease and die for just a moment of fun." Likewise, when God commanded us not to kill, I can hear Him say: "please don't kill another who is created in My likeness, for if you do, then you will have to die also for your transgression." Easily, we can see that God, as did the parents in the example above, desire our best, and gave us commandments, both positive and negative commandments, both "thou shalt do" as well as "thou shalt not do". The goal of such loving protection and caring instruction in the giving of mankind His law was to assure for us standards, which if followed, would not only bless us, but others as well.

Understanding these examples, you can easily see that the commandments of God for His people were not, according to Colossians 2:14, "handwriting of ordinances that was against or contrary to us."

**Answer for yourself:** Then, what was contrary to us in this handwriting of ordinances (Law) that was taken out of the way, and "nailed to the cross?"

**Answer for yourself:** If these "holy, just, and good" laws, properly understood, were for our good and not for our harm, then what part of the Law was contrary toward us that was taken out of the way and nailed to the cross? That's easy.

The only part of the Law that was contrary to us is the "DEATH PENALTY" which came to us when we broke the Law for the first time, and subsequently reinforced by our further rebellion to God's Law. Yeshua, became our sacrifice, but much more, he paid my debt. Our "death penalties" were carried by him, taken out of the way, and was nailed with him onto that cross. Yeshua took the judgment of the Heavenly Court upon himself for our sin. Yeshua took our penalty (the soul that sinneth, it shall die); nailed the death sentence found within the Law to the cross, and left the blessing (the Laws such as "thou shalt not commit adultery, thou shalt not kill, thou shalt not steal, etc.). Yeshua, by taking those things contrary to us out of our way in that we shall never have to face spiritual death and eternal alienation from God, nailed the death penalty upon himself for our violations of the Law. It is easy to see then, that all that remained within the Law was for our blessing then, and not for our cursing ("blessed are you if you"....).

We must again stop and think...what part of the Law is contrary to us? Today, nothing remains that is contrary to us!

Back to the covenant of Jeremiah, chapter 31. Jeremiah teaches us that in the economy of this RENEWED COVENANT mankind will no longer sin! There is one further implication that can not be ignored.

**Answer for yourself:** Since this is what God created in Eden, and this is what God will do in the kingdom of Heaven, what ought we to be doing now?

***Obviously, we ought to be obeying God by writing His Torah on our hearts and thereby obey it!***

God's obvious desire is for us to be obedient to His instructions now! Many folks believe that God's Torah was abolished. They believe that it was replaced with something better. The writer to the Hebrews anticipated this when he commented on this new (renewed) covenant. If we look carefully, we will find out that the problem with the old covenant was with the people, not with God's law.

Hebrews 8:1-13 makes the point quite clear: We do have such a high priest, who sat down at the right hand of

the throne of the Majesty in heaven, and who serves in the sanctuary, the true tabernacle set up by the Lord, not by man. Every high priest is appointed to offer both gifts and sacrifices, and so it was necessary for this one also to have something to offer. If he were on earth, he would not be a priest, for there are already men who offer the gifts prescribed by the law. These men serve at a sanctuary that is a copy and shadow of what is in heaven. This is why Moses was warned when he was about to build the tabernacle: "See to it that you make everything according to the pattern shown you on the mountain." **"For if there had been nothing wrong with that first covenant, no place would have been sought for another. But God found fault with the people (NOTICE HE DID NOT FIND FAULT WITH THE COVENANT OR LAW, BUT WITH THE PEOPLE OF THE COVENANT)"** and said: "The time is coming, declares the Lord, when I will make a new (RENEWED) covenant with the house of Israel and with the house of Judah. It will not be like the covenant I made with their forefathers when I took them by the hand to lead them out of Egypt, because they did not remain faithful to my covenant, and I turned away from them, declares the Lord. This is the covenant I will make with the house of Israel after that time (remember they are dispersed, literally now Gentiles due to inter-marriage; many today setting in Christian Churches unaware of their heritage), declares the Lord. I will put my laws in their minds and write them on their hearts. I will be their God, and they will be my people. No longer will a man teach his neighbor, or a man his brother, saying, 'Know the Lord,' because they will all know me, from the least of them to the greatest. For I will forgive their wickedness and will remember their sins no more."

By calling this covenant "New," **he has made the first one obsolete; and what is obsolete and aging will soon disappear.** The Greek of this verse, states that the first covenant, containing a Levitical Priesthood, was "slowly passing away," and it was in the days when Hebrews was written, that the Levitical Priesthood was slowly passing away, because the Temple would be destroyed in only a short time. The only Priesthood remaining would be the Priesthood of the order of Melchizedek, filled by Yeshua.

**So, if there is nothing wrong with God's Torah, or law, then there is nothing to fix in His Torah.** Therefore, God will fix that which is broken: His people. After He fixes us, **He will again give us His Torah (Law, teaching, instruction) on a new heart.** Shavuot, therefore, is the festival of the giving of the Torah. Thirty-three hundred years ago, God gave us His Torah written on stone, on the Festival of Shavuot. Two thousand years ago, God gave us the Living Torah, Yeshua, who taught us great insights into the written Torah. On a future Shavuot, God will write His Torah on our hearts in a new and dynamic way which will prepare us for eternity. We have the down payment of the Holy Spirit that guarantees it. Let's celebrate this Shavuot (Festival of Pentecost) by renewing our commitment to obey God and His Torah.

## WHAT ALL OF THIS SHOULD MEAN TO THE GENTILE CHRISTIAN?

We at Bet Emet would have you understand, for starters, that since the Law has not passed away, and we have demonstrated that repeatedly as seen here as well as before, then as Christians we are under Law, under Grace, under the responsibilities to obey God's Commandments such as: keeping the Sabbath on Saturday, keeping and observing the Festivals of the Lord and not the pagan holiday which have been substituted for the truth, and practicing the Tithe correctly whereby we no longer rob God as you unknowingly do everything you give you 10% to traditional Christian churches. I know of no Christian Church in America that obeys the Tithe correctly as stated in Scripture. If you know of one, please inform us.

**Answer for yourself:** Where is the place that obedience should play in response to faith?

If we are to obey, as a greater measure of love for God than anything else, then understand the Law (teachings, instructions) is the picture God gave us to know of His will for us and is intended by Him for us to obey.

If you would like to learn more about the Jewish Yeshua, and the Jewish Messianic Church, which was the pattern God gave for Gentiles to follow, contact Bet Emet Ministries and we will be glad to help you be conformed into the image of Yeshua, and not a reflection of him that has been blurred by traditions of men,

**deception, and selfishness for more than 1700 years. Shalom**

**It is our prayer for you at Bet Emet Ministries that Yahweh Bless your UNDERSTANDING of the Apostle Paul's teachings, which are sometimes 'hard to be understood'- but which do NOT 'do away with' any of The Perfect Laws of Yahweh, in any way.**

**Bet Emet Ministries exists to blow a trumpet and sound an alarm, for the sure judgment of God will fall on the "condemned city" where both the guilty and innocent in thought are both judged and found guilty.**

**Many of you have already written us here at Bet Emet, so we know that this message of returning to Torah-faith being put out to the descendants of the Lost Tribes of Israel (scattered Gentiles) and to descendants of assimilated portions of the Tribe of Judah is stirring your hearts. Those of you who have not yet shared your feelings with us, please do. We derive great strength and encouragement for the work we are doing through your communication, prayers, and support. Please stay in contact. Shalom.**



**[bennoah1@airmail.net](mailto:bennoah1@airmail.net)**



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# **PAUL'S REBUKE OF PETER ...HAS THE NEW TESTAMENT MISREPRESENTED THE TRUTH BEHIND THE INCIDENT AT ANTIOCH? #1**

I can just hear many of my readers now: "There he goes again, tearing down my hero Paul". Well it is not my desire to build up or tear down anyone; only to get to the truth behind accounts in the New Testament which have been recorded in such a slanted way as to obscure truth. It is in the spirit of truth and critical historical study that we investigated great time and research to get the bottom of Paul's rebuke of Peter.

This issues at stake in such research affects every non-Jewish believer on this planet. This will become crystal clear if you take the challenge and read the forthcoming articles which will strip away many of the lies and half-truths portrayed in the New Testament. Dear one, whether you know it or not, the New Testament you carry in which you hold beliefs concerning "inerrancy and infallibility" is more truthfully understood to be a Roman religious propagandist document in which religion was used as a political glue to hold the crumbling Roman Empire together in the 2nd through 4th century when the Canon of the New Testament was organized.

James D.G. Dunn, in *Jesus, Paul, and the Law*, states on page 2 that: "The Antioch incident was a crucial episode in Paul's career. The question was , How crucial?" He goes on to challenge his readers with such questions as:

- What was it that the men from James demanded from Paul and his church?
- Why was it that they demanded such from Paul and his Jewish-Gentile church?
- What was it that Peter and other Jewish Christians withdrew from, and why?
- What effect did this Antioch incident have upon the future of Jew-and Gentile relationships in the churches of Yeshua?
- What effect did this Antioch incident have upon Paul's relationship with the Jerusalem Church and was his defense of his Apostleship in many of his epistles stem from the Jerusalem's rejection of Paul and "his gospel"?

One of the issues raised by this study was is the changing relationship between Paul and the Jerusalem church before and up to the Antioch incident. Prior to the Antioch incident Paul had been much less independent of Jerusalem than subsequently-hence the somewhat defensive tone of Galatians 1:10-2:10. Without a doubt Galatians 1-2 reflects a transition in Paul's relationship with Jerusalem and Yeshua's Church authorities. What you the reader must understand from the outset is that it is this rejection of Paul and "his gospel" by the Jerusalem Church which plays such an integral part in the overall picture of Paul's theology and its development. The Antioch incident marked a crucial stage in the development of Paul's theology and his separation from the Jerusalem Church. In Galatians Paul is striving to assert his independence from Jerusalem. I challenge you to read Galatians 1-2 with the understanding that those whom Paul opposes and who opposed him were Yeshua's brother James and the elders of the Jerusalem Church. This puts a whole new spin on Paul's self-vindication in his epistles. The inner tension should be noticeable by all. The problem is ascertaining whom the adversaries of Paul actually are. You can understand my amazement when I discovered over the years of

my study that the adversaries of Paul of whom he characterizes as "Judaizers" in the New Testament are the very one whom Yeshua walked with and taught for 40 days after his resurrection. **To assume these "Judaizers" are wrong and that Paul is "right" makes Yeshua an incompetent who put the wrong men in charge of the Messianic Movement.** To assume these "Judaizers" of Jerusalem, James and the Church of Yeshua are "wrong" is incredulous considering these same men had been filled with the "Spirit of Truth" on Pentecost. Surely the true anointing of God did not lead these men into error. James no less is the leader and head of Yeshua's church...the mother church for all missionary activity. It seems to me that these men at Jerusalem had it wrong then what does that say about Yeshua's competency in setting these men in authority especially in light of beliefs attached to him that he was resurrected from the dead and believed to be the Messiah of Israel. This is the tension we have. This is the setting we have that confronts our further study: Paul is opposed by James and the church and Paul is opposed to the same. **Unfortunately we have only Paul's and Luke's account of the matter in the New Testament.** Let it be remembered that this "Luke" was Paul's friend and companion in several of his trips. So if we are to come to the bottom of the matter then everything must be scrutinized for truthfulness. We can take nothing for granted nor shall we.

## TROUBLING QUESTIONS TO CLOSE ON

As we close understand what is at stake here. **If James and the Jerusalem Church can be found to be in the right then that means Paul was not observant of the dictates of the Acts 15 Church Council that preceded the Antioch incident.** Let us never forget that Acts attests for us in Acts 15:23 that the church wrote letters of their decision and attests these letters were to be sent to the churches in Asia to inform them of the decision. Not only that but verse 28 states that "it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things". Take just a moment to notice that the decision of James and the Church was seen by the Holy Ghost to be "good" and "necessary" for the non-Jewish believer. We need to stop and take notice of such a thing and then ask ourselves: "What things"?

It seems certain things were mandated by God and enforced by Godly representatives for the non-Jewish believer to both observe and keep as part of his inclusion into the Israel of God whereby he received the gift of salvation. **The seriousness of the matter is underscored by the fact that these "necessary" and "good" things will not be enforced by Paul to his Gentile churches; in fact Paul is instrumental in casting such things to the ground as if they were not important.** This is the whole of the crux of the problem at Antioch. The letters informing of the Jerusalem Church's decision were intended to "strengthen" the Gentile Churches but the information within them had to be implemented among the Gentile converts and Godfearers. **Paul would make several serious compromises the majority of which today escape the notice of the casual reader.**

In the next articles I will point out each area of contention where **Paul directly disobeyed both James, the Church, and the Holy Ghost and literally broke from being submissive to the Jerusalem authority and preached "his own gospel" in defiance of Jerusalem and the Holy Ghost's decision.**

This I know is shocking to most because you have grown up with the positive account of Paul in the New Testament. But understand that this view of Paul is biased to say the least and far from the truth concerning this man. If you find the courage to continue reading I will prove, prove to you that the Paul of the New Testament is not a friend of Jerusalem Church let alone Yeshua whom you think he followed. **In truth Paul did his own thing and this is what brought him into great contention with the Jerusalem Church and its authorities. Literally he would be summoned to Jerusalem twice to answer charges brought against him in his life; the first at the Acts 15 Council and finally in Acts 21 where he would publicly demonstrate under duress his obeisance to the Torah and complete the Nazarite vow which required of him the offering of blood offerings and sin offerings for atonement....and this 30 years after Yeshua's death.** This fact alone should make one wonder what his true beliefs were concerning Yeshua's death being the final sacrifice for sin.

That was a lot to start with ...ponder what has been said ..and let us continue with the second article in this series. Shalom.





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## **PAUL'S REBUKE OF PETER ...HAS THE NEW TESTAMENT MISREPRESENTED THE TRUTH BEHIND THE INCIDENT AT ANTIOCH? #2**

If one reads Galatians chapter one and two it is very informative as to Paul's relationship with the Jerusalem apostles. This is one of the key questions relating to the beginnings of Christianity which has never achieved a completely satisfactory resolution. It is clear enough that in Galatians itself Paul is striving to assert his independence from Jerusalem and Yeshua's Church. This cannot be disputed in light of historical facts.

### **THE EXEGESIS OF GALATIANS 2....LOOK AT WHAT WE FIND**

Paul finds himself in rather a difficult predicament. The facts of history already betrayed Paul as Gentile convert and a Sadducee, which when spurned in his love interest in the Chief Priest's daughter, defects to the Pharisees. So now we have Paul as a self-made Pharisee. Paul, wishing to defend his honor and reestablish his position in the religious hierarchy of Jerusalem, made such a attend following his "revelation" on the Damascus road. Paul desired independence from the Jerusalem Church yet needs their acknowledgment and authority for his missions.

In Gal. 1:15-17 we find Paul's admission that he, after receiving his revelation of Yeshua, "did not confer with flesh and blood, nor did he go up to Jerusalem to those who were Apostles". Paul makes a strong case that he did not "confer" with those who knew Yeshua best. That seems strange to me considering he persecuted the "way" of the Nazarenes and caused the death of many before his "enlightenment" on the road to Damascus.

The Greek word for confer, as taken from Galatians 1:16 tells us a lot:

4323 prosanatithemi-

- 1) to lay upon in addition to
- 2) to lay upon oneself in addition
  - a) to undertake besides
  - b) to put oneself upon another by going to him,
  - c) to commit or to betake oneself to another for the purpose of consulting him
  - d) to consult, to take one into counsel
  - e) to add from one's store

### 3) to communicate, to impart

## DOES PAUL INCRIMINATE HIMSELF AND REVEAL HIS MOTIVES IN THIS WORD FROM GALATIANS 1:16?

I believe that he does. In fact Paul's choice of words betrays his hidden attitude toward authority in his life. Remembering his rejection by the Chief Priest and the Sadducees, Paul set out to establish his own credibility and authority in response to his being rebuffed by the Temple authorities. If you wish to read in-depth in these issues I highly recommend H. Maccoby's The Mythmaker: Paul And The Invention Of Christianity. This book will open your eyes and only begin a life-long study into "what is the truth about Paul?"

We find from this simple word study ["convey" in Greek] that although Paul had been a severe if not major persecutor of Yeshua's Church, after his "revelation" Paul braggingly stated that was not willing to confer, to consult, to take into counsel the Jerusalem authorities, or even to "add" to his store of knowledge concerning Yeshua from those who knew him best.

This does not sound right, does it?

According to this Greek word for "consult" Paul braggingly states in Galatians that he was not willing to lay up more knowledge concerning Yeshua from those who knew him best. He did not seem to need to add to his knowledge of Yeshua other than what he had received on the Damascus road. But more enlightening is the meaning that he was not to put himself in a humbled position of submitting to another or committing to another for the purpose of consulting him in hopes of gaining needed and necessary knowledge concerning Yeshua and Yeshua's gospel. Except for the Damascus road revelation we all know Paul was in direct opposition to Yeshua and had the wrong message. Not only that but Paul did not consult with flesh and blood about the significance of the revelation he had received about his understanding of "revelation of Jesus Christ" (v.12) as a call to preach the gospel to the Gentiles. For Paul it was not necessary for him to consult with any man about the meaning of the revelation he had received by Jesus Christ. He had a private interpretation to which he assumed he needed no witness from those he had previously been persecuting. What is most amazing to me is that Paul brags about not needing to go to those who were the apostles before him (v. 17), to those, that is, who remain within the circle of Yeshua's followers who were at that time regarded as the most qualified to give an authoritative interpretation of what he (Paul) had seen on the Damascus road. By the time he did first visit Jerusalem three years had elapsed and the meaning of the "revelation of Jesus Christ" at Damascus had been clearly established "in" Paul without any reference to outside-human-agency, including the Jerusalem Apostles.

## PAUL'S FIRST VISIT TO THE JERUSALEM CHURCH

Galatians 1:18 states: "Then after three years I went up to Jerusalem to see Peter, and abode with him 15 days". Verse 19 states: "But other of the apostles saw I none, save James the Lord's brother".

Thayer's Greek Lexicon translates "see" in this manner:

2477 historeo-

1) to enquire into, to examine, to investigate

2) to find out, to learn by enquiry

3) to gain knowledge of by visiting, used of some distinguished person, to become personally acquainted with, to know face to face

Now we see after three years Paul's submission to the Jerusalem Church whereby he traveled to Jerusalem to enquire and find out information which he was lacking about Yeshua. **We must understand that Paul probably never met or heard Yeshua teach so his information about him would be shallow indeed.** Paul needed to "catch up" especially since he fashioned himself the Apostle to the Gentiles. Paul's trip was, according to the Greek word, intended for the sole purpose of gaining information and knowledge of Yeshua by visiting those who knew him best. The word carries the implication of "gaining information" and in this case from those who knew Yeshua best; namely Peter and James.

If Paul was so concerned at this stage of his life in asserting his independence from Jerusalem he would hardly have used a word which explicitly acknowledged his own personal indebtedness to Peter for information concerning the "Christ crucified" which he preached.

But we have good reason to conclude that Paul's attempt to distance himself from Jerusalem had a much more specific issue in view; namely, his own personal interpretation of the revelation given him on the Damascus road. Understand that Paul was not trying to stand aloof from Jerusalem in respect to everything to do with the new movement. What he wanted to safeguard was quite simply the claim that his basic understanding of the gospel to the Gentiles came direct from God (v. 11-12). It was precisely his understanding of his Apostleship to the Gentiles which he refused so resolutely to attribute to any human authority (v.1). **This had been made perfectly clear by Paul in his refusal to confer with the Jerusalem authorities for 3 years following his "revelation".**

What is important for us to know is that Paul was **NOW** quite ready, as seen in these passages, to acknowledge his indebtedness to Peter and James for further information concerning the background of Yeshua's ministry while on earth as well as the very beginnings of the new movement centered on the risen Yeshua.

That Paul would have had a natural curiosity about this Yeshua who had appeared to him outside Damascus is rather obvious and we can hardly doubt that the fortnight with Peter was largely spent in passing on such information. Paul used his time with Peter, the one who had been closest to Yeshua, to make inquiry, to draw out the sort of information which had not come to him with the apostle-making gospel-giving revelation three years earlier. What I want you to grasp is that after three years we find Paul submissive to the Jerusalem Church but that was to change over the course of the next few years.

## PAUL'S SECOND VISIT TO THE JERUSALEM CHURCH

Galatians 2:1-2 states: "Then after fourteen years I went up again to Jerusalem....I laid before them the gospel which I preach among the Gentiles, but privately before those of repute, lest somehow I was running or had run in vain".

The Greek word for "laid" is as follows:

394 anatithemai (an-at-ith'-em-ahee);

from 303 and the middle voice of 5087; to set forth (for oneself), i.e. propound:

KJV-- communicate, declare.

This is a very interesting word. The word carries the added idea of "declaring and communicating" with the added idea that the person to whom a thing is referred is asked for his opinion. In other words, something is laid before someone for his consideration. **Paul is asking for approval of the Jerusalem authorities for the message he has been preaching for the last 14 years!** This word carries the idea of submitting to a higher authority an issue which the one making he submission (Paul) was incompetent to resolve on his own. Dear

reader what we read here in the Greek is that Paul is submitting to the Jerusalem authorities "his gospel" for their approval. **This literally is Paul's acknowledgment that the authority of his gospel depended on Jerusalem's approval.**

This is of major importance as we again see for over 17 years Paul was preaching "his gospel" without the sanction of the Jerusalem Church! Wow! Let that sink in!

During these 17 years Paul has been holding a delicate balance in defining his relations with Jerusalem. On the one hand Paul makes it clear that his second visit took place 17 years after the revelation which had determined and defined for him "his" gospel and Apostleship to the Gentiles. Nothing that happened at such a distance in time from that decisive event could undermine or call in question the direction or significance of his commissioning by God through Jesus Christ. **Paul goes out of his way to point out that he went up in accordance with a further revelation thus presumably excluding any suggestion that his visit to Jerusalem was in response to a summons from James and the mother church.** Furthermore he calls the Jerusalem leadership "men of repute", a phrase which acknowledges the high standing in which the pillar apostles were held by others, without constituting an endorsement by Paul himself. The use of the last expression in particular reinforces the impression that Paul's choice was designed to characterize the balance between Paul's recognition of the Jerusalem's Apostles' eminence and authority and his even firmer assertion of independence in the authority of his gospel and Apostleship.

## PAUL DOUBTS THE VALIDITY OF HIS REVELATION...NOW PAY CLOSE ATTENTION

Let me set the stage for you. Paul had a revelation. Lets face it, revelations are not always easy to understand or comprehend without help from spiritual authorities at times. Paul sought no help for 3 years. Only after three years did Paul consult with the Jerusalem authorities; and then only Peter for 2 weeks where he asks for "information" about the one he preaches in hopes of "filling in the gaps" lacking in his knowledge of Yeshua. Paul then strikes out preaching this revelation for 14 years then has second thoughts as we see from Galatians 2:2. Notice Paul then, after 14 years, makes the rather phenomenal statement in Gal. 2:2: "Lest somehow I should be running or had run in vain" (Gal. 2:2). **This clause certainly indicates not only serious doubt by Paul about the truthfulness of what he has been preaching for 14 years but a genuine concern on Paul's part that the success or failure of his missionary work among the Gentiles which depended upon the approval of the Jerusalem Church as well as its head Pastor James. Without a doubt the judgment of the Jerusalem apostles mattered to Paul; an adverse judgment concerning his gospel would have rendered his work past and present ineffective and useless.**

**Answer for yourself:** How can Paul in the same breath both assert his independence of the Jerusalem apostles and yet also acknowledge that the effectiveness of his work depended on the approval of his gospel by these same Jerusalem authorities?

Paul knew, what few Christians know today, that Jerusalem's refusal to acknowledge all or part of Paul's "gospel message" would render it ineffective.

**Answer for yourself:** Did these Jerusalem authorities and apostles ever give Paul complete approval of his "whole gospel" or would they at the Acts 15 Church Council **correct many parts of it and command Paul upon his return to Asia Minor to make sure that his churches under his tutelage be taught the truth in certain areas which at that time because of Paul they did not possess?** These things will be searched out in future articles so stay tuned?

## YET...PAUL WAS CORRECT IN SOME THINGS

Let me say at this point that one of the things Paul had been preaching was correct. Paul had been preaching

that the non-Jewish believers in God, who accepted the Covenant of Noah along with the Laws of Noah, through the ministry of Yeshua and his followers, were grafted into the Israel of God without the need of circumcision. Paul was right on this. **This is what the whole Galatians epistle is about; not about being "not under the Law, but only the non-Jew not being under the law of CIRCUMCISION as stated in the Covenant and laws of Noah."** Christianity possibly has got nothing more incorrect than this, or maybe possibly its Christology.

You need to know that the acceptance of the non-Jew without circumcision was not the accepted or established practice of mainline Judaism at this particular time in Israel. Due to the intense Jewish hatred for the non-Jew, the rite of circumcision, given only to the Jew, was imposed upon the non-Jewish male in hope of providing an effective deterrent to his conversion to Judaism or other types of religious intercourse.

Guess what; it was working. Because of this potentially life-threatening procedure upon an adult male who no longer had his mother's antibodies to retard against infections as a child, hundreds of men wishing to draw closer to God died in such procedures. The bigoted Jews, who hated Gentiles because God had consistently used them to punish and persecute Israel for their disobedience to their covenant, were using such procedures to hold the non-Jew at arms length and limit both social and religious intercourse. **Under the Laws of Noah, and the Covenant of Noah, which both preceded the Laws of Moses, such requirements were never imposed on the non-Jew.** Because of the ministry of Yeshua and his followers such as James, the pastor of the Messianic Church of Jerusalem, and other, major repentance in the direction of Israel in this regard was to be accomplished. Understand however I am speaking only of the Messianic branch of Judaism only; the orthodox Judaism of the 2nd Temple period never relinquished such a requirement upon the non-Jew.

## **BUT UNDERSTAND....PAUL WAS WRONG IN OTHER THINGS**

Having vindicated Paul on this point, it saddens me to say that Paul will defiantly oppose the other mandates of the Jerusalem Council which would come later as mandated by head Pastor James in Acts 15. The casual reading of Acts 15 without background in this area robs today's believer of such knowledge. A little study can show you Paul was wrong and defiant toward the apostles after Acts 15.

**Because of his defiance to accept other parts of the Covenant of Noah and the Laws of Noah as binding upon the non-Jew, as it had been for Abraham, Paul would distance himself from the Jerusalem Church and begin to tout his "own personal authority" and "his gospel" over against the authority of the Apostles of the mother church. This explains the many examples in his epistles where he defends his "Apostleship" against those of Jerusalem which had problems with Paul and his message.**

Probably for many of you this is "news" to you...problems with Paul...the Apostle to the Gentiles! My dear one all is not what it appears in the New Testament. If you are acquainted with our ministry we have dealt heavily with the New Testament documents and scrutinized them with the aid of scholarly research to ascertain the truth from the error within them. Such articles as this is the fruit of our labors. This information can be obtained at several websites:

- <http://web2.airmail.net/bennoah1>
- <http://geocities.com/faithofyeshua>
- <http://paganizingfaithofyeshua.netfirms.com>
- <http://faithofyeshua.faithweb.com>

Paul's refusal to accept the mandate of the Jerusalem Council would lead to such comments in the New Testament as this one:

***"But from those reputed to be something-what they once were matters nothing to me; God shows***



*no partiality-the men of repute added nothing to me (Gal. 2:6)".*

Paul in writing Galatians following the Acts 15 Council would not and did not admit to accepting any requirements as such from the Jerusalem authorities. But as I have shown you James made a ruling and commanded letters be written of the Council's final decision and circulated among the churches in Asia Minor. James is the head of the church and not Paul!

These very important "mandates" for the Gentile Churches of Asia should have "added something to Paul". It is one thing for Paul to write in a letter intended for the churches of Galatia that the men of Jerusalem added nothing to his gospel and quite another to say that in front of James and the elders of Yeshua's Church in Jerusalem. When the cat is away the mouse will play! With such insights you should be able to re-read Paul in the New Testament and discern the tension between him and the Jerusalem elders and his self-vindication to the non-Jews of Asia Minor who knew not the decision of the Jerusalem Council. This is so lopsided it is staggering and we as believers took such rhetoric hook line and sinker never questioning what was the dynamics behind some of Paul's self-vindicating statements. You will see how serious this becomes for the non-Jewish believer as we get deeper into the dogmas and doctrines contained in the Jerusalem decree in Acts 15.

## PAUL'S DILEMMA

Paul knew that to acknowledge the Jerusalem apostle's overall authority to determine the terms on which the gospel could be received and Gentiles accepted into Israel's Re-Newed Covenant would have jeopardized the Gentile mission if the "Judaizers" in Galatia could have claimed Jerusalem's authority. Yet, at the same time, the pillar apostle's authoritative ruling in Acts 15 (James') was one Paul had to appeal to if his gospel was to be effective and his vision of Gentile converts being brought into the people of God to be fully realized. It was this attempt to hold on to Jerusalem's authority and yet at the same time to hold it at arm's length which explains the great lengths Paul goes to in his epistles to play up his Apostleship and play down the authority of the "pillars" of Jerusalem. Above all else Paul wanted to make it clear that the pillar apostles acknowledged the validity of his circumcision-free gospel to the Gentiles. That was where he wanted his readers to recognize the significance and force of Jerusalem's authority: Titus was not circumcised despite strong advocacy on the part of some that he should be.

**Paul will tell a blatant lie in Galatians 2:6 when he says:** But of these who seemed to be somewhat, (whatsoever they were, it maketh no matter to me: God accepteth no man's person:) for they who seemed to be somewhat in conference added nothing to me: (KJV)

Paul will later say "They added nothing, no further content, request, instruction or requirement to the circumcision-free gospel...except the encouragement to remember the importance of almsgiving (Gal. 2:10)".

If you keep reading you will see this is a outright lie Paul tells in rebellion to the Jerusalem message he was commanded to communicate with his churches in Asia Minor. Paul will not do it!

What Paul writes in Galatians chapter 2 is simply not true. This is where the problem comes in. One only needs to read Acts 15 and James's decree to understand that certain stipulations from the Covenant of Noah and the Laws of Noah were mandated upon non-Jewish believers coming to faith in God, even if through Paul and his ministry. To say these "pillars" added nothing is far from true. It is in these declarations by James that Paul will cast aside when trying to "win souls to Christ". You need to understand that at this point Jerusalem's backing was absolutely crucial to Paul's whole understanding of his gospel and its outworking in his missionary strategy.

On the other hand Paul had no desire to lean on Jerusalem's authority more heavily than was absolutely necessary. Hence once again **the distancing phrase**, "those reputed to be of some account" and its echo three verses later "those regarded as pillars" (Gal. 2:6-9). Notice also the highly revealing parenthesis, "what they **once were** makes no difference to me; God shows no partiality". Here Paul's language indicates clearly enough

**both at that time the Jerusalem apostles were accorded a status and authority ["**what they once were**"...notice the imperfect tense] which *is* now a matter of indifference to him [again note the change of tense]. Notice also that in his view the Jerusalem apostles are still accorded too high a status and authority by some-but not by God. If this is not stabbing in the back I don't know what it!**

**It is to these actions of Paul's rebellion and defiance we will investigate in the further articles.**

**In closing of this article let me conclude with this thought. In laying “his” gospel before the Jerusalem apostles what Paul sought was not so much their approval, without which his gospel would have no validity, as their recognition of his gospel’s validity, without which his gospel would lose its effectiveness.**

**Paul would gain the apostle’s approval for “his” gospel of “no circumcision” for salvation and inclusion of the non-Jewish believer into the Israel of God. What escapes most Christians today is that when reading the Book of Galatians they tend to get the idea Paul opposed all the Law. He did not. It was just for Paul the Laws of Noah and the Laws of Moses were like a salad bar...he would pick this one and reject this one. This is never what God intended for His children, as we said before, **one’s relationship with God is totally dependent upon one’s Covenant and his effort to maintain Covenant stipulations thereby maintaining relationship with God. For the non-Jewish believer, the Christian, this is the Covenant of Noah.****

**More in the next in this series as we look deeply into what the issues were that Paul put aside from the Acts 15 Council and the following incident at Antioch where he makes full breach with the Jerusalem Church. Shalom.**



## PAUL'S REBUKE OF PETER ...HAS THE NEW TESTAMENT MISREPRESENTED THE TRUTH BEHIND THE INCIDENT AT ANTIOCH? #3

In the first two articles in this series I have tried to lay a foundation into the background into what were the dynamics involved as the Antioch incident where the men from James rebuked Peter, Barnabas, and Paul along with his church. These events, when properly understood, hold tons of important information that should be of interest to today's Christian if he truly desires to live a life pleasing to God. Failure to understand the truth behind the skewed pictures of the event in the New Testament guarantees the reader that his life will not prosper from such restored truth and hopefully his repentance in several areas of his life. This will become more apparent as we dig deeper.

### PAUL'S REVELATION...&...FIRST VISIT TO THE JERUSALEM CHURCH THREE YEARS LATER

We have made note previously that when Paul had his "revelation" on the Damascus road, Paul writes (Gal. 1:16-24) that he did not immediately confer with those who had been apostles before him; instead, he went due south to Arabia and then returned to Damascus. Only after three years did he visit Jerusalem for a fortnight's conference with Cephas (Peter); among the apostles he saw only their leaders, Cephas and James the Lord's brother. Presumably in consequence of this meeting he then went to "the regions of Syria and Cilicia," avoiding "the churches of Judaea" even though they had been informed of his conversion and his mission work. Paul implies, and we have no word from the Jerusalem church to state otherwise, that the Jerusalem leaders agreed with him that he should confine his activities to the Gentile mission; at any rate, he was not to work under the direct jurisdiction of Jerusalem or in proximity to it. He also implies that there was no question about the right of the apostles at Jerusalem to govern the churches of Judaea.

The church of Jerusalem was the church of the twelve apostles. From I Corinthians 15:5-7 it appears that their jurisdiction was based on appearances of the risen Christ—on the one hand, to Cephas, the Twelve, and a large group of disciples; on the other, to James and to "all the apostles." The list of appearances seems to reflect the combination of two groups of appearances which were especially related to Cephas and to James, and the authority of the Jerusalem church thus rested on a double foundation (Peter and James). Paul's own claim to apostolic authority was obviously parallel not to that of Cephas, who had been a disciple of Yeshua in Galilee and at Jerusalem, but to that of James, a convert only after the resurrection like himself. **From the account in Galatians it is by no means clear that Cephas and James recognized Paul's apostolate when he first visited them. Indeed, it looks as if they waited for fourteen years before explicitly recognizing that by divine favor he had been entrusted with the mission to the gentiles (Gal. 2:7-9). If this is so, the leaders of the church of Jerusalem must have enjoyed a primacy greater than Paul not only in Judaea but also among Jews in other areas of the Christian world. Dear one this means that for all Messianic Jewry the Church of Yeshua in Jerusalem was the ONLY authority for the Yeshua's Movement...even in Asia Minor where Paul would go later.**

## FOURTEEN YEARS LATER....PAUL'S SECOND TRIP TO THE JERUSALEM CHURCH TO GET THEIR APPROVAL FOR WHAT HE WAS PREACHING

What happened after fourteen years was that Paul went to Jerusalem from Antioch, taking with him both Barnabas and a Greek convert named Titus. The purpose of the visit was to hold a private conference with the Jerusalem leaders and to set before them Paul's gospel to the gentiles (Gal.2:1-10). The results of this conference were extremely important for the later history of the Pauline mission and of the Christian church. Jewish Christians, under the influence of R. Shammai, continued to advocate the practice of circumcision for non-Jews although it was never required in the Laws of Noah; Paul indignantly rejected it and refused to have Titus circumcised. The leaders of the Messianic Movement within Judaism (church) agreed with Paul's position, and from them he apparently won the definite allocation of spheres of influence described in his letter. According to Paul the "pillar" apostles laid no additional requirements upon him, he says, and they recognized that by divine favor he had been entrusted with the gospel for the gentiles, just as Peter had been given it for the Jews. **This statement by Paul is not true and we will see shortly in Acts 16 that there were several "additional requirements" called "necessary and which seemed good to the Holy Spirit by James" which Paul would not do nor agree to.** Paul and Barnabas were henceforth to work with gentiles; James, Cephas, and John with Jews. In ratifying this agreement they shook hands with him and also required that he take up a collection in support of the Jerusalem community, presumably thus sealing the concordat. This collection from the non-Jews was evidently analogous to the tax which Jews paid for the support of the temple in Jerusalem.

## PAUL'S RETURN TO ANTIOCH AFTER THE 2ND VISIT...NOT ALL GOES WELL

Following Paul's second meeting with the Jerusalem Church following his 14 years absence difficulties arose immediately after Paul's return to Antioch, for the agreement Paul made with the Jerusalem Church was unworkable in communities consisting of both Jews and gentiles. This needs some explanation for you to grasp the hidden political and religious dynamics behind the scenes which prompted the meeting of the Acts 15 First Church Council.

Prior to the Acts 15 Council, and follow the revelation to Peter in Acts 10 and 11 where he learned non-Jews were "clean" Peter came to Antioch and at first observed the local Christian custom of eating meals, as a Jew, with Gentiles. **Since there were evidently many Jews in the congregation, the more conservative among them presumably informed James, at Jerusalem, that the Jewish Messianic Movement within Judaism (Christianity) was being undermined by Paul and his congregation at Antioch.**

James sent emissaries to insist that Jews should not eat with Gentiles, and his concern was respected not only by Peter but also by Barnabas and the other Jewish Christians (Gal. 2:11-13). **There are many reasons for this repentance on the part of Peter, Barnabas, and other Jews at Antioch when the men from James appeared because as you will see under the teaching of Paul some of the Commandments in the Laws of Moses were being violated at table-fellowship with non-Jews as well as some of the Laws from the Covenant of Noah which pertained to these same non-Jews. In other words, in the effort "to become all things to all men" Paul had compromised many Commandments and the men from James would not let these breaches of Law pass nor such disobedience to the Word of God for expediency sake.**

**Answer for yourself:** Why would James, the Lord's brother and head of the Jerusalem Church, command Jewish believers not to continue to eat with non-Jewish believers?

**Answer for yourself:** Is it possible that non-Jewish believers were sinning when they were eating and sharing

table fellowship with the Jews, and in doing so tempting the Jews to follow in their sinful ways? Yes!

**Answer for yourself:** It is possible that at table fellowship in Antioch, between Jewish believers and non-Jewish believers, that important parts of the Laws of Noah from the Covenant of Noah, which were binding upon all non-Jewish believers, were being violated by Paul and the practice of his churches?

**Answer for yourself:** Had Paul justified the "breaking" and "bending" of these Noahide Covenant requirements and Laws in the hopes of "becoming all things to all men that he might win some"? **He sure did. And the Christian Church today, under this same Covenant of Noah, sadly follows in the same footsteps and is not aware.** This is the reason what the men from James continually dogged him in the New Testament everywhere he went. **Paul's persecutions and "beatings" recorded in the New Testament are not from some stray Jews, they were not from "thugs"; rather it was from "brothers" from the Jerusalem Church who had been given a mandate by Yeshua before his ascension to teach all nations (Gentiles) to observe certain things (many of these things Paul would treat as if they did not exist or apply).** These persecutions were simply the result of Paul violating the teachings of Yeshua and the Torah. But without a deep understanding of what comes next in these articles it is so easy to read Paul's accounts and feel sorry for him when we should be enraged against him. Paul defends himself by calling these righteous men who held up such standards of righteousness "Judaizers". Growing up in the church this term always had a "bad" connotation when in truth it is these "Judaizers" who were closest to Yeshua and were not compromising the Commandments of God like Paul and others. You can see how Paul literally blasphemes those keeping the Torah and relegates them all with the negative term "judaizers."

Along with this question we must factor in what we have already learned from the previous articles. Let me summarize:

- Paul was desperately attempting to justify himself after being spurned by the Chief Priest over his daughter. This material can be sent upon request as it fills in many gaps in the understanding of the motives of Paul.
- Remember again this is primarily due to Paul being a Gentile who converted to Judaism and such a one was "not good enough" for the Chief Priest's daughter, even after conversion.
- Coupled with this, after Paul's defection from the Sadducees and profession of Pharisee beliefs, was the tension created by needing the acceptance and authority of the Jerusalem Church in order to give credibility to his Gentile mission. Paul's prior persecution of the Messianic Movement while being part of the Temple police force as a Sadducee did not help in the matter as well.

At this point Paul could see that his own mission to the Gentiles was being endangered. Paul was literally trying to build a name for himself and promote his authority which had been rejected by both the Sadducees and the Pharisees. He had successfully claimed during his trip following his 14 year absence that circumcision was not to be required of Gentiles (never required in the Covenant of Noah), but if the **Jewish dietary laws** were to be observed, as thought by Paul, even by Jews in a mixed community, then both "freedom in Christ Jesus" (Gal.2:4) and the unity of the churches would be destroyed in Paul's estimation. Paul's ideas conflict with the Torah. The Jews were commanded to observe such Commandments forever (like kosher). There was no getting around this issue for a Jew and **any table fellowship with non-Jews (take Antioch for example) would involve such issues. When the men from James came to the Antioch congregation they saw that at table fellowship between Jews and non-Jews that several breaches of the Covenant of Moses and the Laws of Noah were not being observed. Understand that such Laws of Noah are reiterated at Sinai and find their identity in the Laws of Moses as well.**

## **A ONE-SIDED DEFENSE OF AN INDEFENSIBLE POSITION**

Paul was caught red-handed if I might say so. He had two options:

- Repent and confess and return to the dictates of the Laws of Noah for his followers...or



- Write a defense of his position and propagate it to other non-Jews who would know no better since lacking background in the Laws and Covenant of Noah.

It is not hard to see what occurred. Now read Galatians and Romans and you will begin to see through the charade. Paul therefore denounced Peter's action of repentance from violating kosher food laws when accused by the men from James and it is recorded for us completely different in that he asked him, "If you as a Jew live in gentile, not Jewish, fashion how can you compel the Gentiles to practice Judaism?" Unfortunately he does not report Peter's answer. But Peter's and Barnabas' actions give us their answer. After being reminded of their Covenant obligations and how they had broken and compromised them both Peter and Barnabas, according to Paul, they both left Paul's fellowship and the church moved next door! The New Testament only records the biased view from Paul's perspective but as I have showed you he was wrong and the men from James was right. Even Peter and Barnabas were taken away by such liberal compromise in the efforts to "win some". The Christian Church is guilty of the same today!

If the standards are lowered then it would be much easier to gain followers; thus bolstering Paul's reputation and authority. But the men from James, as well as James, knew better. This is why the men from Jerusalem was sent to "spy out" the situation at Antioch. At this time, regardless of what Paul would have you think according to his writings, the Jerusalem Church remained highly skeptical of Paul after 14 years. That is why the Jerusalem Church continually "dogged" Paul in every city where he went and reported his every action to the authorities in the Jerusalem Church. That is why Paul would be summoned twice to return to the Mother Church over problems for which he was the instigator. We see that in Acts 15 and Acts 21 where Paul had to report to James. Again we have only a one-sided account in the New Testament whereby he went up by "revelation" but dear one read between the lines once you have the facts.

## THE ANTIOCH INCIDENT CAUSED THE NEED FOR THE JERUSALEM COUNCIL OF ACTS 15

The church was in disunity. As you can see one of the principal occasions of disunity within the early Messianic Movement was provided by the conversion and mission of the apostle Paul. An authoritative decision on such matters was necessary if unity was ever to be restored to the Messianic Movement. Such an authoritative decision is reflected in the account of a council at Jerusalem provided in the book of Acts (15:1-35). In many respects the account runs parallel to Paul's narrative in Galatians, but the two stories are basically different. According to Acts, the apostles and presbyters of the Jerusalem church held a public discussion on the question of circumcision. Peter made an address in which he pointed to his own work among Gentiles and insisted that circumcision was unnecessary. Paul and Barnabas described their work. Finally James proposed that, in view of Mosaic precedents [which again you remember many are but reiterations of the Noahide Laws], Gentile converts should be given four requirements based on Leviticus 17-18. The apostles and elders agreed with James and composed a decree containing his four points. Again the practice of circumcision was "dropped" since it never was required by God in the Covenant of Noah and only enforced upon non-Jews by the School of Shammai as they hated non-Jews and used circumcision as a means to keep non-Jews from coming into religious fellowship with them as they held all non-Jews not worthy of the World to Come.

## EXAMINATION OF THESE FOUR POINTS....CALLED BY JAMES "NECESSARY" AS WELL AS WHAT "SEEMED GOOD TO THE HOLY GHOST"

First of all let us look at the text:

Acts 15:28-29

**28 For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things;**

**29 That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well.**

**This is James' decree at the Acts 15 Council which was prompted by the events at the Antioch incident earlier. Take note that the Messianic Community believed it "seemed good to the Holy Ghost" that these things be laid upon the non-Jewish believers. If the non-Jew would take upon himself these obligations and requirements which were ALREADY within the Covenant and Laws of Noah then table fellowship between the Jews and non-Jewish believers would not be a problem as it had been previously.**

**This "apostolic decree" is very important as the first pronouncement made by a Christian synod. Let us never forget that these decrees were over twenty years after the death and resurrection of Yeshua. This was what the Church of Yeshua considered "necessary" to impose upon non-Jewish believers in God.**

**In closing let us not forget that it would be the Apostle Paul who had failed to teach these dogmas and doctrines to his non-Jewish followers and would continue to not teach them after the Acts 15 Council. It is these very issues that would separate Paul from the Jerusalem Church finally in the latter years of his life. Because of Paul's refusal to accept the First Church's Council and their decision Gentile Christianity today stands outside of those things considered "necessary" and "good to the Holy Spirit".**

**It is to these issues we not turn as we try to regather truth long overlooked by Gentile Christianity which God commanded of us and still requires of us. Shalom.**



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## PAUL'S REBUKE OF PETER ...HAS THE NEW TESTAMENT MISREPRESENTED THE TRUTH BEHIND THE INCIDENT AT ANTIOCH? #4

As stated previously the "apostolic decree" in Acts 15 referencing the Laws of Noah for non-Jewish believers is a very important since it is the first pronouncement made by a "Christian" synod. We will concern ourselves in the following articles primarily with those concerning table-fellowship between Jew and non-Jew.

This first item, abstinence from meats sacrificed to idols, is based on Leviticus 17:8-19 and was understood, at least by Paul (I Cor. 10:28), to refer to foods known to have been consecrated to pagan Gods but not to meals eaten at Temples.

The second, abstinence from blood, has to do with the **dietary regulations** of Leviticus 17:10-12, and was so interpreted later (Eusebius, H.E. 5, 1, 26). At one point, however, Tertullian took it in regard to **murder** (De pudic. 12, 4-5). So did the Rabbis by the way.

The third, abstinence from the meat of animals which had been strangled, without their blood being drained; was an ordinance certainly Jewish in origin (Lev. 17:13-14) and enforced among Jewish Christians (Clem. Hom. 7,8; 8,19; Clem. Rec. 4, 36). This was not discussed by Paul; it is absent from the text of Irenaeus, Tertullian, and Cyprian.

The fourth item, abstinence from "fornication," seems strange in this context, although Paul may refer to it in letters from and to Corinth (1 Thess. 4:3; I Cor. 5:1, 6:13; 7:2). Among Jewish Christians it was referred to rules about marital intercourse and ritual washings (Lev. 18:6-19).

## THE TAMPERING WITH THE DOCUMENTS BY THE GENTILE CHURCH BEGINS

**By the early second century two versions of James' decree were in circulation.** One of them contained the four items listed above; the other omitted any reference to "things strangled" and added the "golden rule" that "whatever they do not wish done to themselves they should not do to others" (cf. Tobit 4:15; Didache 1,2). Witnesses to the third item include both Clement and Origen at Alexandria. The other version was known to Irenaeus and Tertullian, probably also to Theophilus of Antioch (Ad Autol. 2, 34).

**What this modification indicates is that the decree was seriously regarded as Christian legislation and for this reason was modified later by those who wished to not accept James' decree!** This decision from the Jerusalem Church for the non-Jewish believers in Asia Minor was to be transmitted to Antioch and throughout Syria and Cilicia by two Jerusalem "prophets," Judas Barsabbas and Silas, who were to accompany Barnabas and Paul in order to make sure that it was delivered. Later on, we learn that Judas and Silas delivered the decree at Antioch and then returned to Jerusalem (Acts 15:30-33); and Paul went so far as to circumcise the son of a

Jewish mother and a Greek father (15:40-16:4). Indeed, Silas accompanied Paul through Asia Minor to Macedonia and Achaia, disappearing from the picture just before Paul's extended stay at Corinth (18:5).

**The precise extent to which Paul may have regarded such a decree as binding upon Gentile converts—for example, outside Syria and Cilicia—is problematical.** He and Silas (Sylvanus) wrote a letter from Corinth, insisting that God wills holiness and specifically referring to "abstaining from fornication" (I Thess. 4:3). Paul does not speak of dietary regulations (for obvious reasons as you will see shortly), but he praises "the churches of God in Judaea in Christ Jesus" as persecuted by the Jews just as the Thessalonians are persecuted by Gentiles (I Thess. 1:14). It is likely that he had told them of the apostolic decree, for the substance of it seems to appear in I Corinthians. Sections of practical counsel in that letter begin with discussions of "fornication" (5:I, specifically related to Lev. 18:7) and of "meats sacrificed to idols" (8:1). **At the same time, it is evident that Paul cannot accept the legal principle underlying the decree. For Paul Christians are not bound by dietary regulations, though they may observe them for the sake of others (10:23-29).**

1 Cor 10:23-29

23 All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not **[how can that be Paul when there are 365 negative Commandments?]**

24 Let no man seek his own, but every man another's wealth.

25 Whatsoever is sold in the shambles, that eat, asking no question for conscience sake: **[what is this? Might this constitute idolatry for Paul and those who follow his advice?]**

26 For the earth is the Lord's, and the fullness thereof.

27 If any of them that believe not bid you to a feast, and ye be disposed to go; whatsoever is set before you, eat, asking no question for conscience sake. **[what is this? Might this constitute idolatry for Paul and those who follow his advice?]**

28 But if any man say unto you, This is offered in sacrifice unto idols, eat not for his sake that shewed it, and for conscience sake: for the earth is the Lord's, and the fullness thereof: **[is Paul more concerned that others might see him break the commandments of God than God seeing him?]**

29 Conscience, I say, not thine own, but of the other: for why is my liberty judged of another man's conscience? (KJV) **[since when are you more concerned what men think of you than what God thinks of you Paul....after all did you not say you were not a man-pleaser but a God pleaser?]**

## SO WHAT'S THE PROBLEM?

Growing up as a Christian you might say as I did "this sounds good to me," **however these Pauline suggestions violate Commandments given in the Old Testament in the Laws of Moses and the Covenant of Noah.** We will see this in detail as we go on but understand Pauline theology that violates and contradicts the written Commandments of God is sin even if they sound good and are taught by the Christian Church today. Paul's "Christ" never gave him authority to do away with the Commandments of God and you need to face that fact now!

**If Silas continued to adhere to the Jerusalem regulations, which were no more than the reiteration of the already existing Covenant responsibilities God had given the non-Jew in the Covenant of Noah, it is no wonder that he left Paul at Corinth.** According to Acts 21:25, the elders at Jerusalem were still concerned with observance of them when Paul last visited the church there; they had heard that Paul taught—"becoming everything to everyone," as he wrote himself (I Cor. 9:22):

*1 Cor 9:22 22 To the weak became I as weak, that I might gain the weak: I am made all things*

*to all men, that I might by all means save some. (KJV)*

The Jerusalem church had even heard that Paul was even teaching and urging Jewish Christians not to observe the law (Acts 21:21):

*Acts 21:21 21 And they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise their children, neither to walk after the customs. (KJV)*

The word "customs" is interesting:

1485 ethos- 1) custom 2) usage prescribed by law, institute, prescription, rite

The Jerusalem had heard that Paul was teaching "all" the Jews in his mission to not abide by "the law" which for us means the Commandments of God!

Yet we find under the authority of James and the Jerusalem church, according to Acts 21:26, that Paul submitted to James' mandate and submitted to the Nazirite vow of consecration (Num. 6:9-20.....oh, by the way, this included blood sacrifices and sin offerings.....and Paul did this over 25 years after Jesus' death which we are told is the last sin offering...**THINK?**). At Jerusalem, one would suppose, Paul accepted the practices of the church there. He was under Jerusalem jurisdiction.

**It must be admitted that to try to coordinate Paul's account in Galatians with the "literary" narrative in Acts leads to many difficulties. It is most unlikely that in the long run Paul DID NOT regard the Jerusalem decree as binding upon his converts or himself.**

## THE ANTIOCH DINNER

If the decree was known at Antioch, problems arose there as soon as Cephas (Peter) visited the city. Swayed by emissaries from James of Jerusalem, Peter withdrew from table fellowship with gentiles and was followed by other Jews, including even Barnabas. Paul insisted that his action was; inconsistent and irresponsible (Gal. 2:11-14).

To be sure, the question of infringement as to authority arose in many of the provinces where Paul had previously maintained control over them not only by personal visits but also by writing letters and by sending his lieutenants especially Timothy and Titus, to them. At Corinth, he speaks of others as proclaiming "**another gospel**" (2 Cor. 11:4), using the same language as that employed in the Galatian controversy (Gal. 1:6-9). **Ironically those whom Paul accuses of preaching another Gospel are the Apostles and the Jerusalem church and the Christian Church has missed this, maybe on purpose, for two thousand years!**

**This is the irony that I wish to expose to you. But not following through by upholding James' decree along with the mandate of the Jerusalem Church Paul caused those he taught along with his churches to be in violation of many of the dogmas contained in the Covenant of Noah and the Laws of Noah.**

**Being so far removed today we find Gentile Christianity no better off in this regard and a strong rebuke and call to repentance is needed.** It is to these issues we now turn.

It is our prayerful hope that you, upon examining these articles, will make the necessary corrections in your religious belief system and conduct before God. Shalom.





## PAUL'S REBUKE OF PETER ...HAS THE NEW TESTAMENT MISREPRESENTED THE TRUTH BEHIND THE INCIDENT AT ANTIOCH? #5

The incident at Antioch, briefly described by Paul in Galatians 2, has long been a source of some perplexity to students of the New Testament. This has become possibly more evident to you since reading the first four articles in this series. In the patristic period the embarrassment of an account recorded in the New Testament where Paul openly condemned Peter for hypocrisy was avoided by such devious exegesis as that of Clement of Alexandria who maintained that a different Cephas was in view, or that of Origen who argued that the whole dispute between Peter and Paul was "simulated."

**Answer for yourself:** What really went on in this incident at Antioch which is recorded in the New Testament from Paul's view only, and is it trustworthy? How can we be sure Paul's view as presented in the New Testament is correct?

**Answer for yourself:** Are there any other sources to illuminate this incident outside the New Testament, and do they confirm Paul's viewpoint or do they bring it into question?

**Answer for yourself:** What if you were to find that Paul's "viewpoint" is a gross distortion of the facts of the matter and in reality both Peter and Paul were BOTH rebuked by the men from James as the ambassadors of Yeshua's church?

**Answer for yourself:** Why would James, the Lord's brother and head of the Jerusalem Church, command Jewish believers not to continue to eat with non-Jewish believers?

**Answer for yourself:** Is it possible that non-Jewish believers were sinning when they were eating and sharing table fellowship with the Jews, and in doing so tempting the Jews to follow in their sinful ways?

**Answer for yourself:** It is possible that at table fellowship in Antioch, between Jewish believers and non-Jewish believers, that important parts of the Laws of Noah from the Covenant of Noah, which were binding upon all non-Jewish believers, were being violated by Paul and his churches?

**Answer for yourself:** What if you were to find that it was Peter and Barnabas, Paul's close traveling companions, who were the ones to repent after the rebuke from the Jerusalem Church and that it was Paul who defiantly resisted the mother church's instruction?

## WHAT IS TRUTH?

**Dear reader I will prove to you as we conclude this series of articles on the incident at Antioch that Paul's defiance to conform to the Church's mandate is masked in the New Testament and is recorded in a distorted one-sided account in Galatians 2.** Without these facts that I will show, the casual reader of

the New Testament reads this “one-sided” pro-Pauline account and arrives at the wrong conclusion concerning the matter. One will read **Paul’s self-defense** in his epistle and be led to believe Paul is right and that Peter and Barnabas is wrong. **You must remember that this event at Antioch occurred after the cross of Christ and the decision brought from the Jerusalem Church is the dogma and doctrine that was to enforced on both Jew and non-Jew long after Yeshua’s resurrection. That brings a lot of weigh to what the Jerusalem Church taught and SHOULD matter to Christians as the followers of this “Christ” today.**

We need to LISTEN to what the Apostles said in this matter which was in reality both a rebuke to Peter, Barnabas, and Paul as well. We have no letters from Peter and Barnabas on this issue that has survived and only have Paul’s account which is definitely one-sided. Let us examine other materials which have survived which paint an entirely different picture of the matter and exposes the truth which is a direct contradiction of Paul’s account. **Millions of Christians read the account of Paul’s slander of the "Judaizers" and "false brethren" of which Paul speaks; never knowing that Paul is referring to the "pillars" from the Jerusalem Church in Galatians chapter 2 and are led to believe that Paul is right, never knowing that those he attacks and slanders are the Jerusalem Apostles who knew Yeshua best and walked with him for 40 days following his resurrection. Sadly the other side of the coin is not presented in the New Testament but believe me it does exist. So in the light of the fact that the Roman Church, wishing to promote Gentile religion over Biblical and Jewish faith, did not include both accounts of the incident at Antioch when they put the New Testament together. So what else is new? I will, and it is my hope that our readership will understand that this issue at Antioch goes to the very heart of the Olive Tree of Israel and how the non-Jew is to relate to the people of God.**

## LOOKING AT GALATIANS UNDER THE MICROSCOPE

### Gal 2:1-16

1 Then fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with me also.

2 And I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run, or had run, in vain.

3 But neither Titus, who was with me, being a Greek, was compelled to be circumcised:

4 And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage:

5 To whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you.

6 But of these who seemed to be somewhat, (whatsoever they were, it maketh no matter to me: God accepteth no man's person:) for they who seemed to be somewhat in conference added nothing to me:

7 But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was unto Peter;

8 (For he that wrought effectually in Peter to the Apostleship of the circumcision, the same was mighty in me toward the Gentiles:)

9 And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision.

10 Only they would that we should remember the poor; the same which I also was forward to do.

***11 But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed.***

***12 For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision.***

**13 And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation.**

**14 But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before them all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?**

**15 We who are Jews by nature, and not sinners of the Gentiles,**

**16 Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.**

**First of all you need to know that when the men from James came to Antioch they rebuked not only Paul, but Peter and Barnabas as well for violating their Covenant and its Covenant Laws! Not only that, but the non-Jews as well as they had been led to compromise their Covenant responsibilities under God according to the Laws of Noah and the Covenant of Noah! Paul is right in saying that before the men from James arrived Peter did eat with the Gentiles and it was this compromise at Jew-Gentile table fellowship which violated Covenant Laws. It will become more apparent as we proceed which Laws were violated and are yet violated today.**

**What I want you to notice in the beginning is Paul' testimony that Peter repented (along with Barnabas) and withdrew and separated himself from eating with the Gentiles which had been taught wrong by Paul. They left Paul's fellowship and moved the church next door!**

***This occurred after the Cross of Christ and is a major statement on how the Church of Yeshua understood how they, the people of God, were to relate and accept the non-Jew into fellowship within Yeshua's church.***

**Answer for yourself:** What has changed since then?

**Answer for yourself:** Should we not listen to what the ambassadors from Yeshua's Church have to say about how we, non-Jewish believers in God through the ministry of Yeshua, are to be "accepted" in the church of Yeshua?

**Answer for yourself:** If when listening to the message of the "men from James" we find that we as non-Jewish believers in God, have not "separated" ourselves from the very same activities that we encounter in the Antioch incident, are we then truly "accepted" by God although we feel accepted by our "denominational churches"?

**Answer for yourself:** Do our denominational churches today have greater authority than the "men from James", and if you believe they do, then where do you find that they get it?

**Answer for yourself:** Is it possible we have **lost the true message of Yeshua** and his followers after 1700 years of Gentile control of the Church of Yeshua?

**Answer for yourself:** How much has this "one-sided" account of Paul, among many others, as presented in the New Testament, prevented you from learning the truth about how Yeshua's Church would have accepted or rejected **you** into the people of God twenty years after Yeshua's death?

**Answer for yourself:** How does it feel to realize that you might be in good standing with your Baptist, Lutheran, Methodist, or your Catholic Church, but in Heaven not accepted by God in His assembly (Yeshua's Church)

because you are yet guilty of the same conduct as were the Galatian non-Jews and you don't know it? Serious questions I must say!

## IS ANY OF THIS MAKING SENSE TO YOU YET?

**Answer for yourself:** Can we assume that Peter accepted Paul's rebuke and amended his conduct? Or is the truth closer that Peter and Barnabas accepted the men from James' rebuke and altered their conduct and that Paul's defiance is cloaked in a supposed "rebuke" of Peter and Paul's later self-defenses in the Book of Galatians and Romans? Sadly millions trust this New Testament document for Divine truth when it can be shown to be "fixed" in hundreds of places. We have lost so much due to anti-Semitism and the Roman Church and "their documents: <http://geocities.com/faithofyeshua>.

**Answer for yourself:** What was the actual conduct that was "exposed" that caused Peter and Barnabas and the Gentile followers of Paul to repent and leave Paul's fellowship in Galatia?

**Answer for yourself:** What was the dynamics that would later cause Paul to say in 2 Tim 1:15: "thou knowest, that all they which are in Asia (a whole continent) be turned away from me (Paul)"? READ THAT AGAIN!

**Answer for yourself:** If Peter did not heed Paul but the men from James, what does that tell us about the development of Paul's missionary work, about his subsequent relations with Jerusalem and Peter, about factions within first-century Christianity (Peter and Paul parties, etc.)?

**Answer for yourself:** Did you ever stop to think that it was the Jerusalem Church and the Apostles which were responsible for Paul's troubles to which he refers constantly? Any wonder why "the Jews" are painted in such a negative light as if they did not know any better?

Dear one these issues were first raised in their present sharp form by the work of F. C. Baur, Paul: His Life and Works (1845); ET 2 vols: London/Edinburgh: Williams and Norgate, 1873). I learned of this in Seminary as we spent 2 minutes on it. I, being inquisitive, later investigated this on my own. It seemed important to me and hopefully you understand the immense repercussions that such knowledge can make if one has it. This is not new material only materials that you have NOT yet been exposed to as of yet. The New Testament presents one perspective; I assure you that opposing this "one view" is the testimony of Moses, the Prophets, and even Jesus that assures us that the Law and Covenants of God have not passed away in spite of what other "self-appointed" authorities of God might say. For centuries men have seen behind the deception of Galatians 2 and Paul's rebuke of Peter and it is time you do as well.

## WHAT WAS THE NATURE OF THE TABLE-FELLOWSHIP THAT CAUSED THE PAULINE AND PETER SPLIT?

**Answer for yourself:** Again, where does the Antioch incident fit within the history of that period?

**Answer for yourself:** Can we assume that it formed the impetus to the Jerusalem council recounted by Luke in Acts 15?

**Answer for yourself:** Or is the issue more complex, with the historicity of Acts being called in question in part at least by Paul's account?

For all that the significance of the Antioch incident has been recognized in many such discussions, there has been remarkably little detailed work done on the incident itself. The question of whether or not Galatians 2.1-10 is an accurate portrayal of Acts 15 has been overlooked by many. And when commentators or historians have moved on to the Antioch incident they have not paused long over what must on any reckoning be a crucial question: **What was the nature of the table-fellowship that Peter enjoyed with the Gentile believers?**

**Answer for yourself:** What was involved in this table-fellowship which was so unacceptable to the men from James?

**Answer for yourself:** What precisely did he withdraw from when the men from James arrived?

## EXISTING TABLE FELLOWSHIP OF THE JEW AND NON-JEW AT ANTIOCH

The ready assumption by most is that the whole Antioch incident was all simply a matter of the **Jewish food laws** and little more need be said. But was it quite so simple? Is this not another exegetical assumption which ought to be examined more closely? **Without some clearer idea of what table-fellowship at Antioch involved prior to Peter's withdrawal, our grasp of what was at stake is seriously defective, and consequently also our ability to assess the significance of Peter's and Paul's conduct. You need to understand that the issues involved at table fellowship at Antioch involved commandments and conduct described in the Laws of Noah. The Laws of Noah and the Covenant of Noah is the Covenant whereby the non-Jew finds his standing before God! If the non-Jew converts to Judaism then he "moves up" so to speak, but Covenant relationship with God is determined by how one fulfills his Covenant responsibilities! It was these Commandments given by God to all non-Jews long before the Laws of Moses which Paul had compromised and was teaching others to do the same. Thus the consternation of the Jerusalem church over this incident and Paul.**

**At that time of the Antioch incident many of these "Commandments" given to the non-Jew as seen expressed in various "conducts" had been relaxed by Paul to his church and even Peter and Barnabas had been "taken in" by such violations of these Commandments in the name of "winning souls". God was not pleased that His Commandments were violated and broken in the name of "ministry" and such goes on today almost everywhere today in the Christian Church which has forsaken Judaism and the non-Jew's relationship to God within it. Instead, the Gentile Church "created another way" and walks in it today; never questioning is if "this new way" is accepted by God. The horror of such actions is masked by documents altered from the "original truths" once held by the Jerusalem Church and the Apostles, let alone Yeshua.**

It is toward this area and aspect that I wish to focus in what follows. My belief that such an investigation is necessary is the product of reflection on several overlapping and wider issues, a reflection stimulated by various items of recent scholarship. The overlapping and wider issues inform us of the broader historical context within which we must attempt to assess if we are truly to understand the Antioch incident and will engage our attention in future articles in this series. In the light of our findings there we will attempt some exegesis of Galatians 2.11-18 in the hope of clarifying the incident itself, including the reasons for Peter's conduct and the force of Paul's response. Finally we shall consider possible implications for some of the more familiar questions connected with this passage.

Now let us continue on to deeper matters that will reflect on the non-Jew's relationship or lack of relationship with Yeshua's Church as seen from the eyes of the men from Jerusalem which reflect the mandate of the head Pastor of Yeshua's Church...James the Righteous...Yeshua's brother.

Shalom.





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# PAUL'S REBUKE OF PETER ...HAS THE NEW TESTAMENT MISREPRESENTED THE TRUTH BEHIND THE INCIDENT AT ANTIOCH? #6

## THE HISTORICAL CONTEXT SURROUNDING THE ANTIOCH INCIDENT

The Antioch incident is usually dated in the late 40s of the first century, depending of course on such questions as the date of the Jerusalem council (Acts 15) and the relation between Galatians 2 and Acts 15. Scholars usually date anywhere between 43 C.E. and 51 C.E, but the majority of scholars prefer 48 C.E. or 49 C.E. as the most probable date (R. Jewett, Dating Paul's Life [Philadelphia: Fortress/London: SCM, 1979,1-2]. Since the crisis at Antioch was provoked by the arrival of "certain individuals from James" (Gal. 2.12), that is, from Jerusalem, it is important to clarify the relationship between the church in Jerusalem and the church in Antioch at that time, and to examine possible influences on these churches from the broader social and political situation within Palestine and within Palestinian and Diaspora Judaism. But for our further study you need to understand that most likely the **Antioch Incident occurred in the late 40's and it was the impetus for the acts 15 Jerusalem Council which was quickly to follow in 48-49 C.E.** It would be at this time and at this council that dogma would be decided that would determine how the non-Jew was to be "included" in the Olive Tree of Israel without complete conversion to Judaism. Dear one, this "Jerusalem decree" is the binding and loosing the Bible teaches about in the Old Testament and legally binding with God and His representatives regardless of what your particular denominational by-laws decree today. This is where most Christians miss it. They can be in good standing with their Pastor and Church today but totally disobedient to the Heavenly decree of James and the Jerusalem Church and not know it because they lack the necessary information about what truly went on with Peter, Paul, and the men from James.

## THE RELATIONSHIP BETWEEN THE JERUSALEM CHURCH AND THE CHURCH AT ANTIOCH

One of the major weaknesses in many reconstructions of Christian origins and New Testament theology has been the failure to grasp the full racial and nationalistic dimensions of the early disputes within Christianity. As K. Stendahl pointed out in a famous essay, The Apostle Paul and the Introspective Conscience of the West, Harvard Theological Review 56 (1963) 199-215, Paul's teaching on justification through faith was not intended as an answer to a Luther-like agonizing after personal assurance of salvation. **Paul's concern was rather with the relation between Jew and Gentile. His question was not, How can I be saved?, but, How can Gentiles be included within the messianic community of Israel?**

You most likely need to read the above statement again.

If you can you need to procure for yourself K. Stendahl's Paul Among Jews And Gentiles And Other Essays

(Philadelphia: Fortress/London: SCM, 1976).

Stendal brings out clearly that this essentially racial or nationalistic concept of righteousness as a consequence of God's election of and covenant with Israel. This concept is further illuminated and received fresh illumination from the major study by E. P. Sanders with his characterization of Palestinian Judaism in terms of 'covenantal nomism' (Paul and Palestinian Judaism: A Comparison Of Patterns Of Religions (London: SCM, 1977). The heart of the book and Sanders' message is so needed to be heard by the Christian Church today.

*Sanders teaches that one's place in God's plan is established on the basis of the covenant and that the covenant requires as the proper response of man his obedience to the covenant's commandments, while providing means of atonement for transgression (p. 75). One's intention and effort to be obedient constitutes the conditions of remaining in the covenant (p. 180).*

This at first might not sound alarming but when you study our series of articles on the Christian and his covenant, and see how the New Testament has misrepresented the "new" or "renewed" covenant which has not occurred according to the Prophet Jeremiah regardless of what the unknown writer of the book of Hebrews attest, then one should be rather scared at the implications of such facts.

You can read all the Essene materials you want and see they thought themselves representatives of this "New Covenant" since they rejected Judaism in toto and the Temple-Priesthood. Don't look now, but if you are really familiar with their writings they are totally discredited as "falsehoods" since their prophecies failed and this relegates them to an ever growing company of "false teachers" according to the Torah. You need to learn the truth about the Essenes and their "New Covenant," because when they converted in mass to the Jesus movement following Yeshua's death, they brought their "New Covenant" theology with them. They simply were wrong as history attests! Their writings are equally wrong and is little more than apocalyptic star-wars religion. Read some good books on them; take L. Schiffman's Reclaiming the Dead Sea Scrolls to get an accurate picture of how reliable their writings were and if they are to be trusted and believed today.

The Christian today literally stands apart from God without a Covenant in force for he is either ignorant of or rejects the only Covenant God gave to him. Being totally ignorant of the Covenant God made with the non-Jew and its stipulations and responsibilities placed upon the non-Jewish believer, he is unable to recognize and fulfill its obligations. No intention or effort is made at all to remain in a Covenant that you are not aware your in. One needs only to look at the anti-Semitism of the Catholic Church for the last 1800 years and how it influenced the writing and collection of the New Testament to understand how such truths were lost. If you want this series to see the horrible facts for themselves let us know. Now back to the Antioch incident.

The point you need to see and understand is this: that earliest Christianity was not yet seen as something separate and distinct from Judaism. It was a sect, like other sects within first-century Judaism. The first Christians had some distinct and peculiar beliefs about Yeshua; but their religion was the religion of the Jews! This important and forgotten aspect needs to be researched by every Christian alive today. Let me suggest you begin your study by reading L.H. Schiffman, "At the Crossroads: Tannaitic Perspectives on the Jewish-Christian Schism", Jewish and Christian Self-Definition, Vol. II, Aspects of Judaism in the Graeco-Roman Period (ed. E. P. Sanders; London: SCM Press 1981) 115-156.

What the Christian Church must come to understand is that when Gentiles began to embrace these particular beliefs about Yeshua the question raised was still only in terms of what requirements were necessary for Gentiles to join themselves to the people who worshipped the one God. Historically the question was not "have you asked Yeshua into your heart?", "have you accepted the blood of Yeshua for your sin?", or "do you believe in Yeshua?" You might be amazed to find that these questions which seem to fill our pulpits today had no relevancy to the earliest Church of Jerusalem because such theologies had not yet been attached to Yeshua's life and death by his followers. Owing to Paul's teaching on these issues, and his drawing from mystery religions much of this teaching which he only reiterates to the non-Jews already familiar with such "beliefs," such will basically become the message and fruit of the non-Jewish Churches after the destruction of the Temple in 70

**C.E. in the vacuum caused by the absence of the Jewish Authorities.** The Gentiles would draw upon their prior pagan concepts of salvation and apply them to Yeshua. Since the canonization of the New Testament was entirely a Gentile endeavor it is not surprising that such traditions survive today as written in and among the scattered truths about Yeshua in the New Testament.

Contrary to what you have heard or even read in the forged New Testament, a Roman creationism, Paul's main argument in Galatians is about how one becomes Abraham's offspring, heir of his blessing (Gal. 3—4) and not how a non-Jew is "saved". **As I will show you as we go along, circumcision was only one aspect of that debate concerning the Gentile's inclusion into the Israel of God, and it was probably the incident at Antioch which helped sharpen the issues for Paul as well as the Jerusalem Church.**

Now something else that is of major importance when viewing the New Testament. This nationalistic dimension (Jew-Gentile relationship and table-fellowship) to the earliest development of Christianity within Judaism also helps us to recognize that **the church at Antioch would not have seen itself as an entity independent of the Jews or of the Jewish believers in Palestine.** It was simply the believing Jewish community at Antioch embracing more and more God-fearing Gentiles. The fact that the new movement was first given a distinctive name in Antioch (Christians-Acts 11:26) **need not imply a distinction between the new movement and the synagogue, but only a distinction within Judaism.** The absence of any mention of hostility from synagogue authorities in Antioch against the "Christians" in any of our sources is to be understood as very significant! **This means that the first non-Jewish believers in God through the ministry of the followers of Yeshua understood that they were a part of Biblical Judaism and were now included in the Israel of God and not a part of something "new" and "different" as apart from Judaism! This is a major statement with profound consequences to the Christian Churches today. They did not consider themselves a "new" denomination!**

Almost certainly the majority at heart would simply think of themselves as part of the Diaspora, with Jerusalem still serving as a source of pride and inspiration and a focus for faith and aspirations - despite the persecution which had forced many of the founding members to flee from the capital city (Acts 11.19-20). **Stephen's views as represented in Acts 7 should not be understood as calling for an abandoning of Judaism. On the contrary they can be readily understood as a recall to a more primitive and purified form of Judaism. This would also involve the church at Antioch recognizing the church at Jerusalem as the fountainhead of their distinctive faith (cf. Rom. 15.27) and probably also as the authoritative interpreter of it. This is why when the men from James appeared and rebuked the church which had been taught its own version of Pauline Christianity, the church repented. The Jews removed themselves from table fellowship which included meats sacrificed to idols, meats that had not been tithed of correctly, and although not given to non-Jews, they non-Jewish believers took upon themselves the commandments concerning meats which had not been killed rabinically according to Commandments concerning how the blood was to be drained from the meat before eating. This was given to Jews and if non-Jews were to share table-fellowship then this would have to be observed by them as well. All these issues are dealt with in the Laws of Noah. The failure of the Church of Antioch to adhere to these Commandments affected not only the non-Jew since they were included in the Laws of Noah but the Jews as well as they again were included in the Laws of Moses. And the Church at Antioch and its failure to observe such "necessary" things which "seemed good to the Holy Ghost" can be traced to Paul's leadership; or should I say lack of leadership! Later we will look at each of these issues in detail.**

## **WHAT DOES THAT MEAN TO ME...A NON-JEWISH BELIEVER TODAY?**

**This means we today must listen to Jerusalem before we listen to Paul and Antiochian echoes. Sadly the Christian Church of today has it just backwards and this explains the mess we have in the world today which is the direct result of Gentile Christianity's theology of grace without Law. In other words the problems we find today in the Christian World are directly traceable to the Antiochian influence over the Jerusalem influence. It was never meant to be this way but such is the fruit of the anti-Semitism of the Gentile juggernaut called the**

**Christian Church since the 3rd century.**

## **PAUL'S RELATIONSHIP WITH THE JERUSALEM CHURCH BEFORE THE ANTIOCH INCIDENT...PAUL IN THE BEGINNING WAS DEPENDENT UPON JERUSALEM**

Most significant here is the degree to which Paul's treatment of his own relations with Jerusalem prior to the Antioch incident reinforces the impression that up until the incident over "table-fellowship" at Antioch Paul too had taken it for granted that Jerusalem had this primacy and authority. I refer to the character of Paul's self-defense in Galatians 1-2. Prior to this event Paul was in the middle so to speak. He wanted his Gentile followers to see his "independence" from the authority of Jerusalem but yet was depended upon Jerusalem's recognition for the validity of his mission and his authority among the Gentiles. The dialectic between being independent of and being acknowledged by Jerusalem and James is the keynote of this important text and must not be forgotten. If this is news to you I suggest you read B. Holmberg's Paul and Power: the Structure of Authority in the Primitive Church as Reflected in the Pauline Epistles.

**In Galatians Paul is writing AFTER the incident at Antioch, after his rebuke by the men of James, and after the Jerusalem Council which reaffirmed the Laws of Noah, and his antagonist exposition toward "law" is heavily colored by that later viewpoint.** But in trying to assert his independence from Jerusalem, and the directness of his Apostleship and gospel from Christ, he cannot escape the fact that previously he had readily acknowledged the authority of the Jerusalem apostles. We have by Paul's own hand his testimony in Gal. 1:18 that "after three years I went up to Jerusalem to see Peter and abode with him fifteen days." Peter, the apostle who knew Yeshua best, was sought out as well as James, Yeshua's brother by Paul. Later in the same epistle we have Paul's admission again in 2:1: "Then fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with me also. And ....communicated unto them that gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run, or had run in vain".

Let me show you how Paul was dependent upon the Jerusalem Church, at least at first before he will later break away from the Apostolic decrees made at the Acts 15 Council. In Gal. 1:16 Paul states that he "conferred" not with flesh and blood in the beginning following his revelation but would do so three years later.

**4323 prosanatithemi-**

**1) to lay upon in addition to**

**2) to lay upon oneself in addition**

**a) to undertake besides**

**b) to put oneself upon another by going to him,**

**c) to commit or to betake oneself to another for the purpose of consulting him**

**d) to consult, to take one into counsel**

**e) to add from one's store**

**3) to communicate, to impart**

Paul's use of the word "prosanatithemi" (to consult in order to be given an authoritative interpretation) in 1.16 is an implicit acknowledgment that the Jerusalem apostles were recognized by him at that time as the appropriate authorities to consult on the interpretation of the revelation given him at Damascus - the point (as he now insists) being that he had not consulted them (1:16-17). He does not disguise the fact that his first visit to



Jerusalem had been 'to get information from Cephas' in Gal. 1:18), though the information was evidently something different from the gospel already received three years earlier through the revelation of Christ (1:12). The purpose of his second visit to Jerusalem was to consult the Jerusalem leadership about "his" gospel, but he does not hide the fact that what they thought or decided about his gospel would make all the difference to the success or failure of his mission to the Gentiles. The point is not that Paul's gospel might be judged invalid, but that its effect among the Gentiles might be nullified. So without a doubt one can see Paul yielding to Peter, James, and the Jerusalem Church in both of his visits. This means that Paul was in subjection to the Jerusalem authorities from Yeshua's Church and this is the way it should be. Sadly all this would change later after the Antioch incident.

The language Paul uses in Gal. 2:2 and 2:6 indicates a certain embarrassment at this admission. He calls the Jerusalem apostles "the men of repute", a phrase familiar in political rhetoric, where it was used both positively and negatively. The parenthesis of verse 6, with its noticeable change of tense - 'what they were (then) is (now) a matter of indifference to me; God shows no partiality' - is all aimed at curtailing the authority of the Jerusalem apostles in the current situation in Galatia and at reducing the significance of his earlier acceptance of that authority (D.M.Hay, "Paul's Indifference to Authority", JBL 88 (1969) 37-8; Betz, Galatians 94-95). Likewise when he says "those of repute added nothing to me" (2:6), there again the language indicates an acknowledgment on his part at that time of Jerusalem's 'right' to instruct or give directives to its daughter churches. So too, it can plausibly be argued that Paul's convoluted statement in verses 7-10 is a further attempt to obscure the degree to which Paul had been willing to accept Jerusalem's authority at that time as clearly expressed in the pillar apostles' recognition of Paul's and Barnabas' missionary success and their approval of a future division of labor (Bruce, Paul, 154, and Betz, Galatians, 96-103). All this points strongly to the conclusion that while Paul defended a position at Jerusalem, the three 'pillar' apostles delivered a verdict.

Moreover, there is a growing agreement on the view that when Paul went up to Jerusalem this second time it was not as an independent missionary or apostle, but as a delegate from the church at Antioch (so Acts 15:2; cf. 14:4, 14 - 'apostles', that is, of the church at Antioch, 13:2-3). The question discussed at the meeting in Jerusalem was not primarily whether Paul (and Barnabas) were apostles, but whether as apostles of Antioch their practice of not circumcising their converts should continue - that is, whether the church of Antioch's practice of according full acceptance to uncircumcised Gentile believers should continue without modification. The victory or rather concession won by the Antioch delegation did not call in question the authority of the Jerusalem apostles to make this concession. The point is that the church at Antioch could not make this decision by themselves, and readily referred it to Jerusalem. And when subsequently the delegation came from James, the majority of believers in Antioch just as readily accepted the authority of this further ruling regarding the practice of table-fellowship at Antioch. Paul would not and this is where the problem comes into play which would cause the quick meeting of the Acts 15 Church Council to settle the matter.

This nationalistic dimension to the Antioch incident becomes still more significant in the light of the second feature of the broader historical context to which we now turn.





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## PAUL'S REBUKE OF PETER ...HAS THE NEW TESTAMENT MISREPRESENTED THE TRUTH BEHIND THE INCIDENT AT ANTIOCH? #7

### WHAT MOTIVATED THE MEN FROM JAMES TO REBUKE PETER, BARNABAS, AND PAUL OVER EATING WITH GENTILES?

During the period which concerns us, many Jews, no doubt a growing proportion within the Jewish territories, must have believed their distinctive religious and national prerogatives were under increasing threat. The long, drawn out crisis provoked by Caligula's insistence that a statue of himself be set up in the Jerusalem temple is well known (AD 40). And later, after the death of Agrippa in AD 44, the situation deteriorated rapidly under a succession of weak Roman procurators. Cuspius Fadus (AD 44-46) demanded that the vestments of the High Priest be returned to the Romans for safe-keeping (Josephus, Antiquities 20.1.1 §6) and had to act against the threatened rebellion led by the self-styled prophet Theudas (Antiquities 20.5.1 §§97-9). Tiberius Julius Alexander (AD 46-48) crucified James and Simon, the sons of Judas the Galilean, presumably because, like their father, they were engaged in fomenting unrest against Roman rule on account of its threat to their faith (Antiquities 20.5.2 §102). Under Cumanus (AD 48-52) things went from bad to worse, with a near riot in Jerusalem resulting in thousands of deaths (20,000 or 30,000 according to Josephus - Jewish War 2.12.1 §§223-7; Antiquities 20.5.3 §§105-12), and a succession of disorders involving zealot bands in Samaria and elsewhere (Jewish War 2.12.2-5 §§228-38; Antiquities 20.5.4-6 §§11-24). Josephus reports that "from that time the whole of Judea was infested with bands of brigands" (Antiquities 20.6.1 §124) - 'brigands' being Josephus' way of describing the Zealots."

### INTENSIFIED NATIONALISM AND THE PUSH TO REMAIN SANCTIFIED KEPT THE JEWS APART FROM GENTILES

The followers of Yeshua within Palestine would not have been unaffected by these mounting pressures. The death of Stephen and the subsequent persecution (early or middle 30s) presumably had the effect of ensuring that those followers of the Nazarene who had been exempted from the persecution, or who had returned to Jerusalem thereafter, would take care to show themselves good Jews, loyal to their religious and national heritage. Agrippa's execution of James (brother of John) in or before AD 44 is presumably also to be explained against this background; Luke notes that 'it pleased the Jews' and encouraged Agrippa to move against Peter (Acts 12.1-3).

Furthermore, we should bear in mind that such pressures towards conformity with the mainstream of nationalistic Judaism were experienced as much within the infant Christian communities as from without. It is not simply a matter of coincidence that in the preceding episode involving Peter prior to his arrest, Peter had been criticized by the circumcision party for eating with an uncircumcised Gentile (Acts 11:2-3). We

**need to understand that nowhere in the Torah is the Jew commanded not to eat with the Gentile; however, several Commandments from the Laws of Moses and the Laws of Noah deal with the "requirements" for food and table fellowship. This is the issue here and not just simply eating with non-Jews.** The subsequent controversy over the necessity of circumcision clearly indicates that many Jewish believers took it as axiomatic that Gentiles must be circumcised if they were to have a share in the Jewish heritage, and were prepared to exercise considerable advocacy and missionary endeavor to ensure that that heritage was neither diluted nor endangered.

## EXAMPLES

In Acts 15:1 we have the statement that "certain men which came down from Judea taught the brethren, and said, Except ye be circumcised after the manner of Moses ye cannot be saved".

In Acts 15: 5 we have the statement that "But there rose up certain of the sect of the Pharisees which believed, saying 'That it was needful to circumcise them, and to command them to keep the law of Moses'".

These are just two examples of the Jews trying to preserve and protect their faith from dilution which they expected would happen once the flood gates were open to the acceptance of the non-Jews on such a wide basis. This was an effort to keep their faith sanctified, although wrong in some ways. The Jews, the Messianic Jewish Community within Judaism, could not continue to require and put circumcision upon the non-Jew because God never commanded it in the Laws of Noah. But again we must be smart enough to understand that **certain Laws in the Covenant of Noah are not negotiable and are required of all non-Jews who come to saving faith in God. It was some of these Laws which Paul has relaxed in his efforts to win the non-Jews to "his" gospel. So when the men from James came and rebuked the condition of table fellowship as they saw it Paul defends his indefensible position by stating:**

**Gal 2:4-5**

**4 And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage:**

**5 To whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you.**

**Let us not forget that these "false brethren" were the authorities from the Jerusalem Church and they were not there to remove any liberty that the non-Jews had in God through the ministry of Yeshua, but only to make sure that obedience to the Commandments of God was being enforced within that relationship which came to them through the instruction of ministers of the Jesus' movement. Paul is sure right in one thing; he would give then no submission for his stance was etched in stone. You must understand that Paul's "truth" which he wanted to continue with his followers is not the "truth" the Jerusalem Church of Yeshua wanted to continue at all!**

Paul would even stoop so low as to call these "pillars" in the Jerusalem "dogs" in Phil. 3:2 where he warns his readers that these ambassadors for Christ were in reality "evil workers" and "dogs". Remember with me that it is these Apostles and disciples of Yeshua in Jerusalem who not only opposed Paul and "his" gospel which in many ways opposed the true gospel of Yeshua and his church, but "dogged" him during his travels to "undo" the errors that he was teaching. It is these same "Jews" that followed Paul and were responsible at time for his "stripes", beatings, and persecutions which Paul mentions in his epistles. **Think on that for a minute!** These were those who knew Yeshua personally who were diligent to make sure that they could "undo" the problems created by Paul.

Let me say again that imposing such circumcision upon the non-Jew is totally out of step with the Covenant of Noah and the Laws of Noah. Racial hatred of the non-Jew was the reason why such stringent requirements were put upon the non-Jews by the Jews in hopes of keeping them at arm's length.

Here too, we may note the evidence of the Gospel of Matthew, which indicates the conservative direction the law and Israel took in preserving the nation and its faith:

**Matt 5:17**

**17 Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill.**

**Matt 23:3**

**3 All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not.**

**Matt 10:5-6**

**5 These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not:**

**6 But go rather to the lost sheep of the house of Israel.**

**Matt 15:24**

**24 But he answered and said, I am not sent but unto the lost sheep of the house of Israel.**

Wholly consistent with all this, and not at all surprising in view of it, is Luke's account of Paul's last visit to Jerusalem (probably in AD 57), where James describes the church in Jerusalem (and Palestine) as consisting of 'many thousands . . . who are all zealous for the law' and who know of Paul only that he is a renegade and menace to their Jewish faith and inheritance (Acts 21:20-1).

The threat to Jewish prerogatives was, of course, not confined to Palestine, nor were Jewish exertions to defend them. Philo gives a clear account of the riots in Alexandria in AD 38, provoked by deliberate attacks on the religious and civic rights of the considerable Jewish population resident there (Flaccus particularly 41-54; also Embassy to Gaius 132-7). Delegations to the Emperor, the first led by Philo himself, resulted in a reassertion of these rights by Claudius in AD 41. In the same year, according to Dio Cassius, Claudius deprived the Jews resident in Rome of their right of assembly (Dio 60.6.6), and eight years later, according to Suetonius, he expelled the Jews altogether because they were 'constantly rioting at the instigation of Chrestus' (Suetonius, Claudius, 25.4; cf. Acts 18.2). Since all the other Jewish unrest of this period largely centered on Jewish response to what they perceived as threats to their unique racial and religious status, it may well be that the trouble in Rome was caused by similar Jewish reaction to the success of evangelism in the name of Yeshua, like that against Stephen and that against Paul (Acts 6:9-14; 21:27-36; cf. 13:50; 14:2-5, 19; 17:5-7, 13; 18:12-15).

**Whatever the precise details of these various incidents the overall picture is clear enough. During the period in which the Antioch incident took place Jews had to be on their guard against what were seen to be repeated threats to their national and religious rights. Whenever such a threat was perceived their reaction was immediate and vigorous. In Palestine itself more and more were resorting to open violence and guerrilla warfare. The infant Christian sect was not exempt from this unrest. Indeed we may generalize a fairly firm conclusion from the above review of evidence: wherever this new Jewish sects belief or practice was perceived to be a threat to Jewish institutions and traditions its members would almost certainly come under pressure from their fellow Jews to remain loyal to their unique Jewish heritage.**

The question which such a conclusion leaves us is obvious:

**Answer for yourself:** To what extent was the Antioch incident the result of such pressures operating upon the infant communities in Palestine and Syria, pressures from Jews loyal to their heritage both without and within the sect itself?

**Against this background the hypothesis becomes rather compelling that the open table-fellowship practiced at Antioch was perceived by the Jerusalem church (and perhaps by other Jews) as such a threat.** The mission of the men from James would then have been their reaction to that threat. And the danger of diluting or abandoning Israel's heritage with its converse and powerful appeal to national and religious loyalty would have weighed heavily with Peter, Barnabas and the rest.

One thing must not be overlooked here. Just before the Antioch incident Paul had returned from Jerusalem after 14 years having "won" the round concerning "circumcision" and the Messianic Community no longer would make it required for Gentile followers of HaShem. Yet Acts 15:1 links "circumcision" to the salvation of the non-Jew. This must be understood as the zealous reaction of fellow Jews from Jerusalem who were keenly aware of the threat the non-Jew presented to Judaism at present and there was a fraction within even the Messianic Movement which did not agree with James. **But this issue between James and Paul had previously been worked out before Paul's return to Antioch.** In fact in Acts 15:24 we have James' own admission that neither he nor his men gave any such commandment to fact that the non-Jew had to "be circumcised or keep the Law [understood as the Law of Moses as in full conversion] to be saved". **Yet however dear one James never absolved the non-Jews from the Laws pertaining to them within the Covenant and Laws of Noah! It would be Paul who would do that!**

## IN CONCLUSION

Thus already a fair amount of light has been shed on the Antioch incident from the broader background. We may summarize these preliminary observations thus.

- At this stage of its growth, the new movement of Yeshua's followers would almost certainly still think of themselves as a development of and within the religion of the Jews (a form of eschatological, messianic Judaism) - not yet a distinct faith or separate religion.
- Within this Messianic Movement within Judaism, the primacy and authority of the Jerusalem apostles in matters of dispute, specifically over what requirements should be laid on Gentiles who wished to associate with the new movement, would be generally acknowledged, and in fact had already been acknowledged by the church at Antioch and by Paul, the delegate/apostle of the Antioch church.
- The increasing threat to Judaism, especially from the deteriorating political situation in Palestine, and the increasingly polemical response of the Jews themselves, would increase the pressures on those involved in the new movement to show themselves as faithful and loyal Jews. In short, the probability is strong that all the main participants in the Antioch incident would naturally think of themselves as first and foremost Jews (a probability confirmed by Gal. 2.15); **as such they would naturally look to Jerusalem for direction when in doubt and not Paul;** and as such they would inevitably feel themselves moved by the mounting groundswell of Jewish nationalistic and religious sentiment.

With the broader background thus clarified we can now dig more deeply into that which most concerns us - the table fellowship at Antioch.

**Answer for yourself:** What was at stake in the Antioch church's practice of table-fellowship?

**Answer for yourself:** Within the context of Palestinian and Diaspora Judaism in the middle of the first century AD, how would the table-fellowship at Antioch have appeared? - as something unexceptional, as something very unusual, as a breach of Jewish practice and covenantal loyalty which posed a threat, or what?

**Answer for yourself:** We are accustomed to seeing the issue through the eyes of Paul (Gal. 2.11-18). But how was it seen through the eyes of "the men from James"?

This brings us to the next stage of our analysis.



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## PAUL'S REBUKE OF PETER ...HAS THE NEW TESTAMENT MISREPRESENTED THE TRUTH BEHIND THE INCIDENT AT ANTIOCH? #8

### WHAT WERE THE LIMITS OF TABLE-FELLOWSHIP IN THE JUDAISM OF THE LATE SECOND TEMPLE PERIOD?

The significance of table-fellowship in the east is well known. In Judaism particularly the religious significance of a shared meal was central. 'In Judaism', as Jeremias notes, "**table-fellowship means fellowship before God, for the eating of a piece of broken bread by everyone who shares in the meal brings out the fact that they all have a share in the blessing which the master of the house has spoken over the unbroken bread**" (J.Jeremias, New Testament Theology. Vol. I. "The Proclamation Of Jesus" (1971; ET London: SCM, 1971) 115. The added significance for the rabbis and their pupils is well characterized in a saying of R. Simeon (c. 100-160 or 170):

If three have eaten at one table and have not spoken over it words of the Law, it is as though they had eaten of the sacrifices of the dead (Ps. 106:28), for it is written, 'For all tables are full of vomit and filthiness without God' (Isa. 28:8 - 'place' taken as a designation for God). But if three have eaten at one table and have spoken over it words of the Law, it is as if they had eaten from the table of God, for it is written, 'And he said unto me, This is the table that is before the Lord' (Ezek. 41:22). (m. Abot 3.3)

**No devout Jew could engage in an act of such religious significance casually, and the question of who was and who was not an acceptable table companion must have greatly exercised the minds of such Jews during the period which concerns us, as the Antioch incident itself demonstrates (cf. Acts 11:2-3; 1 Cor: 8-10).**

Acts 11:2-3

2 And when Peter was come up to Jerusalem, they that were of the circumcision contended with him,

3 Saying, Thou wentest in to men uncircumcised, and didst eat with them.

To put it another way, part of the pressure on a devout Jew in the 40s and 50s of the first century AD would have been the compulsion to observe the limits of acceptable table-fellowship. These limits would be determined partly by two things:

- The explicit laws in the Torah, particularly concerning unclean foods (Lev. 11:1-23; Deut. 14:321), and
- The multiplying halakoth of the oral tradition concerning tithes and ritual purity.

## THE ANTIOCH CHURCH AND THEIR OBEDIENCE TO THE LAWS OF NOAH AND THE LAWS OF MOSES



**Basically the issue we are facing is if under the teachings of Paul was the Antioch Church, containing both Jewish and non-Jewish believers, observing and keeping the respective Laws of their respective Covenants.** You will come to see that both the Jew and the non-Jew were in violation of their respective Covenants and one must look to the teacher who failed to instruct properly; in this case we must confront Paul for what he was actually doing and teaching which was contrary to both the Jew's and non-Jew's respective Covenant stipulations. The New Testament, and especially epistles from Paul's perspective, give a certain "spin" to the story, but research in both Covenants and their respective requirements are very telling in the gathering of truth and exposing Paul's apostasy!

## **BACKGROUND...THE COVENANT AND LAWS OF NOAH FOR THE NON-JEW**

Some basic background information into the Laws of Noah concerning abstaining from eating the limb of a living animal will be very helpful at this point in our study. There is some discussion as to whether or not the prohibition of eating the limb of a living animal was originally given to Adam, the first man. One opinion states that it was included in the original commandment forbidding the eating of the fruit of the tree of knowledge of good and evil (Babylonian Talmud, Sanhedrin 56 b). According to this opinion, Adam, who was clearly given vegetation for food, as it is written, "And God said, Behold I have given you every herb bearing seed which is upon the face of the whole earth, and every tree upon which there is fruit of a tree bearing seed, to you these shall be for food" (Gen. 1:29), **was not forbidden to eat meat, but was merely forbidden to kill animals for food.** If the animal had died of itself, it was permissible as food (Babylonian Talmud, Sanhedrin 56 b). What Noah was given, therefore, was permission to kill animals for food, but he was forbidden by God to eat the flesh of any animal while the animal was still alive (Gen. 9:4, Commentary on Rashi). According to the other opinion, Adam had received six of the Seven Universal Laws and had been forbidden to eat the flesh of an animal in any manner. Only after the Flood was the leniency of permitting animal flesh instituted (Mishneh Torah, Laws of Kings, chapter 9, law 1).

This commandment is explicit, as it is written, "Every moving thing that lives shall be for you for food; just as the green herbs, I have given you everything. But flesh with its living soul, its blood, you shall not eat" (Gen. 9:3-4). This means that an animal's soul is contained in its blood and it is this soul/blood that God was forbidding man to drink animal blood. The life is in the blood and it is this life that God has given as an atonement. One should realize that when "blood" is mentioned it is truly meaning something deeper; it means the soul atones. One's life, his soul, atones in his actions and repentance following his sin. There are studies on this on the net explaining how Christianity has misunderstood this concept and how the Jews have got it right all along! The vitalizing animal soul is contained within the blood, and this is what the commandment refers to, for when an animal dies, this vitalizing soul departs. So long as this vitalizing soul remains within the animal, its flesh is forbidden to man as food (Lev. 17:14, commentary of Rashi; Gen. 9:4, commentary of S. R. Hirsh).

At first glance, this commandment seems peculiarly out of place as one of the Seven Universal Laws. How can eating the limb of an animal take its place side by side with such monumental principles of human morality as those prohibiting idolatry or murder? Besides a few scattered sociological perversions in Africa and China, one is hard put to imagine who would even consider eating an animal's meat while the animal lives.

And yet this is precisely why this commandment may well epitomize the spirit of the Seven Universal Laws. **Although mankind is enjoined to obey the Seven Laws of Noah along with their specific commandments as they appear, nevertheless the letter of the law serves only as a minimum, a starting point, which guarantees God's favor and ensures human morality.** But, if man wishes to realize his spiritual greatness, he must tap into the infinite potential of the Seven Laws, using them to refine and elevate himself. We see here that eating the limb of a living animal serves as a hint to the potential refinement that man can attain through his eating habits and by practicing kindness to God's creatures. For what man ingests as food is absorbed in his bloodstream and in every cell of his body and thereby becomes part of his essential being. The person who eats snakes and monkeys will surely be different from the one who eats nuts and berries.

The Noahide may eat the flesh of an animal that dies by itself (Encyclopedia Talmudica, vol 3, chp. 21), but there is an opinion stating that only the flesh of an animal killed through slaughtering is permissible" (Asarah Ma'amarot, Chekur Din, sec. 3, chp. 21).

For the Noahide animals, birds, and fish may be killed for food in any way that man deems to be efficient and it should be done as humanely as possible. For the Noahide, the non-Jewish believer, slaughtering of animals or birds does not have to be in a ritual manner as with Jews. But this was a Commandment which had to be enforced and taken up by the non-Jews voluntarily if the Jew was to partake of the food at any table fellowship with non-Jews. Again this was voluntary and is a perfect example of "choosing those things that please God" as instructed of non-Jews in Isaiah 56. The non-Jews might not have been given such a commandment but if they were to share table fellowship with Jews then it was up to them to voluntarily take upon themselves those commandments requiring ritual slaughter if fellowship with their Jewish brethren was to ensure. Let us again be reminded that such table fellowship is the example and rehearsal of the Marriage Supper where both peoples of God; both Jew and non-Jew share in the "supper" of God!

Notice again that the issue of "circumcision" had been dealt with for the most part after Paul's 14 year absence and subsequent trip to Jerusalem, but not all Jews had yet "agreed" to this mandate by James. Yet circumcision remained a problem for many Jews, especially the non-Messianics. In Antioch "tensions" surfaced where the non-Jews were expected to respond in obedience to other commands if they were to maintain fellowship with their Jewish brethren. Notice these "other commands" were not required of these non-Jewish believers, but they "had to" keep them if they were intent on solidifying their fellowship with their Jewish brethren.

This is where we begin to encounter problems in the Antioch incident and why the men from James began to rebuke Paul for the manner of table fellowship which was being practiced in his congregation. The Jews had no options: either be excluded or compromise their Covenant and Commandments and sin! The men from James discerned that the table fare, which had come from the Gentile market-place had not been prepared, ritually slaughtered, drained of all blood, and most likely not tithed of, which was required by the Covenant and Laws of Moses. Even Peter and Barnabas and other Jews in the congregation had been misled by such practices as condoned under the auspices of being "in Christ" and "becoming all things to all men that they might win some". There were certain procedures involved in the killing of the animal which was commanded to be done in as merciful a manner as possible before the animal was considered "kosher" for consumption by the Jew. The practice of such relaxation of such commandments was not acceptable to the men from Jerusalem and nor it should be.

The men from James had not forgotten that one guilty of transgressing this commandment in the Laws of Noah or Laws of Moses, in any of its manifestations, is subject to punishment by the courts whether he eats the limb of a living animal or merely the flesh of a living animal or any internal organ, even the smallest amount, or even eating the smallest amount of an animal that has not been killed by Biblically sanctioned ritual slaughter. A Jew was subject to punishment by the courts for eating the limb or the flesh of either a living domestic or wild animal which had not been ritually slaughtered according to the Torah.

The Antioch congregation under the authority of Paul had somehow not bothered themselves with this commandment since "being in Christ" for them meant they were no longer under the Law according to Paul. But the men from James and the Jerusalem Church had something to say about that. The uproar would be heard all the way back in Jerusalem and the Acts 15 Council would be called and these principals reiterated to Paul and included in letters to all the churches of Asia Minor.

Answer for yourself: What does this have to say about such practices in Gentile Churches today?

Animals, together with their lives, were given into the hands of mankind. The higher spiritual rank of man dictates that he not eat the limb of a living animal. Even though human flesh and animal flesh are related, the one may be incorporated within the other through eating. But the soul of an animal may never be incorporated

**within the soul of man. The soul (in the blood) of an animal must first be separated from its physical being before the animal body may be absorbed within and become part of the human body (Gen. 9:4, commentary of S. R. Hirsch). This means that certain procedures are necessary to drain the blood, which contains the life and soul of the animal, from the animal before the flesh is fit for consumption. This is applicable to both Jew and non-Jew. Such procedures as commanded in the Laws of Noah and the Jewish Laws were not practiced in pagan markets of that day and time and such meat at table fellowship had no guarantee that such safeguards had been taken to ensure the blood was completely drained from the animal. Besides methods of slaughter as addressed above, now we have the problem of draining the blood completely before consumption. These violations would be grouped under the admonition of James in Acts 15 as "refraining from pollution of idols and blood"! Remember this "seemed good to the Holy Spirit":**

**Acts 15:28-29 28 For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; 29 That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well. (KJV)**

Obedience to the law on unclean foods had been one of the make or break issues in the Maccabean rebellion. "Many in Israel stood firm and were resolved in their hearts not to eat unclean food. They chose to die rather than to be defiled by food or to profane the holy covenant; and they did die" (1 Macc. 1.62-3). No one who cherished the memory of the Maccabees would even dream of eating unclean food. The typical Jewish attitude at the time with which we are concerned is probably well caught by Luke's account of Peter's reaction to the vision given him in Joppa: "I have never eaten anything that is common or unclean" (Acts 10.14). This belief was later compromised in Peter and other Jew's lives because of Paul's teaching in Rom 10:4 that "Christ is the end of the law for righteousness to every one that believeth" we may not possibly ever know. What we can be sure of is that we have a rather perplexing problem in the testimony of the New Testament concerning the "attitudes of Yeshua and of Paul as to the law.

**Answer for yourself:** Is Yeshua the Yeshua of Mark 7, who denies that anything outside a man is able to defile him and who thus defines all foods as clean (Mark 7:15, 18-19) or is Yeshua the Yeshua of Matt. 5, who declares the inviolability of jots and titles and the importance of even the least commandments (Matt. 5:18-19; 23:23)? All we can say is that the Pauline corpus of writings existed prior to the writing of the Gospels and to think that the Gospels and their writers were not influenced by Pauline theology would be rather naive.

Jewish devotion on this point was particularly expressed in their abhorrence of pigs and of pork. The height of Antiochus Epiphanes' abomination had been his sacrifice of swine on the altar(s) of the temple (Josephus, Antiquities 13.8.2 §§ 243). Continuing Jewish antipathy to the pig is illustrated by the Mishna's refusal to allow Jews to rear swine anywhere (in Israel) (m. Baba Qamma 7.7). And Jewish rejection of pork was well known and often commented on in Greek and Roman society. For example, Philo reports Caligula as interrupting his hearing of the Alexandrian delegations with the abrupt question, "Why do you refuse to eat pork?" (Embassy to Gaius 361), and Plutarch devotes one of his Quaestiones Convivales to discussion of why Jews abstain from pork (4.5). Clearly abstention from pork was thoroughly characteristic, we may even say universally characteristic, of Jewish conduct both in Palestine and in the Diaspora.

But notice if you will Paul's comment in Gal 2:4:

**4 And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage:**

The Greek word for "spy" is Strong's Number #2684 (kataskopeo) which means to inspect, to view closely, in order to spy out and plot against. Understand that when they observed table fellowship something was "visible" that first grabbed their attention as to irregularities. **The only thing "visible" was the type of food on the table to begin with and most likely this points to the fact that the diet of that day contained "unclean" and unkosher food". This only led to other deeper problems such as the lack of tithing, the lack of ritual slaughter, etc.**

**Equally abhorrent to the devout Jew was food tainted by the abomination of idolatry, although the**

extra-biblical documentation is thinner in this case. In addition to 1 Corinthians 8-10 and Acts 15.20, 29, we may mention Josephus' report of how in 64 C.E. he sought to aid certain priests of his acquaintance who had been taken prisoner in Rome and who "even in affliction had not forgotten the pious practices of religion, and supported themselves on figs and nuts" (Life 3 §§13-14), presumably in part at least to avoid meat left over from pagan sacrifices (4 Macc. 5.2). This will be dealt with in more detail in other articles.

**Likewise with meat (of clean animals) from which the blood had not been drained, in accordance with the clear and repeated commandments of Moses** (Lev: 3.17; 7:26-7; 17:10-14; Deut: 12.16, 23-4; 15.23; Acts 15:20, 29). What constituted a proper slaughtering of a clean animal for food is well defined in rabbinic Judaism by the time of the Mishna (tractate Hullin; also Keritot 5.1), but we can gain some idea of how far the halakoth had developed by the middle of the first century from Hullin 1.2, which reports the debate between the school of Shammai and the school of Hillel on what precisely was allowed by the (presumably) earlier ruling that slaughter with a handsickle was valid. If you recall the Noahide, let alone the Jew, was commanded not to eat any animal in which the "life/soul" remained in the animal. The higher spiritual rank of man dictates that he not eat the limb of a living animal. Even though human flesh and animal flesh are related, the one may be incorporated within the other through eating. But the soul of an animal may never be incorporated within the soul of man. The soul (in the blood) of an animal must first be separated from its physical being before the animal body may be absorbed within and become part of the human body (v. 27:30-32).

**Equally abhorrent to the devout Jew was food that was consumed from which a "tithe" had not been given.** To consume food without first tithing from it was considered robbery from God. A tenth part of agricultural produce or livestock which was "holy to the Lord". Animals, together with their lives, were given into the hands of mankind. The Bible specifies various percentages of the crop that the farmer must allocate in accordance with given criteria as a religious offering to particular individuals. The custom of tithing is of ancient origin, as Abraham gave a voluntary tithe to Melchizedek (Gen. 14:18-20; cf.28:22). As part of the commandments "dependent on the Land [of Israel]," these tithing regulations are only applicable to produce grown there (Kid. 1.9). Such laws applied to the first six years of the seven-year cycle during which crops were grown; no tithes were given in the seventh Sabbatical year (shemittah) during which the fields had to remain fallow.

**God shares with us in the Commandments of the Tithe that if we fail to set apart a "tithe" for the "poor", the remainder we keep for ourselves is considered by God as if it is "stolen".** If we fail to remember the poor then God considers that all we have which we consider as "ours" since we worked for it as if it were "stolen" and it is **not** released for our use. Thus, we rob God in a big way. **The real problem is if the church where we attend is teaching the tithe correctly; don't bet on it until you have studied it out! You will be shocked if you do!**

During two years of every seven year cycle (the third and the sixth years), a person was obligated to "set apart" from the fruit of his soil a tithe for the poor, the stranger, the orphan, and the widow; in addition to the Terumah (the heave offering) and Masser (first fruit offering) which he "set apart" for the Kohen (priest) and the Levite respectively. **If one failed to formally "set apart" the tithe for the poor the entire basket was prohibited for use by the giver even if the Terumah and the Maaser Rishon (the first tithe which went to the Levite) had already been "set apart".** **The men from James ascertained that since the table fare had come from the market place in Antioch that the "dinner" had not been tithed of according to Scripture and that in reality those at table were robbing God. Thus again the rebuke of Paul, Peter, Barnabas, and the whole church.**

**Answer for yourself:** Does your church give, as commanded in the Jewish Scriptures of Moses, to give all of the tithe every 3 years to the poor (equivalent to 1/3 of the church's budget every year)? Hardly! Has God said?

"For the poor will never cease from the midst of the land." "Take care" the Torah (the first 5 books of the Old Testament) therefore said to the Jew, "lest you forget the stranger, the orphan, the widow or the poor. When one eats of the bread of the land, he is to know that the land and its fullness belongs to the Lord alone. The food which He prepared for His creatures, He prepared for them all". If food for a poor person was not available in his home, it was considered to be available through "your" home. The food he needs, is his, not yours! And



when you give the poor his Masser (heave offering), it is not charity which you give him. Rather are you returning what belongs to him. When you made the return, you did so graciously, as one does who returned an object temporarily entrusted to him for safekeeping.

The Kohen (priest) acquired his portion first. After him came the Levite. The poor, the stranger, the orphan and the widow came next. And you guessed it-the people of the land came last! What those at Antioch were not observing is this practice of tithing first before they consumed their food. If you have already "set apart" the required Terumah and Maaser offerings, you too may eat your "bread" in joy, for God has graciously acknowledged your deeds. Even if you have not yet actually given the offerings already "set apart," to their respective recipients, the remainder of your produce is already permitted to you by God. When you "set apart" your Terumah and Maaser offerings you thereby receive the right to enjoy the remnant of your product. In the act of "setting apart" you acknowledge God's ownership of the land, His being the source of your bounty, and the consequent claim of others to their rightful portion of your bounty. God then grants to you your portion and he says; "What remains...is for you. Let it be yours!" **Whoever keep the portion of the poor in his possession, and fails to give it to them, is not withholding charity, but is rather in possession of stolen property (Mal. 3:8).** And the people of God are not given to such malicious wrongdoing.

*These matters are of paramount importance to our discussion of the incident at Antioch and Paul's breach of the Law for both Jews and non-Jews.*

## LOOKING FROM THE JEWISH PERSPECTIVE

Obedience to these commands so clearly set out in the Torah was obviously fundamental to devout Jews in our period; it belonged to the distinctiveness of their race and religion and marked them out as Yahweh's chosen people. Such fundamental laws were a limiting factor of considerable consequence for the devout Jew's practice of table-fellowship. These Laws and Commandments are not negotiable for the Jew. They did not, we should note, inhibit his own entertainment of others, where he was responsible for what was served up and for the manner of its preparation. But these Laws and Commandments would largely prevent him from accepting with an easy conscience invitations from others (Gentiles) who might ignore them in whole or in part, hence it is the case of an invitation to someone else's house which Paul discusses in 1 Corinthians 10:27-9.

But whereas Paul was addressing non-Jews who were called to table fellowship with other non-Jews in I Cor. 10:27-29, the Jew is held to a higher standard. The Jew were called to a higher level of holiness than non-Jews and unlike the non-Jews who need not ask about where the "dinner" came from, the Jew has to know. When Paul would go on to say in I Cor. 10:38 "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" we would be wrong to conclude that "everything" was fair game and was able to be consumed in any manner whatsoever because stipulations in preexisting Covenants state otherwise!

*It was these laws which were being overlooked at table fellowship in Antioch. The men from James when they arrived "spied" out Paul's liberty as he stated, and found several things wrong. They called for immediate repentance and Peter and Barnabas and the rest of the Jewish part of the congregation removed themselves.*

*The rest is up to you..shalom.*





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# PAUL'S REBUKE OF PETER ...HAS THE NEW TESTAMENT MISREPRESENTED THE TRUTH BEHIND THE INCIDENT AT ANTIOCH? #9

## TITHING AND RITUAL PURITY

One of the most striking features about the Pharisees in Palestine prior to the Jewish revolt was their preoccupation with defining the limits of table-fellowship more scrupulously. J. Neusner has concluded from his meticulously detailed study of rabbinical traditions about the Pharisees that **of the 341 individual rulings from our period "no fewer than 229 directly or indirectly pertain to table-fellowship, approximately 67% of the whole"** (Neusner, *Rabbinic Traditions* 3.297, pp. 291-4). Within these the major concerns were quite clearly **ritual purity and tithing.**

As to ritual purity, the Pharisees quite simply sought to **apply the purity laws governing the temple ritual to their everyday lives.** Others might quite properly conclude that these laws referred only to the priests when performing their temple service and to themselves only when they went to the temple; outside the temple the laws of ritual purity need not be observed.

**But the Pharisees held that even outside the temple, in one's own home, the laws of ritual purity were to be followed in the only circumstances in which they might apply, namely, at the table. Therefore, one must eat secular food (ordinary, everyday meals) in a state of ritual purity as if one were a temple priest.**

The detail with which the schools' debates were already concerned, as to the precise circumstances in which foods and food containers would be rendered unclean, indicates clearly the importance of such matters for the Pharisees and their conscientiousness in trying to maintain their purity (cf. Matt. 23.25-6).

**Matt 23:25-26** 25 Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. 26 Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also. (KJV)

It is important to note that Jesus was not condemning the Pharisees for their ritual purity and their efforts in such regards, he was however, rebuking their religiosity at the expense of weightier matters of their faith; namely, the issues of the heart and their neglect of loving-kindness to the poor and downtrodden. The Kingdom of Heaven, of what Jesus spoke, was not just internal and personal, it was something that needed to be manifested in positive actions to those needing help. It was love in action, not just in theory. This is where some, but not all, of the religious Pharisees failed! Notice I said "some" for history shows that many would not be included in Jesus' rebuke for they understood and lived the life which Jesus modeled. But as you know, even today we have our "hypocrites."

Particularly important here was the cleansing of the hands which were always liable to uncleanness through an unintentional touching. A complete tractate of the Mishnah was to be devoted to the purity of hands (Yadayim),

and the ramifications must already have been the subject of debate at our time, as our own Gospel traditions also testify (Mark 7.2-5; Matt. 15.2; Luke 11.38).

Mark 7:2-5 2 And when they saw some of his disciples eat bread with defiled, that is to say, with unwashen, hands, they found fault. 3 For the Pharisees, and all the Jews, except they wash their hands oft, eat not, holding the tradition of the elders. 4 And when they come from the market, except they wash, they eat not. And many other things there be, which they have received to hold, as the washing of cups, and pots, brassen vessels, and of tables. 5 Then the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands? (KJV)

## THE IMPORTANCE OF TITHING TO RITUAL PURITY

Tithing was important according to the same logic, since only food which had been properly tithed was ritually acceptable. That is to say, tithing was as much concerned with table-fellowship as ritual washing. Tithing was considered a dietary Law (Neusner, Politics to Piety, 80, 83). Here too it is significant that a whole tractate of the Mishnah was to be devoted to rulings about produce not certainly tithed (Demai), that is to guidance for the devout Jew in his dealings with Jews whose devotion to the law could not be presumed (particularly the am ha-aretz). And again there can be little doubt that scrupulous tithing must have formed an important element in the Pharisaic halakoth of pre-AD 70 Palestine, as our own Gospel traditions again confirm (Matt. 23.23; Luke 18.12).

Matt 23:23 23 Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone. (KJV) Again we find Jesus not rebuking them for what they were doing in this regard, but failing to continue their actions to the more important aspects of their faith; namely, positive actions toward others. True Biblical faith does not just "believe," it "responds in concrete actions based on that faith."

Jesus' brother even said: But wilt thou know, O vain man, that faith without works is dead [James 2:20 20] (KJV)

We should not confine the influence of such Pharisaic rulings and practice to their own ranks (the haberim). For the well-attested Pharisaic criticisms of Yeshua's table-fellowship as an eating with 'tax collectors and sinners' (Mark 2.16; Matt. 11.19; Luke 7.34; Luke 15.2) and of his eating with unwashed hands (Mark 7.2-5; Matt. 15.2; Luke 11.38) were precisely criticisms of a devout Jew outside the Pharisaic circle for not observing the Pharisaic halakoth - "Why do your disciples not live according to the tradition of the elders . . .?" (Mark 7.5; Matt. 15.2). What is important for our understanding here is if this issue, as detailed in the New Testament, was in reality in effect and imposed upon non-Pharisees and non-Priests in the days of Jesus. There is evidence that such regulations, as imposed upon the general populace, was only later applied to the common people in the time of Rabbi Akiba. That means when reading the New Testament that such events most likely never happened as recorded, and was later inserted into the text to further separate Jesus and his faith in order to give authority for the new religion which would later be created by Rome.

## TITHING...OUTSIDE THE LAND OF ISRAEL

Now let us look closer to how this applied to Paul and his Gentile followers. **Nor can we assume that such influence was limited to Palestine.** It is true that some halakic sources ruled that the law of tithes did not apply "outside the Land" (e.g. m. Halla 2.2; m. Qiddusin 1.9):

- But already in Tobit we read of tithes being scrupulously observed from a home in Nineveh (Tob. 1.6-8).
- Josephus mentions an edict issued by the pro-consul of Asia Minor to the people of Miletus in the days of Caesar permitting the Jews to "perform their native rites and manage their produce in accordance with their customs" (Antiquities, 14.10.21 §245), which presumably indicates that the practice of tithing was

well established among the Jews of Asia Minor in the first century BC.

- And Philo tells us that tithing was observed by the Jewish community in Rome (Embassy to Gaius 156) and implies that the Alexandrian Jews did the same (Special Laws 1.153).

**Answer for yourself:** So what do we learn from the above statement? Namely, that the Laws of the Tithes, although officially not required outside the Land of Israel, was seen to be practiced as the usual "custom".

## RITUAL PURITY

As to the purity ritual we may simply note that the practice of Jewish ritual cleansing outside Palestine is presumed by the Epistle of Aristee 305-6, and that such purifications are described as characteristic of Jews as a people by the Sibylline Oracles 3.592-3 and Josephus, Against Apion, 2.23, 24 §§198, 203. Philo also testifies to a more general concern in Diaspora Judaism for a punctilious observance of the law (Migration of Abraham, 89-93). Here too we should note Paul's own testimony, that though he came from the Diaspora, nevertheless he "advanced in Judaism beyond many of my own age among my people, so extremely zealous was I for the traditions of my fathers" (Gal. 1.14; cf. Phil. 3.6). It is this Pharisaic striving for a rectitude beyond what was written which is probably in view in the fierce condemnation of Matthew 23.15 - a proselytizing zeal on the part of the Pharisees is elsewhere unattested, but the Pharisees may indeed have been more than willing to "traverse sea and land" to ensure that those who became proselytes properly understood the full extent of their obligations under the law ("when he becomes a proselyte, you make him twice as much a child of hell as yourselves").

We may justifiably infer, then, that wherever Pharisaic influence was strong during the middle decades of the first century of our era, both within Palestine and among strong concentrations of Jews in the Diaspora, there would be pressure on those who thought of themselves as good Jews to observe the halakic clarifications of the laws on tithes and purity - that is to say, pressure on devout Jews (including proselytes) to observe strict limits in their practice of table fellowship.

## BUT THERE WERE OTHER OPINIONS..THERE WAS NO UNIFORMITY

On the other hand we should not assume that this pressure would be constant and consistent. The Pharisees were not the only ones with views on these matters. For a start, the Sadducees denied that the laws of purity were applicable outside the temple. At the other end of the spectrum, the Essenes observed rules of ritual purity even stricter than those of the Pharisees (IQS 3.4-5, 8-9; 5.13; 6.16-17, 25; 7.3, 16; IQSa 2.3-9; CD 10.10-13; Josephus, Jewish War 2.8.5, 9-10 §§129, 149-50). And we know that within the ranks of the Pharisees there were many debates between the schools of Shammai and Hillel about particular details, where the concern in effect was to define the precise limits of table-fellowship. We also know that the Pharisees of our period already distinguished several degrees of purity.

Similarly with the Essenes: according to Josephus the novice had to pass through several stages of purification before participating in the common food (Jewish War, 2.8.7 §§137-9), and a senior member could be rendered impure by the touch of a junior member of the community (Jewish War, 2.8.10 §150). Once the concept of differing degrees of purity within the temple ritual was translated into rules governing everyday table-fellowship it inevitably meant that different degrees of association were possible - he who lived at a stricter level of purity could not eat with one who observed a less strict discipline. And I stress that Jewish records date this event in the time of Rabbi Akiba around 100 A.D.; long after the life-time of Jesus!

We may conclude that in the Palestine of our period there was a wide spectrum of teaching and practice on this precise issue - from the am-ha-aretz who knew not the law (cf. John 7.49) to the stricter Pharisees and 'the many' of the Essenes at the other, with varying degrees of scrupulousness and disagreement about particular

**details in between. Insofar as the new sect of followers of Yeshua was to any extent influenced by Pharisaic views, its members were bound to be caught up in these debates and cross-currents about the acceptable limits of table-fellowship.** We need simply note here that it is precisely an issue of this sort, and the disagreements between Christians concerning it, which is reflected in the different emphases drawn by Mark and Matthew from Yeshua's words about true cleanliness (Mark 7.19; Matt. 15. 17, 20).

**Mark 7:19 19 Because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats? (KJV)**

**Of particular interest for us is what all this would have meant for the devout Jew (including the devout Nazarene) in his social intercourse with Gentiles.** It is to this subject we continue to investigate as this get us to the core of the problem at Antioch. Having surveyed the various beliefs about Table-fellowship with non-Jews let us now turn our attention to the Paul-Peter problem at Antioch.



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## PAUL'S REBUKE OF PETER ...HAS THE NEW TESTAMENT MISREPRESENTED THE TRUTH BEHIND THE INCIDENT AT ANTIOCH? #10

We have spent considerable time researching into the background of "table-fellowship" in Judaism in relationship to what is "accepted" and what is "not accepted" in the religion of Israel and the Jews. We must never forget that Yeshua is a Jew and that he had certain views in these areas as well, and such views, when ascertained, should be used to help us "non-Jewish believers" chart our way in such areas as well. Besides the Gospels we can look at normative Biblical Judaism to see what were the current views held by conservative Jews in these areas as well as they would apply to Yeshua in this time period. We must remember that the issue is more than just "table-fellowship" and goes to the very core of how we, non-Jewish believers in the God of Israel, through the ministry of Yeshua, are to be accepted and included in the Israel of God. This is the crux of the matter as these dogmas express the will of God for the non-Jew in these areas. These teachings by the followers of Yeshua, we must remember, are expressed "after the cross" of Yeshua and were intended to be enforced on all non-Jews who came to God through the ministry of Yeshua and his disciples. That means you and me! Just because our denominations teach something different today does not mean they are right and your relationship with God, as He intended, is being upheld in good standing by you. This issue cuts to the very core of the Torah and the Law and how much of it applies to the non-Jewish believer. You must understand if I can prove, as I will, that we are truly grafted into Israel and not the Baptist, Catholic, or the Methodist Church, then the covenant by which we are related to God and its covenant stipulations and commandments, as upheld by us, is the means by which we keep ourselves in good standing in the covenant and maintain a positive relationship with God. Let us never confuse our emotions and our love for God for how God looks at us and how He feels about us. We can only be certain of such areas by adherence to what God said and His representative which gave His will in the matter. It is to these men moved by the Holy Spirit as found in the early Jerusalem Church can be certain that our actions and conduct is pleasing and acceptable to God. This is why I provoke you to think about the historical accuracy of the accounts in the New Testament in order for your to see "if you really are in the faith or not". You must realize if you are "outside" of the Covenant God gave you, or believe you are under another one created by Gentile Christianity which God never gave, then in reality you are without a Covenant before God! Making one up, as Gentile Christianity has done concerning the supposed "New" Covenant is not valid and God knows it. It is those who have failed to study these issues in detail who will lose in the end. Now on with the study.

## WE EITHER FOLLOW PAUL OR YESHUA...BUT WE CANNOT FOLLOW BOTH

In our previous studies we have found that there was no unanimous opinion regarding how to relate to the non-Jew in Judaism. We have found in the previous article that no one opinion on ritual purity held sway but that many different ideas were promoted. For our discussion purposes we are concerned as to how the Messianic Community of the First Century understood it and how they ruled accordingly. As followers of Yeshua the



Messianic congregation of Jerusalem should have a major influence on our beliefs and conduct today as non-Jewish followers of Yeshua. We either walk in the footsteps of the early Messianic Jewish Jerusalem Church or we do not. We either follow Paul and his ideas or Yeshua's and his followers. Dear one they are not the same! The sad fact is that the vast multitude of Christian believers today follow Paul and think they are at the same time following the wishes of Yeshua and the Jerusalem Church. Nothing could be further from the truth as we shall see as we continue our examination of the issues involved at the incident at Antioch.

## WHAT DOES ALL WE HAVE LEARNED SO FAR MEAN TO A NAZARENE BELIEVER IN HIS SOCIAL INTERCOURSE WITH GENTILE BELIEVERS IN THE FIRST CENTURY FOLLOWING YESHUA'S DEATH?

As a Gentile Christian you need to understand that the dominant tendency within Judaism in the century or so around the time of Yeshua seems to have been to avoid such intercourse with Gentiles as much as possible. This can be attributed in a large sense to the teachings of R. Shammai and his Rabbinic School. This might be shocking to you as well but there is not one story in the New Testament where Yeshua welcomes non-Jews! In fact his response to them ranges from calling the daughter of a non-Jew a "dog" to instructing his followers to not go to the Gentiles **[THINK]**.

Matt 15:26

26 But he answered and said (speaking to the Gentile woman), It is not meet to take the children's bread, and to cast it to dogs.

Matt 10:5-6

5 These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not:

6 But go rather to the lost sheep of the house of Israel.

To think that Yeshua's primary intent was to "save" the Gentile is a severe misjudgment of his time and his religion. To the lost sheep of the House of Israel he was sent and they were being assimilated and had been, in the days of Yeshua, become part of the Gentile peoples of the world for over 800 years. Yeshua knew it was these people, formerly Jews who had a Covenant with HaShem, who were now being "lost" to their heritage and their faith and their privileges as well as their responsibilities before God. But a "pure" Gentile mission was not on his mind I assure you. He knew what the Gentile Church does not today; namely that the Gentiles were unclean. Yeshua knew that only by the non-Jew's submission to the God of Israel whereby the non-Jews took up the Covenant given to them by HaShem whereby they submitted to the commandments of God would they then find acceptance within the particular Covenant given them by God. Only by this would the non-Jew maintain their acceptance in the grace of God within the Covenant God had given them. But yet it was to these "lost" brethren from the Northern scattered tribes Yeshua was sent and not the "Eskimos" (if you get what I mean). Today it is hard to look backward and realize such since the Gentile Church is such a force in the world but that was not Yeshua's purpose.....to create a Gentile Church which would almost persecute his Jewish family to death over the centuries and completely do away with the Law which was the only means of maintaining good standing in the Covenant with God. Let us return to "table-fellowship" and acceptance of the non-Jews.

## JEWISH RELATIONSHIP WITH GENTILES

The stories of Daniel, of Tobit and of Judith were all held forth as examples of the faithfulness and success of

Jews who refused to eat "the food of Gentiles" (Dan. 1.8-16; Tob. 1.10-13; Jdt. 10.5; 12.1-20; see also 3 Macc. 3.4; Joseph and Asenath 7.1). **The fear of idolatry and of impurity was a considerable limiting factor, since by definition a Gentile was an idolater and certainly ritual impurity had to be assumed rather than the reverse** (Alton, Jews, 170-4; Schurer, History, 2.81-4).. This played heavy in the minds of the men from James as they came upon such a compromising situation in Antioch. **Thus the Mishnaic tractate on idolatry is mainly concerned with defining the permissible relationships with Gentiles (Aboda Zara).** And in several rabbinic sayings the uncleanness of the Gentile is well-known: Gentiles are simply "unclean persons" (Makhot. 2.3); 'the dwelling-places of Gentiles are unclean' (Oholot 18.7); A Gentile is in every respect like to a man who suffers a flux' (Eliyahu Rabba 10). **Such sayings cannot be dismissed as the later utterances of rabbinic Judaism subsequent to our period.** The prohibition on Gentiles entering the temple sanctuary was already well established by our time (cf., e.g., Antiquities, 12.3.4 §§1450), and must have been based on the belief that Gentiles were unclean. Already in Jubilees the same attitude is clearly expressed and the line firmly drawn:

Separate yourself from the nations, And eat not with them,..... For their works are unclean, And all their ways are a pollution and an abomination and an uncleanness ... (22.16)

According to the Epistle of Aristeas, Moses fenced us (Jews) round with impregnable ramparts and walls of iron, that we might not mingle at all with any of the other nations, but remain pure in body and soul . . . he hedged us round on all sides by rules of purity, affecting alike what we eat, or drink, or touch, or hear, or see. (139, 142; cf. 106)

And Tacitus scornfully describes the Jewish hatred for the rest of the world: "they eat separately, they sleep separately .." (Histories, 5.5).

**Dear ones this is the same attitude held by Yeshua!**

If such views were consistently and rigorously applied, no devout Jew could even have considered participating in table-fellowship with a Gentile. But that is by no means the whole story.

## **BUT CERTAIN GENTILES WERE ACCEPTED INTO TABLE-FELLOWSHIP DESPITE THE ABOVE SAFEGARDS AND EXCLUSIONS**

You must keep in mind the whole purpose of these articles is to again to show how certain non-Jews were "accepted" into table-fellowship with the Jews and were included in the "Israel of God". **This means those "non-Jews" who were "unacceptable" somehow were "made acceptable".** This is what confronts our study as Gentile believers in the God of Israel.

**Answer for yourself:** As a traditional Christian, how certain are you in light of facts presented that you have made yourself "acceptable" to Yeshua in these areas?

What we must look for is which of the above responsibilities mentioned by the Rabbis were also expected of the non-Jewish believers by the Messianic Church and James in order for them to be included in the Israel of God.

Make so mistake about it some items mentioned above were to be later rescinded by the Jerusalem Church (circumcision) and James **BUT NOT ALL** and **many were yet required of non-Jewish believers to be incorporated into the Israel of God (the Laws of Noah).** James would call many of these **"necessary"** and **"good to the Holy Ghost"** and they apply today whether you are aware of them or not! This is the deceptions which must be removed in order for the non-Jewish believer to make his calling and election certain.

## **CLASSIFICATIONS OF NON-JEWISH BELIEVERS**

**For there were two types of Gentiles towards whom even the rabbis could maintain a very positive and welcoming attitude:**

- **The Proselyte or Full Convert (Gentile converts to Judaism)**
- **Gentiles who showed themselves sympathetic to the religion of the Jews broken down into two classifications: The Resident Alien & the Godfearer**

**Answer for yourself:** How were these non-Jewish believers in God, through the ministry of Yeshua's apostles, affected by the limits commanded by God and observed by the devout Jew in his table-fellowship?

What you the Christian must understand that there are some things commanded by God of the Jew that are eternal observances and are not negotiable and some of the "obligations" were mandated and put upon the non-Jew before or "acceptance into the Israel of God". Sadly over time some "obligations" were put upon the non-Jew which came not from God but from bigoted Jews who disliked non-Jews and wanted to keep them at arms-length from any type of politico-social intercourse. This is where our study must go if we are to discern the path for unity in the Israel of God. Because God seemed to always use the non-Jewish nations to punish the Jewish people for their transgressions you can understand the Jewish dislike for the non-Jew and their attempts to lay upon the non-Jews stipulations and obligations they knew would be so distasteful to them that few if any would accept them and want to be included in the Israel of God. Besides that Gentiles were generally thought to be "unclean." Now not all Jews felt this way but the trend leaned itself to this and this is exactly what we find happening in Yeshua's day especially under the influence of R. Shammai and his schools of Pharisees. Understand again that through the Messianic ministry of the followers of Yeshua not only the "lost sheep of the House of Israel" would be reached but the "non-Jew" as well, **but again make no mistake about it, these "non-Jews" reached by the Jesus movement were obligated to certain commandments and responsibilities to be "accepted" as God's children which the Christian Church today does not teach.** Again understand it was not only Yeshua's belief and will that these conditions for acceptance be met but his God and Father as well. It would do the Christian Church well to begin to serious study the first century to ascertain such things as this in order to no longer deceive and mislead their people. **Surely at death we will receive a rude awakening when the Christian finds he has lived his whole life in ignorance concerning "THE" Covenant God gave him let alone the Covenant stipulations it requires. One will quickly find upon one's death that he is ill prepared for the judgment!**

**We must now look at the three classifications of the non-Jew and how each relates to his acceptance into the Israel of God.**



## PAUL'S REBUKE OF PETER ...HAS THE NEW TESTAMENT MISREPRESENTED THE TRUTH BEHIND THE INCIDENT AT ANTIOCH? #11

### CLASSIFICATION OF THE NON-JEW AND HOW EACH RELATES TO HIS ACCEPTANCE INTO THE ISRAEL OF GOD

Following the death and resurrection of Yeshua there were no Baptists, Methodists, and Catholics. No Gentile religious establishment had not yet made "dogmas" to replace the faith of the Bible. That would come later. There were not as yet any denominational ecclesiastical authorities to replace the faith of the Jerusalem Church with those of their own making. This would come later and my dear friend you are mired in it and don't know!

For your information discussion in this area usually works with a three-fold distinction - the proselyte, the resident alien and the God-fearer (sometimes misleadingly called the 'half-proselyte') [G.F. Moore, Judaism, 1.326-7, 339]. This Gentile scholar knows the truth and his two set of books are in invaluable resource to anyone's library and such facts as I share with you can be found in them if you will only look. Understand as we proceed that either the Apostles of Yeshua under the influence of the Holy Spirit either went out and "did it wrong" or else they "did it right" and it is we non-Jewish believers who today, in deviating from their instructions in the matter, "does it wrong" without knowing! It is our hope and prayer at Bet Emet once you see the whole of the facts in this issue will repent and "do it right".

### THE PROSELYTE, OR FULL CONVERT

In the beginning the Israelite religion had always inculcated a positive attitude towards the non-Jewish stranger (ger) who lived within the borders of Israel (Exod. 20.10; 22.21; 23.9, 12; Deut. 1.16; 5.14; etc.). However, that was to change as shared above and by the first century C.E. these commands concerning the ger had been referred almost completely to the proselyte: already in the LXX (the Greek translation of the Hebrew Scriptures) the regular translation of "ger" in rabbinic Judaism always means a Gentile won over to Judaism. A positive approach to proselytization is likewise indicated by such stories as those of Ruth finding shelter under Yahweh's wings (Ruth 2.12) and Achior in Judith 14.10, by Isaiah 56.1-8 addressed to 'the foreigners who join themselves to the Lord' and Matthew 23.15, by the accounts in Josephus of the forcible conversion of the Idumeans by Hyrcanus and of the Itureans by Aristobulus (Antiquities, 13.9.1 §§257-8; 13.11.3 §§31819), and by various other accounts and references in both Jewish and non-Jewish sources (e.g. Josephus, Life, 23 §§112-13; Antiquities, 18.3.5 §82; Horace, Satires, 1.4.142-3 - 'we, like the Jews, will compel you to make one of our throng'). If you wish to read into these subjects let me suggest K. Lake, The Beginnings of Christianity, Part I: The Acts of the Apostles (Vol. V; London: Macmillan 1933) 82-84 and B.J. Bamberger, Proselytism in the Talmudic Period (1939; New York: Ktav, 1968) 15-16, 267 ff.

As a "proselyte" the Gentile had undertaken to observe the law, including circumcision, and was more or less a full Israelite (see e.g. Exod. 12.49; Philo, Special Laws, 1.51-2; b. Yebamot 47b, Josephus, Antiquities,



20.2.4§39). Despite the stigma of being a proselyte (m. Qiddusin 4.1), and the suspicion harboured by some rabbis that he was always liable to fall back into his old ways (m. Niddah 7.3; b. Baba Mesia 59b), the proselyte (following his mikveh, circumcision, and sacrifice) once his initiation was complete came within the same limits of table-fellowship that applied to the native born Jew (G.F. Moore, Judaism, 1.341). Of particular interest to us, however, is the fact that there seems to have been some debate among the rabbis at our period over the degree of uncleanness attaching to the Gentile proselyte at his conversion and over the length of time it took before his uncleanness could be washed away by ritual purification (m. Pesahim 8.8; m. Edayyot 5.2). Most now agree that proselyte baptism (mikveh or "being born again") had already become an accepted practice by the middle of the first century C.E. Strange as it may seem to the "born again" Christian "born again" is a Jewish concept that related to the "non-Jew" at his mikveh/baptism whereby he became a convert to Judaism and not to a competing religion such as Christianity. Ironically "born-again" Christians are complete opposite to what the term meant in the first century and have no idea whatsoever what the term meant in the discussion between Yeshua and Nicodemus. The term means becoming a proselyte to Judaism and accepting the 613 Laws and the terrible irony of the whole mess is that Christians call themselves "born-again" and reject the very Laws that when obeyed provided security of acceptance into the Covenant. So sad.

## THE RESIDENT ALIEN

Although it understood the biblical ger to refer to the proselyte, rabbinic Judaism also recognized a different category of Gentile, the "ger toshab", the resident alien. He too lived within the borders of Israel, but unlike the "full" proselyte who accepted the "whole of the Law" he accepted only some of the commandments of the Torah.

Just how much he had to accept before being recognized as a ger toshab was a subject of dispute among the rabbis. According to R. Meir (c. 150) a sufficient requirement was that the Gentile in question undertook in the presence of three haberim (holy ones) to renounce idolatry (G.F. Moore, Judaism, 1.325). In the first century before theology was worked out by the Gentiles that made Yeshua God this was not a problem for the non-Jew was taught that there is only ONE God. Today this is problematic considering the vast majority of Christians today are Trinitarians and believe Yeshua is God. The belief that Yeshua is God would disqualify them from this category. Others defined a "ger toshab" as a ger who eats of animals not ritually slaughtered, that is, he took upon himself to observe all the precepts mentioned in the Torah apart from the prohibition of (eating the flesh of) animals not ritually slaughtered' (b. Aboda Zara 64b). This will be one of the problems encountered at Antioch for the "meat" came from the market place where it had been sanctified to idols and not killed in a kosher manner thus not being ritually slaughtered. But remember that the Noahide (as the Ger Toshab) did not have to observe this commandments but "needed" to if table fellowship with non-Jews was to be observed. This exemption of the "ger toshab" from the prohibition against animals not ritually slaughtered was determined by Deuteronomy 14.21 - 'You shall not eat of anything that dies of itself; you may give it to the alien (ger) who is within your towns, that he may eat it . . .'- a law which could properly be held to exempt the ger toshab from at least some of the restrictions governing the eating of meat, and which thus provided sanction for slackening one of the limits of acceptable table-fellowship. But the halakah which gained greatest support and decided the matter was that a "ger toshab" was any Gentile who takes upon himself the seven Noachic laws -that is, he holds himself subject to the established courts of justice, and refrains from blasphemy, idolatry, adultery, bloodshed, robbery, and eating flesh cut from living animals (b. Aboda Zara 64b; cf. b. Sanhedrin 56a). I suggest reading Moore, Judaism, 1.339 to learn more about this requirement. It is this Covenant, the Covenant of Noah which was given to the non-Jew to be "acceptable with God".

Understand that this Noachic Covenant was NOT being promoted to the non-Jew in the first century C.E. by R. Shammai and others because it did not require circumcision of the male. It was the act of circumcision that was hoped by the bigoted rabbis to hold the Gentile at arms length and prevent his assimilation into the Israel of God. Acts 15 is pivotal here as the Messianic Jews and Apostles of Yeshua would repent and return to the Laws of Noah for the non-Jew thus increasing the changes of inclusion of non-Jews into the Israel of God. Circumcision would no longer be enforced upon the non-Jews for fellowship or inclusion into the Israel of God. Paul would win this round however other obligations within the Laws of Noah would be



**kept and this is where Paul would depart from the Jerusalem Church in heart and spirit.**

**Clearly, then, there was some debate among the rabbis in the period before the consensus view was established regarding the definition of a "ger toshab", a debate in effect as to the terms on which social intercourse with Gentiles living locally might be acceptable. This strongly suggests that there were already during the first century period diverse views among the rabbis regarding the limits of table-fellowship as they applied to the resident alien. Here we should note also that, despite such rabbinic characterizations of Gentile uncleanness as were cited above (m. Makkot 2.3; m. Oholot 18.7), the Mishnah contains at least two rulings which presuppose situations at the meal table where a Gentile (not a ger) was present (m. Berakot 7.1; m. Aboda Zara 5.5), and the Babylonian Talmud contains discussion of the conditions on which Jews might accept invitations to and participate in Gentile banquets (b. Aboda Zara 8a-b). We can only conclude that, in all probability, in the Palestine of our period there was also a diversity among devout Jews in their practice of table-fellowship so far as Gentiles were involved - a diversity similar in extent to or indeed continuous with the spectrum of permissible table-fellowship as determined by the various grades of purity among Jews themselves.**

## **THE GODFEARER**

**A third group of more acceptable Gentiles were those usually called 'God-fearers' or 'pious Gentiles' - those who showed themselves sympathetic towards Judaism - though whether 'God-fearers' was a technical term for such may be doubted. However they should be designated, there were certainly many Gentiles (we are talking here particularly of the Diaspora) who were attracted to Judaism and who signified their interest by attaching themselves to Jewish practices in differing degrees. How diverse such attachments were is a question more easily posed than answered. We know from Acts that such Gentiles attended the synagogue or Jewish meetings for worship (Acts 13.16, 26, 50; 16.14; 17.4, 17). Cornelius most nearly approaches in a technical sense as described as 'a devout man who feared God, gave alms liberally to the people, and prayed constantly to God' (10.2). We should also recall that pious Gentiles were welcome to worship in the temple (John 12.20; Acts 8.27; also Josephus, Jewish War, 4.4.4 §275), within, of course, well-defined limits (namely, the court of the Gentiles). Let me say something now that few will understand, there was a "pattern" of worship in the Temple which both Jew and non-Jew participated in. It might surprise you that this "pattern of worship" survived well into the 4th century for the non-Jew until obliterated by Constantine and the Roman Church-State.**

**Answer for yourself:** If God intended this pattern of worship be observed by Jew and non-Jew up to the fourth century, could it have been God intended it be followed eternally in spite of Constantine's actions? The answer is yes especially in the light of the existence today of over 2000 different Christian denominations which are filled with hundreds of conflicting doctrines, dogmas, and differing "Jesuses".

**The central question for us, however, is the extent to which such God-fearing Gentiles were expected to keep the law (including the oral traditions) concerning tithing and ritual purity. Josephus' claims in Against Apion, confirm the attractiveness of Judaism for many Gentiles: many Greeks 'have agreed to adopt our laws' (2.10 §123); our laws 'have to an ever increasing extent excited the emulation of the world at large' (2.38 §280; cf. 2.28 §§209-10). Philo speaks in similar and similarly vague terms in Life of Moses 2.17-20. But Josephus becomes more helpfully explicit a little further on in Against Apion - "The masses have long since shown a keen desire to adopt our religious observances; and there is not one city, Greek or barbarian, not a single nation, to which our custom of abstaining from work on the sabbath day has not spread, and where the fasts and the lighting of lamps and many of our prohibitions in the matter of food are not observed" (Against Apion, 2.38 §282).**

**Equally interesting is the succession of notices which demonstrate how attractive the Jewish way of life was for many Gentiles in Rome itself and how alarmed the authorities were in consequence. Plutarch (in a passage which relates to the middle of the first century BC) speaks of a freedman named Caecilius 'who was accused of Jewish practices' (Life of Cicero, 7.6). Seneca mentions autobiographically that in his youth he began to abstain from animal food, but that he abandoned the practice because 'some foreign rites were at that time being inaugurated, and abstinence from certain kinds of animal food was set down as proof of interest in the strange cult' (Letters, 108.22).**

He refers most probably to the persecution of Jewish and Egyptian rites under Tiberius in AD 19 (Tacitus, Annals, 2.85).<sup>77</sup> Perhaps significant here too is the report of Dio Cassius already cited, that in 41 Claudius forbade the Jews in Rome to hold meetings because they had increased so greatly in number (60.6.6). Better known is the persecution by Domitian of 'those who followed the Jewish way of life without formally professing Judaism' (Suetonius, Domitian, 12.2); Dio Cassius, also writing of the late first century AD, speaks of 'many who were drifting into Jewish ways' being condemned for atheism (67.14.1-3). And Juvenal confirms the attractiveness which Judaism obviously exercised for many at this period when he attacks contemporaries who 'revere and practice and revere the Jewish law' and who get themselves circumcised, under the influence of a Sabbath-reverencing, pork-abstaining father (Satires, 14.96-106). As evidence of Judaism's continuing influence at the other end of the second century AD we may simply note **Tertullian's report that many Gentiles in his day observed Jewish feasts and ceremonies and Jewish practice in prayers** (Ad Nariones, 1.13). **It would not be unjust to deduce from all this that many God-fearers attracted by the Jewish law quite naturally would have observed the law in the way native born Jews did - that is, in the way that the developed customs and developing tradition dictated.**

Still more interesting for us, not least because the incident described took place within a few years of the Antioch incident, is the well-known story of the conversion of Izates, king of Adiabene, recounted by Josephus (Antiquities, 20.2.4 §§38-48). Izates was initially told that he need not be circumcised - 'he could worship God, even without circumcision, if he had fully decided to emulate the hereditary customs of the Jews' (Antiquities, 20.2.4 §41). Since the sticking point was circumcision, we may take it that Izates was prepared to go the whole way apart from that, and 'zeal for hereditary customs' suggests that his devotion would have embraced much at least of the oral law as well as the written Torah (cf. 20.2.3,4 §§34, 38). This may well be confirmed by the fact that when Eleazar came upon the scene from Galilee, described by Josephus as a Jew 'who had a reputation for being extremely strict concerning the hereditary customs', the only further step he required of Izates was circumcision (Antiquities, 20.2.4 §§43-5).

Most interesting of all, however, is Josephus' description of the Jewish politeuma in Antioch in the period prior to the Jewish revolt: 'they grew in numbers . . . and were constantly attracting to their religious ceremonies multitudes of the Greeks, and these they had in some measure incorporated with themselves' (Jewish War, 7.3.3 §45). **Whatever degree of devotion to the Torah, written and unwritten, on the part of the God-fearing Greeks is implied by this statement, it must denote a considerable measure of acceptance by the Antiochene Jews of these Greeks, and so also a considerable measure of social intercourse between circumcised Jew and uncircumcised Gentile.**

**We may conclude from all this that there was a broad range of attachments to Judaism and Jewish ways wherever Diaspora settlements had made any impact on the surrounding community -from occasional visits to the synagogue, to total commitment apart from circumcision, with such matters as the sabbath and dietary laws being observed in varying degrees in between. There would be a broad range of social intercourse between faithful Jew and God-fearing Gentile, with strict Jews avoiding table-fellowship as far as possible, and those less scrupulous in matters of tithing and purity willingly extending and accepting invitations to meals where such Gentiles would be present.**

**We can also see that the attitude and practice of openness to the Gentile would not have been static. It would depend upon the influence of particular rabbis and of particular rulings in matters of dispute. This is where the authority of the Jerusalem Church and the followers of Yeshua comes into the mix. We may compare, for example, the famous pericope contrasting the response of Shammai and that of Hillel to the Gentile who asked both to teach him the whole Torah while he stood on one foot (b. Sabbat 31a). It would depend on the mood of the surrounding populace and local authorities at the time -particularly in Rome, Alexandria and Antioch, where the Jews were strong in numbers and undue influence on their part could be construed as a threat to the state. And at the period which concerns us it would depend not least on the Jews' sense of the mounting threat to their religion and nation which we sketched out earlier (§2.2) and which must have expressed itself in an increasingly hostile attitude to the Gentiles. This last is illustrated by the sequence of events described in Acts 21, which depicts Jerusalem Jews in the late 50s giving ready credence to the rumor that Paul had taken a**

**Gentile into the temple (Acts 21.27-36). Another instance is the report of Josephus that at the beginning of the revolt in 66 Eleazar 'persuaded those who officiated in the temple services to accept no gift or sacrifice from a foreigner' (Jewish War 2.17.2 §409). Here too we may mention again the episode of Izates' conversion, which among other things shows that the attitude of the Palestinian Jew was stricter than that of the Diaspora Jew on the question of how far a Gentile had to go to be acceptable (Josephus, Antiquities, 20.2.4 §§38-48), and which thus provides an interesting parallel to the Antioch incident.**

**Before moving on, it is worth noting once more, if it is not already clear, that the issues in all this would have been issues for the earliest Christians too, particularly as the circle of Yeshua's discipleship began to embrace more and more Gentiles. The extent to which the spectrum of attitude and practice mirrored that within the rest of Judaism is indicated by Paul's advice to the believers in Corinth (including Jews) at one end (1 Cor. 8-10), and at the other by the reaction of the Judean brothers to Peter's eating with a Gentile, even though he was a pious God-fearer and presumably already observed the dietary laws (Acts 11.2-3). At the latter end of the same spectrum we should note also the untypical saying of Yeshua preserved for us not surprisingly only by Matthew - 'if he (the brother at fault) refuses to listen even to the church, let him be to you as a Gentile and a tax-collector' (Matt. 18.17). The question for us, of course, is where the Antioch incident, not to mention Acts 15.20, 29, fits into this spectrum. It is to this question that we can now at last turn.**



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# PAUL'S REBUKE OF PETER ...HAS THE NEW TESTAMENT MISREPRESENTED THE TRUTH BEHIND THE INCIDENT AT ANTIOCH? #12

## THE ISSUE AT ANTIOCH...ONE FINAL LOOK

Against the background sketched out in the preceding articles, the exegetical alternatives in Galatians 2.11-18 become clearer.

The leading questions can be posed thus:

**Answer for yourself:** What did the table-fellowship at Antioch involve prior to the coming of the men from James?

**Answer for yourself:** And what would have been required of Gentile believers if the table-fellowship was to be resumed after the initial disruption caused by the withdrawal of Peter and the others?

**Answer for yourself:** To put it another way, what was it that the men from James objected to or found fault with in the table-fellowship at Antioch?

**Answer for yourself:** And how could that defect be remedied, if at all?

**Answer for yourself:** What in your practice of your faith would the Ambassadors of the Jerusalem Church find objectionable or find fault with and what bearing does this hold concerning your acceptance into the Church of Yeshua?

By now you should be able to answer many of these questions.

Understand again that there is a big difference being accepted in the Church of Yeshua as it existed in Jerusalem in the First Century C.E. and a Baptist, Catholic, or Methodist Church today. Think on these things.

## ENTER PAUL AND HIS ANTI-JERUSALEM CHURCH THEOLOGY

*The exegetical alternatives focus particularly on the key phrases of Paul's challenge, "'If you, a Jew live like a Gentile and not like a Jew, how can you compel the Gentiles to judaize?' We are Jews by birth and not Gentile sinners ...' (Gal. 2. 14-15).85*

**Answer for yourself:** 'To live like a Gentile' must exclude any detailed observance of the law; but need it exclude a more limited observance, such as many Gentiles attracted by Judaism obviously maintained? In the previous article you saw for yourself the attractiveness of Judaism to the non-Jewish world and the non-Jewish

believers. Gentile Christianity today surely will discount this.

In particular, since the Noahide Laws were thought by many Jews to apply to all mankind, we cannot exclude the possibility that the antithesis here is the antithesis between what we may call a Noahide life-style and a Sinaitic life-style, the one being characteristic of God-fearing Gentiles, the other of loyal Jews. At least this is the attitude of S. Schechter in his Aspects of Rabbinic Theology (1909; New York: Schocken, 1961) 206-207 as well as men like E.P. Sanders in his Paul, 210-211. Based upon my research I believe these men have hit the nail on the head in laying before their readers the very heart of the matter at hand.

The one instance from our other sources which might shed some light comes from Eusebius, where he describes Symmachus as an Ebionite, that is, as one who strongly maintained 'that the law ought to be kept in a more strictly Jewish fashion' (Ecclesiastical History, 6.17). What "a more strictly Jewish fashion" means is presumably indicated by Eusebius' earlier description of the Ebionites as those who "insisted on the complete observance of the law", and who "were zealous to insist on the literal observance of the law" (Ecclesiastical History, 3.27.2, 3). This simply serves to confirm that "to live in a Jewish fashion" was a relative term and did not imply a pattern of behavior precisely defined or widely agreed among Jews.

**Answer for yourself:** What was it that Paul accused Peter of requiring from the Gentile believers?

In the LXX of Esther we read that 'many of the Gentiles were circumcised and judaized for fear of the Jews' (8.17 LXX). So also Theodotus: Jacob would not give Dinah to the son of Hamor "until all the inhabitants of Shechem were circumcised and judaized)" (Eusebius, Praep. Evang. 9.22.5). In Josephus we read a similar characterization of one Metilius, the commander of the Roman garrison in Jerusalem, who "saved his life by entreaties and promises to judaize and even to be circumcised" (Jewish War, 2.17.10 §454). **In each instance 'judaizing' is obviously not the same as being circumcised: it denotes rather the range of possible degrees of assimilation to Jewish customs (Jewish customs are only expressions of Biblical Commandments observed), with circumcision as the end-point of judaizing; but evidently one could 'judaize' without going the whole way (circumcision). It must therefore describe that range of conduct covered by the term God-fearer (or within Palestine also the term 'resident alien') and signify an embracing of much that characterized the Jewish way of life, enough at any rate for the judaizing individual to be acceptable to devout Jews.**

**Answer for yourself:** You have to ask yourself if you as a Christian embrace enough of the Jewish way of life, as understood as a life-style of Biblical observed commandments, to be acceptable to devout Jews and be included in the Israel of God? If not, after all this evidence presented I would think I would seriously rethink my relationship with God and what Covenant I have along with its Covenant stipulations and requirements.

Still more interesting is the passage a little later in The Jewish War, not least because it describes the situation in Syria in the mid-60s - "The whole of Syria was a scene of frightful disorder; every city was divided into two camps, and the safety of one party lay in their anticipating the other ... For, though believing that they had rid themselves of the Jews, still each city had its Judaizers, who aroused suspicion; and while they shrank from killing offhand this equivocal element in their midst, they feared these neutrals much as pronounced aliens. (Jewish War, 2.18.2 §§462-3)

Here we have confirmation that a considerable number of Gentiles in Syrian cities (including of course Antioch) were attracted sufficiently to Judaism as to have identified or associated them-selves in some marked degree with it. Moreover, these Gentiles are further described as 'those who had become mixed up with the Jews', and which elsewhere in such a context denotes social intercourse including guest friendship, living with, and sexual intercourse. This strongly suggests a degree of affiliation to Judaism which made possible a high level of social intercourse between Jew and Gentile, including not least unrestricted table-fellowship. Moreover, when taken together with Josephus' testimony in Jewish War, 7.3.3 §45, **it clearly implies that the Jewish community at Antioch in the 50s and early 60s had attracted large numbers of Gentiles and that many of these Gentiles were sufficiently ready to conform to Jewish practices as to make possible regular social intercourse including at least guest friendship and table-fellowship. But understand those which did not share such sentiments were problematic for the men from James and would literally cause the forthcoming Acts 15 Council to settle the**



problems.

## THE SINNER

**A sinner is determined as such precisely by his relation to the law. 'Sinner' was becoming more and more a technical term for someone who either broke the law or did not know the law - the two criticisms of course often amounting to the same thing.**

**Matt 7:21-23**

**21 Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.**

**22 Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?**

**23 And then will I profess unto them, I never knew you: depart from me, **ye that work iniquity.****

**If we look up the word for "iniquity" in the Greek along with its root word you will be amazed:**

**The Strong's # for iniquity is #458 anomia:**

- **1) the condition of without law**
  - **a) because ignorant of it**
  - **b) because of violating it**
- **2) contempt and violation of law, iniquity, wickedness**

**I have spent considerable time trying to reach you with the truths long overlooked by Gentile Christianity. Yeshua definitely said that he will not "know" certain people (the term in Greek means sexual intercourse and applies to the Marriage Supper where Groom Messiah and Bride (believers) become one flesh). Besides this he said that the reason that these will be rejected as "foolish virgins" is that they practice "iniquity". I know you think that such a condition cannot refer to you let alone the typical Christian. But that is exactly to whom it refers; especially the Gentile Christian! Let me show you.**

**To those whom Yeshua tells to depart and to whom will not be allowed to become one flesh with Messiah are those who, by definition, are "without the law". In Antioch Paul had been leading a Church which had laid aside their personal requirements in many areas of the "Law". Many of Paul's followers were "ignorant" of such Laws in the Covenant of Noah because they had not been taught by their spiritual leaders. So what else is new today? Mainline Gentile Christianity is totally ignorant for the most part of the Laws of Noah and the Covenant of Noah. Being ignorant of these Laws assures you that most likely you are not observing and obeying many of them; thus you are violating them and don't even know you are. I assure you that you will find out when you die. But even more so being a traditional Pauline Christian you have grown up in church with a "contempt" for the Law as Pauline theology had been taught to you more than the faith of Yeshua. I have taken great pains to show you that other like you had been deceived by Paul in Antioch and sternly rebuked by the men from James because of it. As if that was not enough such a condition of ignorance of the Laws of Noah by the Christian today is called "wickedness" and you surely understand this since these same Laws were once considered "necessary" and were said to have "seemed good to the Holy Spirit". They still do!**

**Answer for yourself:** I wonder if the Holy Spirit considers Paul's contradictions to these Laws which God considers "good" and "necessary"?

**Now the facts: The root word for "iniquity" in the Greek is Strong's # 459 anomos (an'-om-os); from 1 (as a negative particle) and 3551; lawless, i.e. (negatively) not subject to (the Jewish) law; (by implication, a Gentile), or (positively) wicked: KJV-- without law, lawless, transgressor, unlawful, wicked.**

**Answer for yourself:** Did you notice that Yeshua's implication was for Gentiles especially; Gentiles who are ignorant and disobedient and violate and have contempt for Law; in this instance the Laws of Noah, which are the laws defining their Covenant (besides many of these are reiterated in the Laws of Moses)?

**Answer for yourself:** Dear one have you not seen that this was the problem with Paul at Antioch and that his theology has literally infected the hearts and minds of good non-Jews yet today who pride themselves not "being under the Law but under grace"?

## **SINNERS (GENTILES) ...ARE LAWLESS...TORAHLESS**

Thus already in the LXX of the Psalms the link between 'sinner' and 'lawlessness' is well established (Ps. 27.3; 54.3; 91.7; 100.8; 124.3; 128.3 - LXX); the sinner is defined as one who forsakes the law, who does not seek God's statutes (Ps. 118.53, 155 - LXX). And in 1 Maccabees 'sinners' and 'lawless men' are parallel terms (1 Macc. 1.34; 2.44).

More striking is the way in which 'sinner' becomes synonymous with 'Gentile' - already in Psalm 9.17, and again in 1 Maccabees 2.48; also Psalms of Solomon 1.1; 2.1-2 (cf. Tob. 13.8; Jub. 23.23-4; 4 Ezra 4.23). It was evidently a well-established usage by the time of the first Christians: 'sinners' and 'Gentiles' stand as variant versions of the same Q saying (Luke 6.33- 'even sinners do the same'; Matt. 5.47 - 'even Gentiles do the same'); and the same equivalence is probably implied in the saying of Yeshua, 'the Son of Man is betrayed into the hands of sinners' (Mark 14.41//Matt.26.45; Luke 24.7), as the parallel with Mark 10.33 also suggests. Gentiles are 'sinners' by reason of the fact that they do not have the law and are disqualified by the law from covenant righteousness (cf. Clementine Homilies 11.16).

*Having taken all that went before into consideration now let us hear clearly the implications from the ministry of Yeshua and its meaning for today's Christian*

Still more striking for us is the evidence of how the word was used in relation to Yeshua's ministry, as a description of those within Israel whose way of life should have debarred them from the table-fellowship of the devout Jew. It applied not just to those who had abused the written Torah (Luke 7.37, 39 - a prostitute?; cf. Matt 21.32), but to tax collectors (Luke 19.7; cf. Matt. 5.46 with Luke 6.32), and it would seem also to other trades which put the practitioner beyond the pale of what was deemed acceptable (Mark 2.15-17; Matt. 11.19; Luke 7.34; Luke 15.1-2).

Here we are evidently once again back in an area where the limits of acceptability were being determined by the multiplying halakoth of the Pharisaic rabbis. That is to say, not just disobedience to the Torah but disregard for the rabbinic rulings on what obedience to the Torah entailed, that was what showed a person to be a sinner. This has become more explicit in the Mishnah: a sinner (rasa) is one who treats halakic rulings lightly (m. Edayyot 5.6; m. Abot 4.7; 5.14).

Given that so much of the Pharisaic teaching of our period was concerned with the limits of acceptable table fellowship, and given that the context of Galatians 2.15 is a dispute precisely about whether and under what circumstances a devout Jew could have table-fellowship with Gentiles, the presumption becomes compellingly strong that "sinners" in verse 15 belongs to the same range of usage.

*That is, "sinners" was a word used of the Gentile believers by the men from James to express their disagreement or dismay at the table-fellowship being practiced by Peter and the other Jewish believers.*

And it had the connotation of 'unclean' (= Gentile = sinner), one who by his very race was legally disqualified from participating in the table-fellowship of a faithful Jew: 'How could you Peter, a true-born Jew, have table-fellowship with a Gentile sinner?'

# THE GOSPEL OF PAUL.....VS....THE GOSPEL OF YESHUA ....THE FINAL WORD!

**The men from James came with the authority of the Jerusalem Church and found fault at table-fellowship with the non-Jews and Peter, Barnabas, and Paul because "necessary" Commandments were being violated under the authority of Paul at Antioch.**

**In reality the Acts 15 Council was called to do only two things:**

- The Messianic Jews were to repent of forcing all non-Jews to be circumcised before coming to God
- They Messianic Church of Jerusalem, and James, corrected the teachings of Paul as he was teaching his own Gospel which led both Jews and non-Jews to break their Covenant and its Covenant stipulations.

**Rom 2:16 16 In the day when God shall judge the secrets of men by Jesus Christ according to my gospel. (KJV)**

**Rom 16:25 25 Now to him that is of power to establish you according to my gospel.**

**Answer for yourself:** Forgive me but was not Paul supposed to be teaching Jesus' Gospel?

Those who follow Pauline Christianity instead of the faith of Yeshua still are breaking many of their Covenant responsibilities and stipulations today in the Christian Church. We must no longer follow Pauline Christianity over the "Christianity of Yeshua". **Dear one, the Gospel of Paul is not the Gospel of Yeshua.** They clash and conflict. And table-fellowship is only where it starts as **it can be shown that Paul's Gospel contradicts the teachings of Jesus and his religious belief system in numerous places; even in serious matters like atonement and redemption! You may have never noticed this in reading the New Testament, but your failure to discern this does not mean it does not exist!** Truly, these two "Gospels" oppose each other in basic tenants. It is to these very issues and the need of repentance in these areas where we must now consider if we expect to be held in good standing within the "true" Church of Yeshua.

**Shalom and blessings.**



## THE SEVEN LAWS OF NAOH...A SUMMARY

There are Seven Laws or Commandments required of Mankind. The Seven Laws of Noah are a Guaranteed World Peace Plan. From the dawn of civilization, at the moment of its creation, Mankind has had God-given moral obligations. God ordained that man should keep seven basic Laws of Ethics, laws which form the foundation of a well-functioning society. These are the Seven Laws of Noah. These Seven Laws contain both spiritual and material benefits appropriate to them, and are the basis for a guaranteed world peace plan. The Covenant of the Rainbow is a reminder of the Seven Commandments that lay behind it. By making a Covenant with the whole of creation to never again destroy it because of the sins of mankind, God, in the merit of Noah, made a Covenant of Everlasting Life. In order to inherit this eternal life in the Olam haBa (the World-to-Come), the non-Jew must observe the Seven Universal Laws of Ethics and Morality, based on a belief in God. In fact, the Seven Laws of Noah will bring all of humanity to merit their ultimate redemption...

## A SYNOPSIS OF THE SEVEN LAWS OF THE CHILDREN OF NOAH...THE SHEVA MITZVOT B'NEI NOACH

The essence of the Seven Laws of Noah is the prohibition against idol-worship, also known as Idolatry. One denies the essence of religion by worshipping another "diety" besides the Creator. We are prohibited from serving or worshipping any created thing - no human being, no angel, no plant, no star, nor the four fundamentals (earth, water, fire, and air), nor anything formulated from them. In order to observe the prohibition against idol-worship, one must become aware of God's unity.

Blasphemy is the act of cursing the Creator or using His Name to curse something of His Creation. We must not misuse the faculty of speech and communication that God created within us. Blasphemy is an expression of an incomplete faith in God (or an incomplete belief in His Absolute Oneness). This type of blasphemy is epitomized by the false teaching that there are two powers and two kingdoms: God's and Satan's. All such theology denies that God alone is the Lord and Master of all.

We are prohibited from stealing money, or any object (whether animate, i.e. raping or seducing a woman, or inanimate, i.e. physical objects, or even time from an employer, or causing physical or psychological loss), or kidnapping a person. The prohibition of Theft may, in fact, be the hardest of all the Seven Laws of Noah to obey. Opportunity to committ theft presents itself almost constantly.

We are prohibited from committing homicide. We are prohibited from killing a human being, even a baby in the womb of its mother (except in the extreme measure of saving the life of the mother). If it comes to "kill or be killed", regardless of the consequences, we are not permitted to commit murder. This means that if one is told to kill somebody or else face being killed (or having a loved one injured or killed), we are not permitted to kill. If one is being pursued, or sees another in danger of their life, we are permitted to interfere with the pursuer. However, one must be very careful to do everything possible to avoid homicide, even in this instance. Mercy killing (euthanasia) and suicide are considered murder, and is therefore forbidden. Capital punishment (when applied righteously) is commanded by God, and is not considered murder - execution is the only permissible blood penalty.

**Sexual misconduct is prohibited; God has commanded mankind concerning proper sexual behavior and relationships. Within all of Creation, there is no rule that permits any individual to break the sexual laws because of his or her "own true nature." Rabbi Yirmeyahu Bindman observes, "There is no such thing as 'an adulterer' or 'a homosexual' anymore than there is such a thing as 'a thief.'" If one truly needs and desires to do as God wishes, one would be able to withstand the temptation of wrongdoing. The specific laws concerning incest, adultery, homosexuality, and bestiality are very clear, and should (and will) be subjected to further review.**

**This prohibition was the last to be given to humanity. It has nothing to do with physical health or hygiene. It has to do with the spiritual constitution, because the eating of live meat is at the root source of cruelty and selfishness. Eating even a tiny amount of living flesh (flesh taken from a living animal), whether cooked or raw, violates the prohibition. The intent of this prohibition is not to promote vegetarian practices. Before the Flood, meat of any kind was forbidden as food. After the Flood, God told Noah that meat would be permitted as long as this one condition was maintained in preparing it. All food prohibitions in the Torah have deep mystical significance, and the prohibition of eating live flesh is explicit, as it is written in Bereishis (Genesis) 9:3-4, "Every moving thing that lives shall be for you for food; just as the green herbs, I have given you everything. But flesh with its living soul, its blood, you shall not eat."**

**Human beings are required to establish Law Courts, or Courts of Justice, to maintain the Seven Laws of Noah. It is pointless to call the Seven Laws "laws" if there are no courts to enforce them when necessary. However, it is very difficult, if not impossible, to observe this commandment in the United States of America - for example, the Constitution of the United States, by allowing "freedom of religion," allows idolatrous practices to be the norm. B'nei Noah cannot, under the laws of the land, establish courts that would mete out punishment for transgression of the Seven Noachide Laws.**

**Fortunately, observant B'nei Noah, when facing litigation between themselves over most issues (with the possible exception being murder/homicide or manslaughter, which is in the jurisdiction of the civil courts of the land), can choose to take their case before a Beis Din, an orthodox Jewish Court, which is halakhically required to rule in these matters. In this manner, B'nei Noah are observing some of the aspects of this prohibition.**





# THE LAWS OF NOAH.....IDOLATRY #1

## Believing In, Or Ascribing Any Deity To Any But YHWH (YAHWEH)

If you have studied with us this far then you know by know that long before the Jewish people existed God made Covenants with non-Jews and that their relationship and good-standing with God was determined by how they lived up to their Covenant stipulations (Laws). In particular we have been looking at the Laws of Noah and the Covenant of Noah where a non-Jew was considered "righteous" by God if he lived up to his Covenant and repented when he strayed from his Covenant Commandments and returned to obedience unto God.

In our day and time if you are reading this article then you are most likely a contemporary Christian and most likely highly indoctrinated by your denominational or non-denominational theology. If you have been faithful to study with us up to this point then you have seen beyond any doubt that the Jesus Movement of the first century instructed non-Jews who came to faith in God through Yeshua's followers to obey the Covenant of Noah and the Laws of Noah. As a typical Christian or otherwise I assume that you are basically a "good person" and not the chiefest of sinners. Yet when we examine in detail these Laws of Noah which frame our Covenant with God then we encounter many things that not only challenge how we live in America today but which should bring shame to the best of Christians as you will come to quickly realize that your Gentile denominational religious belief system in normative Christianity has caused you to sin in many areas which before now you had no knowledge that such beliefs and actions were sinful. It is our hope at Bet Emet Ministries that your love for God is greater than your love to eat with the Pastor after Sunday's service and that you take to heart the matters that will be discussed here for let us end this introduction with these words:

*I Jn 5:3 3 For this is the love of God, that we keep his commandments: and his commandments are not grievous. (KJV)*

## -1: NEGATIVE EXPRESSION OF THE FIRST COMMANDMENT OF THE TEN COMMANDMENTS: IT IS FORBIDDEN BY GOD TO BELIEVE IN THE EXISTENCE OF ANY BUT ONE GOD (EXODUS 20:3)

*I am the Lord, your God, who brought you out of the land of Egypt, out of the house of bondage. You shall have no other gods before Me (Exodus 20:2-3)*

By this prohibition the non-Jews were and are forbidden to believe in, or ascribe deity to, any but the one True God. It is contained in His words -though speech cannot strictly be attributed to His transcendent Being - **Thou shalt have no other gods beside me (Exodus 20:3)**. This is the basic premise of Judaism: the uncompromising commitment to One God; omniscient, omnipresent, and omnipotent, the Prime Cause of all things. A person who refused to accept this premise thereby rejects all of Judaism and Biblical revelation. **No concept of any other deity or deities may so much as enter one's mind at any time! It is forbidden to even utter a**

**word that may be interpreted by others as an indication that other deities may exist. One may not accept any other thing as a "deity", even if refusal to acknowledge the existence of other gods would mean certain death.**

Monotheism is the belief in the unity of the Godhead, or in one God. It is opposed to pantheism and polytheism. Because they believe the Christian doctrine of the Trinity to be incompatible with monotheism, some groups reject Trinitarianism in favor of Unitarianism. Monotheism is a firm tenet of Muslims and Jews. Polytheism is the belief in the existence of many gods or divine beings. It has been widespread in human cultures, past and present, and has taken many forms and Christianity is not immune to this as we find since the Council of Nicea where Jesus was made "God." The assumption of human forms (Jesus) and characteristics by divine beings (anthropomorphism), as in the emphatically human passions and behavior of the Greek and Roman gods, is virtually a universal feature of polytheism and one need look no further than the Gospel of John to find Jesus (a man) made into such a "God."

Before any explanation, the best thing is to quote some Bible texts which emphasize the belief in One God. First, from the Old Testament: --the first of the Ten Commandments as well as others.

- Exodus 30: 2-3 I am the Lord your God...You shall have no other gods beside me
- Isaiah 43:10-13 Before me no god was formed, nor shall there be any after me. I, I am the Lord, and besides me there is no saviour. I am God, and also henceforth I am He
- Psalm 83:18 Let them know that thou alone, whose name is the Lord, art the Most High over all the earth

Even many texts in the New Testament oppose what the writer of the Gospel of John would later say:

- Mark 12:29 Hear, O Israel: the Lord our God, the Lord is One
- 1 Corinthians 8:4 There is no God but One
- Eph 4:4-6 4 There is one body, and one Spirit, even as ye are called in one hope of your calling; 5 One Lord, one faith, one baptism, 6 One God and Father of all, who is above all, and through all, and in you all

The Apostle Paul writes frequently of God the Father, of the Lord Jesus Christ and of the Holy Spirit (e.g. Romans 15:15-16 and 30; 2 Corinthians 1: 21-22 and 13:14)--in each case, equally, he is indicating the reality of the **One...ONLY ONE Living God. This is all well and good until we come to the writer of the Gospel of John where Jesus is made to be equal with God. This is where we find idolatry and mainline Christianity with it's views on the Trinity make Jesus God and this idolatry violates not only the Jewish Scriptures as seen above as well as Paul's understanding of Jesus but the Covenant of Noah itself.**

**Answer for yourself:** What does adhering to this religious belief concerning Jesus do to those who believe Jesus is God?

**Answer for yourself:** Are they practicing idolatry and don't know it?

It might be hard to convince them of such blatant idolatry in their lives apart from their own personal unbiased study into the origin of their faith and the Christology surrounding Jesus in the New Testament as well as the corruption of selected Old Testament texts both in the Greek and the quotes from them in the New Testament. **Needless to say the Gospel of John makes Jesus out to be God but the Synoptic Gospels (Matt., Mark, and Luke) fail to do so.** Please understand that this commandment prohibiting idolatry was first given to Adam and later handed down and formalized in the Covenant of Noah and it was only later that Moses would take and build upon this commandment with the Children of Israel at Sinai. So we see that this commandment applies to both Jews and non-Jews but the interesting that must be kept in mind is the fact that long before the Jewish people God expected and commanded this of all his children...Gentile children. Today the Jewish people

understand that this prohibition is one of the 613 Commandments, for it says in Makkoth: "Six hundred and thirteen Commandments were given to Moses at Sinai (Mak. 24a [Stone.ed. p. 169]).

This Commandment - the first of the Negative commandments of the Decalogue [The Ten Commandments]- is of the very essence of Judaism. "Whoever permits the thought to enter his mind that there is in existence any deity beside this (God) transgresses a Negative Commandment. . . and denies the essence of religion, for this doctrine is the great principle on which everything depends" (Mishneh Torah, Mada, Hilchoth Yesode'ha-Torah, 1, 6).

**Whoever transgresses this Commandment is an outright apostate, having neither merit nor portion in Israel (ibid., Hilchoth Teshubah III, 14).** A Jewish Court of Law, however, has no authority to inflict punishment upon him, since the violation involves no specific act.

Maimonides includes **five classes of heretics under the terms of this Commandment:**

- "One who says that there is no God, and that the world has no Sovereign Ruler;
- one who says that there is a Sovereign Power, but that power is vested in two or more beings;
- one who says that there is one Sovereign Ruler, but that He is a body and has form;
- one who denies that He alone is the First Cause and Rock of the Universe;
- and one who worships any power beside Him, to serve as a mediator between himself and the Sovereign of the universe" (ibid., Hilchoth Teshubah III, 15).

**This Commandment is one of the Seven Noachid Precepts,** which are obligatory upon all mankind (Sefer ha.-Chinuch, Comm. 26. For the Seven Noachid Precepts, see Vol. I, p. 13, n. 4) (Sefer Ha Mitzvoth of Maimonides, p. 1).

Nahmanides explains why God prefaced His commandments with the first commandment. He compares God to a king who tells his subjects that before he gives them his laws and ordinances they must first accept him as their ruler and believe in him. Belief in one God is a prerequisite for all the other commandments!

**Answer for yourself:** Why are the Ten Commandments addressed to the individual in the **second person singular**? To imply that **every individual is responsible for any violation of these commandments** and that the argument that "everyone else is also doing the same thing, so why should not I?" is not a valid excuse.

An atheist, one might say, is worse in this respect than a pagan, because the pagan, at least, recognizes the existence of some almighty power, whereas the atheist regards man as the supreme force.

But as living in the Western hemisphere under the influence of Western Gentile Christianity one must face head on the problems inherent from accepting a religious belief system since childhood where Jesus is made into God in selected passages and books in the New Testament.

**Answer for yourself:** Is Jesus really God and can it be proven either way that he is or is not God?

**Answer for yourself:** Was Jesus made "God" by a vote of hands in the 4th century by Roman sun-worshippers and the manuscripts and traditions concerning Jesus altered later to reflect this view as if preexistent?

**Answer for yourself:** What did the earliest Jewish believers, like the Ebionites, believe about Jesus and did they believe he is God?

**Answer for yourself:** If it can be shown that Jesus is not God then do you dare contemplate what God has thought about your idolatry passed off as Christian orthodoxy your whole life?

Now it is time to look deeper into Christian idolatry as we continue to look further into the other Commandments in the Covenant of Noah concerning the prohibition of idolatry for all of God's children.

**As well it is definitely time to do some personal study of the origin of your Christian faith if you have not done so before now and the information that you seek can be found at our ministry's various websites as we have for the last 20 years undertaken such a study to find the answers to these difficult questions.**

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# MONOTHEISM AND IDOLATRY AS TAKEN FROM THE ENCYCLOPEDIA JUDAICA

Monotheism, in its literal meaning, oneness of the Godhead (i.e., one God). The concept of monotheism is embedded in the domain of religious discourse, and its full and relevant significance must be derived from the connotation which it carries within this domain. Monotheism is usually attributed to biblical faith as its unique and distinct contribution to the history of religious thought. The significance of the word monotheism in its biblical context is taken to lie in the "mono," in the godhead's being one. As such, it is contrasted with paganism, the fundamental religious alternative to biblical faith, whose distinctive religious concept is taken to be polytheism, i.e., the plurality of the godhead (many gods). The difference between the biblical and pagan orientation is thus constituted here as a mere arithmetical difference, a difference between one and many gods.

On this basis, biblical monotheism is seen by modern biblical scholars as emerging gradually and in a continuous line from the polytheistic thought of paganism. The mediating stage in such a development is found in monolatry, where the godhead is reduced to one only as far as worship is concerned, while ontologically there is a plurality of gods. It is a mediating stage inasmuch as the arithmetical reduction to oneness is partial. The full reduction of the godhead in all its aspects to oneness emerges from monolatry only later in biblical classical prophecy, when God is claimed not only as the one God of Israel but as the one God of universal history. Here, by drawing the arithmetical reduction to oneness in all the aspects of the godhead, biblical faith achieves ultimately its distinctive, unique character. It is observed, however, that an ontological arithmetical unity of the godhead is achieved also in paganism, even with a remarkable degree of purity (e.g., Plotinus). It must be concluded, therefore, that paganism too has a monotheistic formulation. Yet it is generally felt that a fundamental difference between biblical faith and paganism does exist, and that this difference is expressed in the respective concepts of monotheism. This difference, however, cannot be accounted for on the basis of monotheism understood as the arithmetical oneness of the godhead.

## THEISTIC MONOTHEISM

Consequently, it has been suggested that the difference between biblical and pagan monotheism lies in the fact that the former is theistic while the latter is pantheistic. While it is true that biblical monotheism is exclusively theistic and that pagan monotheism has a definite tendency toward pantheism, to formulate the difference between biblical and pagan monotheism on this basis is to formulate the difference with regard to a totally different aspect of the godhead from that to which the concept of monotheism refers. Monotheism refers to the being of the godhead as such, while theism and pantheism refer to the relation subsisting between the godhead and the world. Thus, while this attempt locates a difference which may follow from the fundamental difference within the concept of monotheism, it does not locate that fundamental difference itself.

## ETHICAL MONOTHEISM



The same point can be made regarding yet another attempt to locate the difference between biblical and pagan monotheism, according to which biblical monotheism is ethical while pagan monotheism is purely philosophical-ontological. Correlated to this is the suggestion that, while paganism arrives at the oneness of its godhead through philosophical reasoning and because of ontological-metaphysical considerations, biblical faith arrives at the oneness of its godhead because of ethical considerations and through a direct insight into the absolute character of the moral law. Thus, biblical monotheism can be distinguished from pagan monotheism in that it alone is ethical monotheism. Here again, however, the distinction is located in an aspect to which the concept of monotheism as such does not refer; the concept of monotheism as such conveys no ethical connotation. It may be that this distinction follows from the proper understanding of the difference between the meaning of monotheism in the biblical context and its use in the context of paganism but this distinction as such does not capture this difference. In attempting to define the difference it is interesting first to note that the two formulations above have already shifted the aspect where the difference is to be located from the "mono" to the "theos" part of the concept of monotheism; the theistic-panteistic distinction refers to the relation of the "theos" to the world while the ethical-metaphysical distinction refers to what kind of a "theos" is involved. This means that the difference between biblical faith and paganism is no longer seen as a quantitative difference, i.e., how many gods are involved, but as a qualitative difference, i.e., what kind of a god is involved. This shift is essential to a proper understanding of the difference and must form the basis of the attempted formulation.

## ULTIMATE BEING

On this basis it can be asserted that the minimal necessary connotation of the term "theos" in the concept of monotheism is that of ultimate being. As such, the arithmetical comparison between biblical monotheism and pagan polytheism is clearly seen to be illegitimate. The "theos" in pagan polytheism is not ultimate. It is superhuman, or "man writ large," but still it remains finite and non-absolute. In polytheism a plurality of ultimate beings is untenable and self-contradictory. Consequently, the "theos" in biblical monotheism and the "theos" in pagan polytheism connote two different kinds of being, for the difference between ultimate and non-ultimate being is not merely quantitative but qualitative. It is not legitimate, however, to compare quantitatively entities which belong to different orders of being. In order to locate the difference meaningfully it must be determined with reference to the same kind of entity, i.e., to the ultimate being which is connoted by the concept of monotheism. As such, however, it is not correct to speak of the development of the concept of monotheism in paganism. Paganism always had a conception of ultimate being transcending its gods and, as indicated above, ultimate being necessitates oneness. There can be no development from many to one with regard to ultimate being. Thus, if the "theos" in monotheism signifies ultimate being, paganism always had a conception of monotheism. The only development that can be pointed to is a development in its articulation, i.e., a development from the cultic-mythological to the speculative-philosophical expression. If the "theos" in monotheism, however, signifies only ultimate being, then it would not be possible to locate any difference between biblical and pagan monotheism, for then the "mono" conveys no additional information which is not already conveyed by the "theos" in itself. In order for the concept of monotheism to have a distinct meaning, the "theos" has to stand for something more than ultimate being. It is here that the real, fundamental difference between pagan and biblical monotheism becomes evident.

## PERSONAL MONOTHEISM

In biblical monotheism the "theos" stands for a god who is personal. The "mono" connotes essentially not arithmetical oneness but oneness in the sense of uniqueness. Ultimate being is uniquely one in that it excludes the existence of any other qualitatively similar being. Thus, the authentic meaning of biblical monotheism is the assertion that the "mono," i.e., the unique, the ultimate, is "theos," i.e., a personal being, and this is the distinctive and unique feature of biblical faith and its monotheistic formulation. Paganism, while it too always had a conception of ultimate being and thus a conception of a unitary being, never asserted that ultimate being is personal. It follows from this analysis that the

development of biblical monotheism from paganism cannot be envisioned as a linear, continuous development, but must be seen as a "jump" from one orbit to another, for the change that biblical monotheism introduced is qualitative and not quantitative. There is no continuous line of development either from nonpersonal to personal being or from relative being to ultimate being. This development involves a shift in perspective. While the above articulates the distinctive and essential content of the monotheistic conception of Judaism, it does not preclude or invalidate the fact that the monotheistic conception in Judaism may convey also the arithmetical oneness and the ontological uniqueness of God. Indeed, in post-biblical Judaism (and even in some biblical instances) it is these notions that come to the fore and become the main expressions of the Jewish monotheistic conception. **It would seem, however, that the notion of the arithmetical unity of God arises mainly as a reaction against pluralistic formulations found in other religions, such as the dualism of the Zoroastrian, Manichean, or Gnostic formulation and the trinitarianism of Christianity.**

The notion of the ontological uniqueness of the godhead arises mainly when Judaism conceives and expresses itself in the philosophical-metaphysical domain, i.e., when its God becomes the god of the philosophers.

## MONOTHEISM IN JEWISH SOURCES

**Thus, Deutero-Isaiah, in response to Persian dualism, stresses the oneness of God in the sense that He alone is God, the one and only creator and ultimate cause of all phenomena:** "I form light and create darkness; I make peace and create evil" (Isa. 45:7). This assertion is repeated frequently in rabbinic literature: "He who brought all things into being and who is their first cause is one" (Maimonides, Sefer ha-Mitzvot, positive commandment 2); "I have created all things in pairs. Heaven and earth, man and woman,... but my glory is one and unique" (Deut. R. 2:31). Likewise, the specific use of this assertion polemically against dualism and trinitarianism is extensive: "'I am the first' for I have no father, 'and I am the last' for I have no son, 'and beside me there is no God' for I have no brother" (Ex. R. 29:5); "The Lord, both in His role as our God [who loves us and extends His providence to us, i.e., the second person of the trinity] and the Lord [as He is in Himself, i.e., the first person of the trinity] is one from every aspect" (Leon de Modena, Magen va-Herev, 2:7, 31–32). Furthermore, a number of the basic tenets of Judaism follow logically from this assertion of the arithmetical oneness of God, and rabbinic literature derives them from it. Thus, all forms of idolatry are rejected: God's absolute sovereignty and glory is proclaimed; both love and judgment, mercy and justice are attributed to one and the same God; God's infinity in time as the one God in the past, present, and future is declared. Although the concept of arithmetical oneness is involved also in the assertion of God's unity, the latter is distinct in that God is here distinguished qualitatively rather than merely quantitatively. This assertion finds its expression mainly in philosophical speculation, where the uniqueness of God is understood as essentially conveying the non-composite, non-divisible nature or His being (see Attributes of God). This is expressed by Maimonides when he says that God is "not one of a genus nor of a species and not as one human being who is a compound divisible into many unities; not a unity like the ordinary material body which is one in number but takes on endless divisions and parts" (Guide of the Perplexed, 1:51ff.). This means that "God is one in perfect simplicity" (Hasdai Crescas, Or Adonai, 1:1, 1), that He is wholly other (Saadiah Gaon, Book of Beliefs and Opinions, 2:1), and unique (Bahya ibn Paquda, Hovot ha-Levavot, "Sha'ar ha-Yihud"). Even in rabbinic Judaism, although the emphasis is clearly placed on the two aspects of the monotheistic idea, i.e., the arithmetical oneness and the ontological uniqueness of God, the fundamental underlying assertion is that God is first and foremost a personal being. Thus, though shifting the emphasis, rabbinic Judaism remains fully bound to that aspect of the monotheistic idea where Judaism makes its fundamental and distinctive contribution to the history of religions. [Manfred H. Vogel]



# THE LAWS OF NOAH....IDOLATRY #2

## The Making Of Images Used In Worship

If you have studied with us this far then you know by know that long before the Jewish people existed God made Covenants with non-Jews and that their relationship and good-standing with God was determined by how they lived up to their Covenant stipulations (Laws). In particular we have been looking at the Laws of Noah and the Covenant of Noah where a non-Jew was considered "righteous" by God if he lived up to his Covenant and repented when he strayed from his Covenant Commandments and returned to obedience unto God.

In our day and time if you are reading this article then you are most likely a contemporary Christian and most likely highly indoctrinated by your denominational or non-denominational theology. If you have been faithful to study with us up to this point then you have seen beyond any doubt that the Jesus Movement of the first century instructed non-Jews who came to faith in God through Yeshua's followers to obey the Covenant of Noah and the Laws of Noah. As a typical Christian or otherwise I assume that you are basically a "good person" and not the chiefest of sinners. Yet when we examine in detail these Laws of Noah which frame our Covenant with God then we encounter many things that not only challenge how we live in America today but which should bring shame to the best of Christians as you will come to quickly realize that your Gentile denominational religious belief system in normative Christianity has caused you to sin in many areas which before now you had no knowledge that such beliefs and actions were sinful. It is our hope at Bet Emet Ministries that your love for God is greater than your love to eat with the Pastor after Sunday's service and that you take to heart the matters that will be discussed here for let us end this introduction with these words:

*1 Jn 5:3 3 For this is the love of God, that we keep his commandments: and his commandments are not grievous. (KJV)*

## -2: NEGATIVE EXPRESSION OF THE SECOND COMMANDMENT OF THE TEN COMMANDMENTS: IT IS FORBIDDEN BY GOD TO MAKE IMAGES FOR THE PURPOSE OF WORSHIP (EXODUS 20:4)

*Exod 20:4 4 Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: (KJV)*

By this prohibition we are forbidden to make images for purposes of worship; and there is no difference between making them ourselves and directing others to make them.

Whoever transgresses this Negative Commandment is liable to whipping, whether for making the idol, or for directing another to make it, even though he does not worship it.

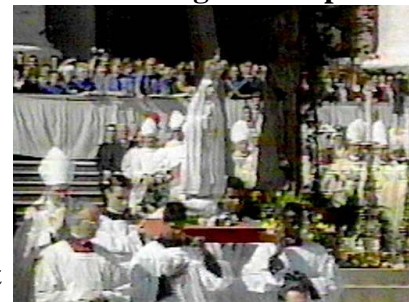
In Exodus 20:3-5, Yahweh forbids not only the worship of foreign gods but also the making of images that

claim to represent him. The worship of Yahweh in the form of two bulls (I Kings 12:26-32) was regarded as a gross apostasy and was projected back into Israel's ancient history as the episode of the Golden Calf (Exodus 32). A larger problem was the persistent tendency of the Israelites to revert to the religious practices of surrounding peoples (Judges 10:6; I Kings 11:7; II Kings 21:1-9). A succession of Hebrew prophets denounced idolatry: Elijah and Elisha (I Kings 18:22-40); Amos (Amos 2:4); Hosea (Hosea 4:12-13); and Isaiah (Isaiah 17:7-8). A common theme in the prophetic denunciations is the emptiness of idols (Jeremiah 16:20; Isaiah 44:14-17). In Christianity, the issue of idolatry arose in the context of Greco-Roman society, in which temples, altars, and images were universal. Christians were subject to charges of treason for refusing to offer sacrifices before the emperor's image. In the New Testament, idol worship is sometimes equated with demon worship (I Corinthians 10:19-21; Revelation 9:20). The early Christian apologists also emphasized that images are made of inert matter and that the human form is inappropriate for representing divinity (anthromorphism).

Constantine Copronymus, the son and successor of Leo, assembled a council of 338 bishops at Constantinople, A. D. 754, where they showed the sternest opposition to the worship of images of Christ, and of the saints; they denounced it as a taint of heathenism, condemned by the Scriptures, and by such fathers as Chrysostom and Athanasius; and they forbade the use of all images in private houses or churches. The effort of Constantine seemed to be successful, that is, it controlled the public acts of his subjects, but evidently failed to carry their consciences along with it. In the 8th and 9th centuries, idolatry again became a matter of controversy in the Christian world. Especially in the Greek-speaking Byzantine Empire, the pagan tradition of image worship had survived in the practice of venerating icons. Christians of Semitic origin were particularly wary of idolatry in any form, and their concerns were intensified by the spread of Islam. In 725 and 726, Emperor Leo III first prohibited the worship of images, then ordered their destruction (Iconoclasm). The Empress Irene was



instrumental in calling a council, which permanently settled the controversy in favor of the worship of images; though quietness did not immediately fall upon the excited passions of men. Her synod met first at Constantinople A. D. 786, but was scattered by military violence; it assembled afterwards A. D. 787, at Nice. It numbered 350 bishops, and passed a number of argumentative and idolatrous decrees in favor of the worship of images. And as this synod gave shape to all subsequent views and conflicts about images, we present a portion of one of its celebrated decrees. *"We therefore as is aforesaid, honor and salute, and honorably worship the holy and venerable images, that is to say, the image of the humanity of our Great God and Saviour Jesus Christ, and of our immaculate lady, and holy Mother of God, of whom he was of our immaculate lady, of whom he was pleased to be made flesh, and to save and turn us*



*away from impious love of idols; and the forms and representations of the holy and incorporeal angels, for they also appeared to the righteous as men; in like manner of the divine apostles, worthy of all praise, and of the inspired prophets, of the victorious martyrs, and of holy men."* . . . . This was the doctrine of Adrian, then pope, and the decisions of the council were speedily received in Italy; but in France, Charlemagne opposed them with the greatest vehemence, and had a work prepared by the famous Aleuin, and issued in his name, denouncing the adoration of images. Sadly he did not object to their presence in churches, but the worship demanded for them by the second synod of Nice was an intolerable iniquity. Nothing could be more untruthful or pernicious than the principle upon which the bishops of the Deutero-Nicene Council justified their idolatry. *"He, who worships the figure," said the council, "worships the substance of that which is represented by it."* According to this theory every heathen in the world could plead exemption from the charge of idol-worship under the pretence that he adored the great God represented by a statue of Jupiter, or by the shining sun. Myriads have worshipped images in Christian churches without exercising a thought beyond the figure itself. And they have revered one image, rather than another representing the same adored one, because of some special virtue supposed to dwell in that particular image. The Council of Trent says: *"Moreover the images of Christ, of the Virgin mother of God, and of the other saints are to be had and retained particularly in temples, and that due honor and veneration are to be awarded them; not that any divinity or virtue is in them on account of which they are to be worshipped; or that anything is to be asked of them, or that confidence is to be*





*reposed in images as was of old done by the Gentiles, who place their hope in idols; but because the honor which is shown unto them is referred to the prototype which they represent."*



The Creed of Pope Pius IV states: *"I most firmly assert, that the images of Christ, of the Mother of God, ever virgin, and also of the other saints, ought to be had and retained, and that due honor and veneration are to be given them."*

As seen in the picture of statue of the child Jesus supporters of icon veneration—called iconodules—argued that by representing Christ's human likeness, icons reinforced the doctrine of Christ's Incarnation. The use of icons in worship was vindicated in 843 when Theodora, widow of the iconoclast emperor Theophilus, engineered the election of the pro-icon monk Methodius as patriarch. The restoration of icon veneration is celebrated annually in the Eastern church as the Triumph of Orthodoxy.

## DID YOU KNOW THAT CATHOLIC CHRISTIANITY CHANGED THE TEN COMMANDMENTS?

**Answer for yourself:** How do we cover up sin and promote it to millions of people to where they will never know? Oh that is easy; we change the Jewish Scriptures...but that is nothing new as they have been altered by Gentiles for over 2,200 years and they have not only altered the Ten Commandments but crucial doctrines like atonement no less. This leaves the unsuspecting believer with a child like faith unprepared to meet God when he dies as he not only has practiced idolatry most of his life but is ill-prepared to meet God with a faith in a false atonement no less. More about that in a minute.

The Catholic Church removes the Second Commandment from some of her Books of Devotion. This is one of the most extraordinary steps ever taken by any Christian community, one of the most audacious usurpations ever attempted. The Second commandment is:

*"Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down thyself to them, nor serve them; for I the Lord thy God am a jealous God."*

This commandment prohibits the manufacture of idols, kneeling to them, and all religious service to them. While the other commandments are received, this one is expunged from the Decalogue, and to possess ten commandments, the last one is divided; and its parts form the ninth and tenth, while the third commandment becomes the second. This act is almost incredible; and yet it is sustained by the unbending logic of facts. The "Mission Book" is a prayer-book of great popularity in the Catholic Church. "It is drawn chiefly from the works of St. Alphonsus Liguori." It bears the following testimonial and approval from the late Archbishop Hughes: "The Mission Book has received the commendation of many distinguished prelates in Europe, as a work eminently fitted for the instruction of the faithful, and the promotion of solid piety"...a quote from John, Archbishop of New York, September 8th, 1853. "It has had a wide circulation . . . particularly in Austria, Bohemia, Belgium, Holland, and France. Thousands of Catholics in this country within a few years past, have found this little book next to the Mission itself a most precious and efficacious means of grace." Now what you will read with be too astounding to believe. With a view to preparation for confession the Mission Book recommends an examination on the ten commandments, and gives questions under each for the penitent. Here are its ten commandments:

- **First.** "I am the Lord thy God. Thou shalt not have strange gods before me," etc.
- **The Second Commandment.** "Thou shalt not take the name of the Lord thy God in vain."
- **The Third Commandment.** "Remember that thou keep holy the Sabbath day."
- **The Fourth Commandment.** "Honor thy father and thy mother."
- **The Fifth Commandment.** "Thou shalt not kill."



- The Sixth Commandment. "Thou shalt not commit adultery."
- The Seventh Commandment. "Thou shalt not steal."
- The Eighth Commandment. "Thou shalt not bear false witness against thy neighbor."
- The Ninth Commandment. "Thou shalt not covet thy neighbor's wife."
- The Tenth Commandment. "Thou shalt not covet thy neighbor's goods."

After the first commandment is given by the authors of the work, they place "etc." outside the quotation marks, showing that etc. is no part of the first commandment. What it is intended to represent we cannot tell. **But no portion of the second commandment in any form is in the Mission Book of St. Alphonsus Liguori.** The same prayer-book contains "The little Catechism;" and it presents another version of the ten commandments; "

- 1. One God alone, for evermore By faith, and hope, and love adore.
- 2. Thou shalt not take his name in vain.
- 3. The Lord's day thou shalt not profane.
- 4. Honor thy father, and thy mother.
- 5. Thou shalt not hurt, nor hate thy brother.
- 6. Thou shalt do no adultery.
- 7. Thou shalt not steal.
- 8. Thou shalt not lie.
- 9. Thou shalt have no impure desire.
- 10. Nor to thy neighbor's goods aspire."

***In no way does this prayer-book, "so widely circulated," recognize the second commandment; while it mutilates and divides the tenth to obtain a substitute for the expunged second.***

In spite of Christian tradition the Jewish Scripture goes to great lengths in enumerating the graven images that are forbidden (see Ex. XX, 4; Deut. IV, 15-19) **"in order not to leave any excuse for claiming that they are permissible** (Ex. XX, 4, Mechilta).

**Deut 4:15-19 15 Take ye therefore good heed unto yourselves; for ye saw no manner of similitude on the day that the LORD spake unto you in Horeb out of the midst of the fire: 16 Lest ye corrupt yourselves, and make you a graven image, the similitude of any figure, the likeness of male or female, 17 The likeness of any beast that is on the earth, the likeness of any winged fowl that flieth in the air, 18 The likeness of any thing that creepeth on the ground, the likeness of any fish that is in the waters beneath the earth: 19 And lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, even all the host of heaven, shouldest be driven to worship them, and serve them, which the LORD thy God hath divided unto all nations under the whole heaven. (KJV)**

It is the principal object of the Law, not only of the Law of Noah but the Law of Moses, and the axis round which it turns, to blot out these opinions from man's heart and make the existence of idolatry impossible (Moreh Nebuchim III, 29).

**The seriousness of this Commandment cannot be overstated especially in light of the violation of it which is rampant today in the vast majority of Gentile Christianity.** The Rabbis strongly stress that it is forbidden by God for anyone, both Jew or Gentile, to make idols oneself, or even to instruct someone else to make an idol. The punishment for such a sin is being subject to flogging. The Rabbis as well stress that one who worships an idol knowingly and deliberately is subject to capital punishment-death by stoning. **The belief in**

**One God demands that a non-Jew or Jew must lay down his life rather than worship idols.** The seriousness of this is seen today in the lives of the vast majority of people who are led astray by the Gospel of John when not only Jesus is made a God but instructs people to pray in his name. Yeshua himself taught against this when asked by his disciples "how to pray" where it is recorded that he said:

***Matt 6:9 9 After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. (KJV)***

Jesus prayed in the name of God and would never have used his own name for he knew what we seem not to today; namely that such prayer is idolatrous.

Therefore all of God's children must never even appear as if he were worshiping an idol. The Rabbis teach that if one sees a coin on the ground in front of an idol, one is forbidden to stoop to pick it up because that would look like bowing to the idol. Yes millions of people bow before statues continually in Roman Catholicism and seem unaffected by the admonitions of YHWH which prohibits such actions. In fact a person must not even pretend in jest to be worshiping an idol and **must not perform any act which, though it is not idol worship, is a kind of lip service to pagan deities.** This last statement is dynamite. It prohibits all actions which have paganism and idolatry at there origin.

Hence all are forbidden to take an oath in the name of such a deity or even to demand such an oath from a heathen. Most startling is the fact that no one is permitted to utter the name of a pagan deity except for deities that are no longer worshiped (e.g., the gods of ancient Greece and Rome). This may be news to you but our culture is flooded with such names; take the names of automobiles for example (mercury).

**It was asked "Why was it necessary for the Torah to state, 'You shall not make unto you a graven image?' Does not the first commandment already declare, 'I am the Lord, your God'? The answer: The second commandment makes it plain that 'The Lord, your God' is not just one deity, nor even a supreme deity among many other gods, but that 'He is the One and Only God and there is no god beside Him. A man may innocently reason that he acknowledges the complete supremacy of the true God and that this idol (pesel, derived from the word pesolet, 'trash') cannot be considered a deity. Continuing with his reasoning, he feels that he is inadequate to pray before the Supreme Being and that he requires an intermediary, even if it is mere 'trash' compared to the true God. Thus, the worshiper regards the idol as closer to the level of God and invests in it the power to plead for him. Even this minimal homage to an intermediary is forbidden."**

## **RELIGIOUS INTERMEDIARIES...AND THE FALSE ATONEMENT**

**The idea of intermediaries between God and man go all the way back to the earliest recorded history of mankind.** The origin of such intermediate intercession for sinner is found in Egyptian religion on down through recorded history as the sinner when standing before Osiris, the judge of the dead, needed other gods himself to stand in his place and take his punishment for him. The Egyptians, like other Pagan nations, had very little trust in the justice of the Judge; and to bribe him, and to appease his wrath, they prudently brought their sin-offerings, which is depicted upon the altar in the form of a Lotus flower. The same offering was laid before the assessors in the hope that they also may thereby be persuaded to return favorable answers to the questions the judge may put to them. Again the four lesser gods, who come forward as the friends and advocates of the trembling sinner, may be seen at the head of a tablet in the British Museum, strengthening their mediation on his behalf by laying their own gifts upon the altar before Osiris. Nor was this always enough to obtain from the judge a verdict in favor of the deceased. **The greater the sacrifice, the greater would be the chance of a favorable verdict. Accordingly, the four lesser gods are themselves supposed to offer themselves as an atoning sacrifice on behalf of the sinner; [NOTICE THEY**



ARE PLACED UPON THE ALTAR BEFORE OSIRIS] and on a funeral tablet in the British Museum, dated in 62nd year of Ramses II., we see the deceased has placed them on the altar before Osiris, as his sin offering. This is the earliest recorded record of vicarious atonement for the sinner by having a god die for him to pay his sin debt (Samuel Sharpe, Egyptian Mythology And Egyptian Christianity, p. 52-53).

This is the beginning of vicarious atonement and again this can be traced down through recorded history but NOWHERE do we find vicarious atonement in the Jewish Scriptures. One has to go to the corrupted Greek translation of the Jewish Scriptures for this doctrine as the Jewish Scriptures were purposefully corrupted in their translation into Greek in order for such pagan Gentile doctrines to be included in the falsified Greek translation of the

Jewish texts.

Unknown to most Christians is the fact that throughout the New Testament we find many Gnostic teachings and they go unnoticed today by the casual reader without a background into the true origins of his faith. Gnosticism is a dualistic religious and philosophical movement of the late Hellenistic and early Christian eras. The term designates a wide assortment of sects, numerous by the 2d cent. A.D.; they all promised salvation through a secret knowledge that they claimed was revealed to them alone. It may be surprising but the Apostle Paul was a Gnostic and again this fact goes unnoticed by the vast majority of Christians today simply for the fact that they simply don't know the facts concerning their faith. If you will be honest with yourself Paul continually teaches "my gospel" which was so foreign to Biblical Judaism that they could not accept it; the reason being was that Paul has his "revelation" and it was opposite to Mosaic faith. Scholars trace these salvation religions back to such diverse sources as Jewish mysticism, Hellenistic mystery cults, Iranian religious dualism (Zoroastrianism), and Babylonian and Egyptian mythology. Some Gnostics, including Paul of the Jewish mystic school, taught that the world is ruled by evil archon (Ephesians 6...principalities, powers), among them the deity of the Old Testament (YHWH), who hold captive the spirit of humanity (in sin and death from which there is no escape...Romans 7). I cannot get into the full scope of this now but although Paul was a Gnostic he was not a true Gnostic all the way...more of a modified Gnostic in that he held almost traditional beliefs about YHWH which other Gnostics did not yet holding to the Gnostic idea of a Heavenly intermediary. The heavenly pleroma was the center of the divine life, and Jesus was interpreted by Paul as a Gnostic intermediary eternal being, or aeon, sent from the pleroma to give mankind the secret knowledge necessary for their salvation (ONLY through Jesus was there salvation which was the message of Paul and his followers).

- 1 Tim 2:5 5 For there is one God, and one mediator between God and men, the man Christ Jesus; (KJV)
- Heb 8:6 6 But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises. (KJV)
- Heb 9:15 15 And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance. (KJV)
- Heb 12:24 24 And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel. (KJV)

Besides the concept of an intermediary between God and man which true Biblical Judaism never taught the

Gnostics held secret formulas, which they believed would free them from the evil archons and restore them to their heavenly abode (the prefacing of things in Jesus' name as a magic talisman of sort).

*Acts 16:18 And this did she many days. But Paul, being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour. (KJV)*

The Christian "Son" is also an expression of the overriding religious concept of the Hellenistic age, that the ultimate God is transcendent and can have no direct contact with the world of matter (again a Gnostic thought). He must reveal himself and deal with humanity through an intermediary force, such as the "Logos" of Platonic (Greek) philosophy or the figure of "personified Wisdom" of Jewish thinking; the latter is found in documents like Baruch and the Wisdom of Solomon.

**Answer for yourself:** Has it ever bothered you that the Gospel of John begins with a Platonic concept which is totally foreign to Biblical Judaism?

This force was viewed as an emanation of God, his outward image, an agency which had helped create and sustain the universe and now served as a channel of knowledge and communion between God and the world. All these features are part of the language used by early Christian writers about their spiritual "Christ Jesus", a heavenly figure who was a Jewish mystical and sectarian version of these prevailing myths and thought patterns. The existence of this divine Son has hitherto been unknown; he has been a secret, a "mystery" hidden with God in heaven. Information about this Son has been imbedded in scripture but unknown to most. Only in this final age has God himself (through his Spirit) inspired apostles like Paul to learn—from scripture and visionary experiences—about his Son and what he had done for humanity's salvation. "The mystery about Christ, which in former generations was not revealed to men (not even by Jesus himself, apparently), is now disclosed to dedicated apostles and prophets through the Spirit (by divine revelation)." God's Spirit, the divine power which inspires men like Paul, is the engine of the new revelation. All knowledge comes through this Spirit, with no suggestion that anything has been received from an historical Jesus and his ministry. The words of the first century writers never speak of Jesus' arrival or life on earth. Rather, they speak of his revelation, of his manifestation by God. The writer of 1 Peter 1:20 says: "Predestined from the foundation of the world, (Christ) was **manifested** for your sake in these last times." Here the writer uses the Greek word "phaneroo", meaning to manifest or **reveal**. Romans 3:25 says: "God set him forth (Christ Jesus) as a means of atonement by his blood, effective through faith." Here Paul uses a verb which, in this context, means "to declare publicly", reveal to public light. God is revealing Christ and the atonement he has made available **ONLY** to those who believe in this message. Other passages, like Romans 16:25, Colossians 1:26 and 2:2, Titus 1:2-3, contain similar statements about the **current unveiling of long-hidden divine secrets, and the careful eye that reads them can see that no room has been made for any recent life and work of Jesus**. It is God and scripture which Paul regards as the source of his inspiration and knowledge. Look at Romans 1:1-4. Paul has been called into the service of preaching the gospel. And note how this gospel is described. First it was announced beforehand in scripture by God's prophets. **It is the gospel, the secret message about the Christ, that has been announced in scripture, not Christ's life and message itself. Second, that gospel is not any that Jesus preached; rather, it is God's gospel, and it is about his Son. Again, all this is the language of revelation held by only Paul and few others.** Data like that in verses 3 and 4 of Romans 1 are part of what is being revealed, and this information has been found in scripture, which God's Spirit has inspired men like Paul to **read in a new, "correct" way. Paul and other Christian preachers are offering salvation, but it is through a Christ who is a kind of spiritual medium and one who has performed a redemptive act (the "atonement by his blood") in a mythical setting.**

And so it goes. If you would like to know more about the truth of Paul see:

<http://www.paulproblem.faithweb.com/>

**Recanati wrote that the second commandment was given to disabuse men of the notion that God**

**may be working through intermediaries who are gods in themselves and may be worshiped. This can find no better example in history but the Jesus of Gentile Christianity which is a synthesis of Gnosticism, pagan religions, and a little Biblical Judaism thrown in to make it look legitimate.**

**Now it is time to look deeper into Christian idolatry as we continue to look further into the other Commandments in the Covenant of Noah concerning the prohibition of idolatry for all of God's children.**

**As well it is definitely time to do some personal study of the origin of your Christian faith if you have not done so before now and the information that you seek can be found at our ministry's various websites as we have for the last 20 years undertaken such a study to find the answers to these difficult questions.**

**<http://www.bennoah1.freewebsites.com>**

**<http://paganzingfaithofyeshua.netfirms.com>**





# THE LAWS OF NOAH....IDOLATRY #3

## The Making Of Images Used In Worship...For Yourself Or For Others

If you have studied with us this far then you know by know that long before the Jewish people existed God made Covenants with non-Jews and that their relationship and good-standing with God was determined by how they lived up to their Covenant stipulations (Laws). In particular we have been looking at the Laws of Noah and the Covenant of Noah where a non-Jew was considered "righteous" by God if he lived up to his Covenant and repented when he strayed from his Covenant Commandments and returned to obedience unto God.

In our day and time if you are reading this article then you are most likely a contemporary Christian and most likely highly indoctrinated by your denominational or non-denominational theology. If you have been faithful to study with us up to this point then you have seen beyond any doubt that the Jesus Movement of the first century instructed non-Jews who came to faith in God through Yeshua's followers to obey the Covenant of Noah and the Laws of Noah. As a typical Christian or otherwise I assume that you are basically a "good person" and not the chiefest of sinners. Yet when we examine in detail these Laws of Noah which frame our Covenant with God then we encounter many things that not only challenge how we live in America today but which should bring shame to the best of Christians as you will come to quickly realize that your Gentile denominational religious belief system in normative Christianity has caused you to sin in many areas which before now you had no knowledge that such beliefs and actions were sinful. It is our hope at Bet Emet Ministries that your love for God is greater than your love to eat with the Pastor after Sunday's service and that you take to heart the matters that will be discussed here for let us end this introduction with these words:

*I Jn 5:3 3 For this is the love of God, that we keep his commandments: and his commandments are not grievous. (KJV)*

## -3: NEGATIVE EXPRESSION OF THE SECOND COMMANDMENT OF THE TEN COMMANDMENTS: IT IS FORBIDDEN BY GOD TO MAKE AN IDOL FOR OTHERS TO WORSHIP (EXODUS 20:4)

By this prohibition we are forbidden to make an idol even for others to worship, and at the bidding of an idolater. It is contained in His words:

*Exod 20:4 4 Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: (KJV)*

The Sifra says:

*"Nor make ye...molten gods: even for others"*

For even though a person takes no active part in the making of the idol, the fact that another person has made it at his command is regarded as equivalent to his having made it himself (Lechem Mishneh, Hilchoth Abodath Kochabim III, 9 a).

*Lev 19:4 4 Turn ye not unto idols, nor make to yourselves molten gods: I am the LORD your God. (KJV)*

It is also said there: "He who makes an idol for his own use transgresses two Negative Commandments." That is to say, he transgresses the prohibition against making it himself, even for the use of others, which is contained in this Commandment, and also the prohibition against acquiring an idol and **retaining it in his possession**, even though another person made it for him, which is laid down in the preceding Commandment. Hence he is liable to whipping twice over. If a person trespassed this commandment and made an idol, whether he fashioned it himself or he ordered it made, he should be given whiplashes. If he made it himself for himself, he should be given whiplashes twice. The provisions of this Commandment, and the preceding one, are explained in Tractate Abodah Zarah and is in force everywhere and at every time, for both man and woman.

The prohibitions against making any graven image for purposes of worship are an integral part of the doctrine of the Unity and Incorporeality of God as promulgated in Jewish religious thought. Indeed, these prohibitions are but a restatement of the positive affirmations of Judaism concerning the All-transcendent Reality of the Deity. The unflinching determination that Israel was to evince throughout the ages in upholding the validity of these prohibitions is illustrated by the account given by Josephus of the refusal of the whole nation to comply with an order of the Emperor Caius that his statue should be set up in the Sanctuary at Jerusalem. They told the Roman Commander "that if he would place the images among them, he must first sacrifice the whole Jewish nation; and that they were ready to expose themselves, together with their children and wives, to be slain." (Josephus, Wars of the Jews II, X, 4). These people understood the seriousness of such a sin; **they were willing to die instead of permit contamination by idolatry.**

## AN HONEST PICTURE OF CHRISTIANITY...AN IDOLATROUS FAITH

The Catholic Church teaches that saints (such as Peter and Jude) function as mediators between the faithful and God. They teach their members to address prayers to the saints and kneel before them to obtain their favor. By the tenth century the church had canonized some 25,000 saints.

Just as the pagans worshiped idols or statues of their gods, so does the Roman Catholic church utilize statues in their worship. In many cases the same statue that was worshiped as a pagan god was rechristened with the name of a Christian saint! For example, the statue of Peter in the Vatican as seen on the left was originally the statue of the pagan god Jupiter! The name was changed but it is the same statue! Many statues have been crafted over the centuries, and some churches in Europe have thousands of statues.



Many of the Early Church Fathers promoted such idolatry in spite of what the Jewish Scriptures and the Ten Commandments had to say on the issue.

Clement of Alexandria (AD 150-215) wrote: Every image or statue should be called an idol for it is nothing but vile and profane material, and for this reason and to remove idolatry by the roots, God had forbidden the use of any image or likeness of anything in heaven or on earth, and has also forbidden the making of such images, and for this reason we Christians have none of these material representations.

Cyprian, bishop of Carthage (AD 248-258) declared: Why bow down before images? Lift up your eyes and heart to heaven; that is the place where you should seek God.

**The Catholic Church, in order to get around the prohibition of the Second Commandment of the Ten**

**Commandments which prohibit the making of any graven image or any likeness of anything which is in Heaven or earth CHANGED THE SECOND COMMANDMENT in order to cover their sin and trick the people whom we must remember did not at this time have access to the Scriptures except through the Church.** The second commandment states:

*You shall not make for yourself a graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; you shall not bow down to them or serve them; for I the LORD your God am a jealous God... Ex. 20:4,5.*

The Catholic catechism, from which faithful Catholics are instructed, contains a modified version of God's ten commandments. **The second commandment, which forbids image worship, has been omitted in the Catholic catechisms.** That leaves nine commandments in the Catholic catechisms; however, in order to make their catechisms appear to still have ten commandments God's tenth commandment, which forbids coveting, has been divided into two commandments. **Therefore, the Catholic church has created its own version of God's ten commandments which allows them to worship images!**

The development of image worship was brought into the church gradually. Images and pictures were first placed in churches, not as objects of worship, but in the place of books to give instruction to the illiterate, and to excite devotion in the minds of the people. **To the pagan convert it was natural to worship images because pagan religions often practiced the worship of idols. The Catholic Church formally adopted the practice of image veneration at the Second Council of Nicaea, in AD 787.**

*Claiming to be wise, they became fools, and exchanged the glory of the immortal God for images resembling mortal man... Rom. 1:22,23*

In our day the fad seems to be the collecting of angels; such seems harmless except to God. The admonition of the Commandment was to make no graven image of what is in Heaven above or earth below. That means that angels as God's messengers are not to produced in a three dimensional image as well. I know many people who collect statues of angels and consider it "cute." But such idolatry does not end with the collection of angelic figurines but includes any and all possession of three dimensional figures of the human form. The list of different Jesus statues are almost endless as well as the saints which decorate the homes of millions of unsuspecting good people. Our automobiles have idolatrous pieces setting on the dash as some form of pseudo-protection in violation of the Commandments of God. The list now is endless for in our culture we are inundated with such figures on every corner of our lives. Most horribly we indoctrinate our children into such idolatry without ever realizing the gravity of our actions when we provide them with toys, barbi or other types of dolls, clowns, G.I Joe figurines, animal like cuddly things of all types and shapes which are patterned after things "in the earth below." On an adult level our society is full of sculptures and three dimensional recreations of past heroes and we show homage to men of great renown by commemorating their lives with statues made in their image (human form) in honor of their great accomplishments. These are everywhere in our society and go without a single thought of their profaneness except by those who know different or others who read informative articles like this and repent of such idolatrous notions that they had accepted out of ignorance alone.



## **IMAGES AND STATUES LITERALY HURT GOD...AND YOU NEVER KNEW IT DID YOU?**

But God has a different view on the matter as seen in the words of Jeremiah the prophet who is speaking in the first person in this texts....he speaks for God and gives us God's view on the matter concerning false worship:

***Jer 10:19-21 19 Woe is me for my hurt! my wound is grievous: but I said, Truly this is a grief, and I must bear it. 20 My tabernacle is spoiled, and all my cords are broken: my children are gone forth of me, and they are not: there is none to stretch forth my tent any more, and to set up my curtains. 21 For the pastors are become brutish, and have not sought the LORD: therefore they shall not prosper, and all their flocks shall be scattered. (KJV)***

**If the above passage does not bring tears to your eyes then something is desperately wrong with your relationship with God.** We have in the above passage the **pathos and cry of God's heart that reveals to us that profane and idolatrous worship HURTS GOD HIMSELF!** God relates through the prophet Jeremiah (speaking in the first person for God) that such false worship inflicts a grievous wound within Him and causes Him great grief that He must bear. Notice in the next verse that His tabernacle, the place where He is worshipped, is broken and in ruins where proper worship can no longer be rendered to Him. We must take note that when Jeremiah wrote this verse the tabernacle had long since been replaced with the Temple so we should not think that the Temple was non-existent. **Rather the false worship of idolatry had infected the true worship of God and God's pain over such false and heathen worship of images in His Temple not only caused Him great HURT AND WOUND but would quickly bring His judgment upon His people in the form of the Babylonian Captivity. Notice as well that the picture of the Tabernacle being in ruins is a metaphor for false worship which had violated the "PATTERN" of worship that God had decreed in His Torah.** But besides all this the pastors who lead the flock of God had become "brutish" which in Hebrew means to become dull of hearing and stupid (Strong's number 1197). They had not sought the LORD. The Hebrew word for "sought" is rather interesting. It is the Strong's number 1875...."darash" which means among other things:

- **To practice**
- **To study**
- **To follow**
- **To seek with application**

**You need not be like the brutish pastors of today which, as seen by their actions and their doctrines, have failed to heed Jeremiah's words of warning. Nothing prevents you from studying the truth out for yourself in hopes that your love for God will be greater than your devotion to your denomination or tradition. I pray that what you read and think over after reading such articles provokes you to Godliness as you begin to practice what you learn that was not taught to you by brutish pastors whom have led you from proper relationship with God. It is time to follow and seek with a desire to apply in your life what you learn in order for you to draw closer to God both in your walk and worship of our LORD and God for He is worthy to not be hurt or wounded by us in our ignorance but loved properly as He so richly deserves and as you are learning.**

**I dare anyone to look at Christianity today and compare what it teaches and exhibits as proper worship in regard to images and idols when compared with the Jewish Scriptures and try to defend it and make a case in defense of shepherds who have not somehow lost their way and cause the vast majority of Christianity today (both Catholic and Protestant) to go away from God. The very sad thing about this is not only what we do to God in our false worship which inflicts Him pain and grief but the vast ignorance of the people that such actions are an abomination to God and they relish them; that is until they die and find out different at the Judgment. It is time to repent for the Kingdom of Heaven is near and God waits for your love to be manifested to Him in ways He can accept.**



# THE LAWS OF NOAH.....IDOLATRY #4

## You May Not Make Images For Any Other Purpose

If you have studied with us this far then you know by know that long before the Jewish people existed God made Covenants with non-Jews and that their relationship and good-standing with God was determined by how they lived up to their Covenant stipulations (Laws). In particular we have been looking at the Laws of Noah and the Covenant of Noah where a non-Jew was considered "righteous" by God if he lived up to his Covenant and repented when he strayed from his Covenant Commandments and returned to obedience unto God.

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## -4: NEGATIVE EXPRESSION OF THE SECOND COMMANDMENT OF THE TEN COMMANDMENTS: IT IS FORBIDDEN BY GOD TO MAKE FIGURES OF HUMAN BEINGS OR IMAGES FOR ANY OTHER PURPOSE (EXODUS 20:20)

*Exod 20:20 20 Ye shall not make {images of what is] with Me--gods of silver, or gods of gold, ye shall not make unto you [for yourselves]*

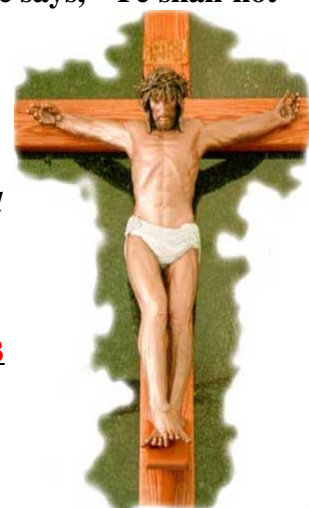
**First of all you should be alerted that this verse from the Hebrew Bible is missing in your translation of Exodus in the Christian Bibles.** Again this is a blatant error and purposeful deletion of the text in order to cover disobedience to the Commandments of God by men bent on religion more than relationship with God. **By this prohibition we are forbidden to make figures of human beings out of metal, stone, wood,**





and the like, even if they are not made for purposes of worship. But figures of cattle and other living things--with the exception of man--and of trees and plants, and similar objects, is permissible to make, even if the figures are in sculpture (relief) according to Mishneh Torah, Abodath Kochabim, III, 11. The purpose of this is to deter us from making images altogether, so that we should not think, as the masses do, that they possess supernatural powers.

In explanation of this prohibition the Mechilta says: "Gods of silver. . . ye shall not make: lest you should say: I am going to make them merely for ornaments, as others do in various countries, Scripture says, "Ye shall not make unto you" (Mechilta). Transgression of this Negative Commandment is punishable by whipping. The provisions of this Commandment - what figures we are permitted and forbidden to fashion, and in what manner, and so forth - are explained in the third chapter of Abodah Zarah.



It is explained in Sanhedrin that this Negative Commandment, that is, His words, *Ye shall not make with Me - gods of silver*, etc.- also embraces other matters which go beyond the scope of these Commandments; but the literal sense of the verse is what we have set out, as explained in the Mechilta. The prohibition under consideration does not apply to paintings (Mishneh Torah, Mada, Hilchoth Abodath Kochabim III, 10) but only to 3 dimensional figures or statues of replications of the human form! This has staggering implications for most of Christians today which venerate such replicas such as statues and sculptures let alone figurines of all sorts.

The Rabbis teach that is a violation of this commandment to even possess three dimensional figures if even for ornamental purposes. In our day the fad seems to be the collecting of angels; such seems harmless except to God. The admonition of the Commandment was to make no graven image of what is in Heaven above or earth below. That means that angels as God's messengers are not to produced in a three dimensional image as well. I know many people who collect statues of angels and consider it "cute." But such idolatry does not end with the collection of angelic figurines but includes any and all possession of three dimensional figures of the human form. The list of different Jesus statues are almost endless as well as the saints which decorate the homes of millions of unsuspecting good people. Our automobiles have idolatrous pieces setting on the dash as some form of pseudo-protection in violation of the Commandments of God. The list now is endless for in our culture we are inundated with such figures on every corner of our lives. Most horribly we indoctrinate our children into such idolatry without ever realizing the gravity of our actions when we provide them with toys, barbi or other types of dolls, clowns, G.I Joe figurines, animal like cuddly things of all types and shapes which are patterned after things "in the earth below." On an adult level our society is full of sculptures and three dimensional recreations of past heroes and we show homage to men of great renown by commemorating their lives with statues made in their image (human form) in honor of their great accomplishments. These are everywhere in our society and go without a single thought of their profaneness except by those who know different or others who read informative articles like this and repent of such idolatrous notions that they had accepted out of ignorance alone.

That the prohibition against making forbidden statues for ornamental purposes did not stifle Jewish appreciation of the true function of art may be gathered from the following words of Maimonides: "Just as the body becomes exhausted from hard labour, and then by rest and refreshment recovers, so is it necessary for the mind to have relaxation by gazing upon pictures and other beautiful objects, that its weariness may be dispelled. From this point of view, therefore, the use of pictures and embroideries for beautifying the house, the furniture, and the clothes is not to be considered immoral

or unnecessary" (Shemonah Perakim V, p. 72, Gorfinkle ed.).

According to Rabbinic interpretation, this mitzvah is intended to apply to the moulding of three-dimensional images such as sculptures, statues, etc., of human figures. Two-dimensional images of human figures (as in photography, tapestries, or stained-glass windows) are permissible because they do not project a 3rd dimension (Abraham Chill, The Mitzvah...The Commandments And Their Rationale, p. 33).

This commandment means that, just as we are not permitted to portray God in a human form, so we are not allowed to portray man in sculpture, since man was created in the image of God. When we are told that God created man "in His image," this refers to intellectual and spiritual qualities, not features. Furthermore, three-dimensional figures of a man may be a temptation to idol worship. Ibn Ezra stated that this injunction meant that, since the Jews were the only people to whom God spoke directly, they needed no intermediary to worship Him.

Proper understanding of this Commandment will necessitate in the lives of many people that they make hard decisions that not only affect themselves but their children as well. Some will not be able to find the courage and determination to make such decisions. Such is the fruit of accepting lies over the truth of God. We develop habits that are hard to break and we value what others think more than what God thinks. Such should not be so but unfortunately exists. We at Bet Emet pray you find the will and the determination and the love for God to make choices in these areas that please Him. Let us never forget that repentance brings God and man together.

## THE PROHIBITION OF BRIBERY FOR OFFICES OF AUTHORITY

The Rabbis also interpreted "Ye shall not make with Me gods of silver, or gods of gold" as referring to judges appointed through the power of silver or gold (they give to the authorities to secure the appointment to such offices) (Sandhedrin. 7b, Sonc. ed. pp. 29f). In other words the verse prohibits the appointment of judges who are not fit for their office, but obtain their position by bribing those in authority. Simply said one can see that bribery for offices of judgeships are prohibited by this commandment.

This interpretation of the Commandment is important because judges need integrity and honesty and righteousness if they are to set as not only examples for the people to emulate but possess these necessary qualities if they are to help enforce the others laws of Noah and society. Evil men have throughout history bought such offices for selfish gain and the people of God suffer because of the selfish and evil intent of such men who buy positions of influence in society.



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# THE LAWS OF NOAH....IDOLATRY #5

## Prohibition To Bowing Down Before An Idol

If you have studied with us this far then you know by know that long before the Jewish people existed God made Covenants with non-Jews and that their relationship and good-standing with God was determined by how they lived up to their Covenant stipulations (Laws). In particular we have been looking at the Laws of Noah and the Covenant of Noah where a non-Jew was considered "righteous" by God if he lived up to his Covenant and repented when he strayed from his Covenant Commandments and returned to obedience unto God.

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## **-5: NEGATIVE EXPRESSION OF THE THIRD COMMANDMENT OF THE TEN COMMANDMENTS: IT IS FORBIDDEN BY GOD TO BOW BEFORE AN IDOL OR SERVE THEM (EXODUS 20:5)**

*Exod 20:5 5 Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; (KJV)*

By this prohibition we are forbidden to bow down to an idol; and it is clear that the term "idol" means any object of worship other than the LORD.

The intention is not to prohibit only the act of bowing down, to the exclusion of other forms of worship; only one of the modes of worship, namely, bowing down, is mentioned, but we are equally forbidden to sacrifice, or pour a libation, or

**burn incense before an idol; and whoever does one of these forbidden things, i.e. who bows down, or sacrifices, or pours a libation, or burns incense before an idol, is liable to death by stoning.**

Included under the heading of "libation" is the tossing of blood of a sacrifice before an idol (Sanhedrin. 60b, Sonc. ed. pp. 410f). The Mechilta says: **"He that sacrifices unto the gods shall be utterly destroyed".**



Since bowing is a form of worship of the true God, if one acted in this way toward an idol he would deserve death by stoning, even if this is not the usual way of worshipping the idol. A great example is the picture of the Pope John Paul II bowing down before the image of Divine Mercy in Krakow, Poland. If one did this



deliberately without a prior warning, he would deserve "kareth" [Divine severance of existence]; and if it was done unwittingly, he would have a duty to bring a "hattah" (sin-offering). So also if one ritually slays a sacrifice, sprinkles its blood, burns its parts, or pours a libation (drink-offering): since these were forms of Divine service of the true God at the Temple, he is punishable over them if he performed them toward an idol, even if they are not usual ways of worshipping it. **One should accept death if necessary and not commit such a transgression. The belief in One God demands that one lay down his life rather than worship idols! Yet millions of Christians weekly bow to such idols in their practice of Christianity to various idols in Roman Catholicism and are either not aware of such an abomination that they practice or don't seem to mind.**

Answer for yourself: Can you grasp the seriousness of such a statement by the Rabbis and interpreters of the Jewish Scriptures?

If you are a current reader and student of Bet Emet Ministries and if you have read our articles on Christology and how Jesus was made God in the 4th century along with the numerous articles where we take the texts and expose the errors, additions, and manipulations of the texts in order to promote Jesus as God along with the articles on the the Council of Nicea where Jesus was officially voted to be "God" ....then the stark reality of such folly become horrific when you understand that God desires that you die instead of worshipping Jesus as God instead of Himself alone (YHWH alone)!

Along with this goes the idea of the prohibition of worshipping an idol in jest...even to save one's life. This explains the untold numerous death of Jews during the middle ages who refused forced conversions by the Catholic Church. They chose by the untold thousands to suffer death instead of feign conversion to Christianity in order to save their lives.

We have thus heard the penalty, but we have not heard the admonition. Scripture therefore says, **Thou shalt not bow down unto them, nor serve them.** Sacrificing, which is included among the forbidden acts, is here singled out for special mention to teach us the following lesson: In the case of sacrifice, which is something that is performed in the worship of God, it is a sin to perform it for an idol whether the idol is ordinarily worshipped in that manner or not; so also in the case of any other act which is performed in the service of God, it is a sin to perform it for an idol, whether the idol is ordinarily worshipped in that manner or not."

The meaning of this dictum is that whoever performs before an idol any one of these four acts of worship - namely, bowing down, sacrificing, burning incense, and pouring a libation - which we are under obligation to perform in the service of God, is liable to death by stoning, even if the idol is not ordinarily worshipped in that manner. This is what is meant by the expression "not ordinarily worshipped": although one has not worshipped the idol in the manner in which it is customary to worship it, yet worshipping it in one of the ways mentioned renders him liable to stoning if he has sinned wilfully, and to extinction if his sin was not witnessed or he has not



been punished for it. If, however, the sin is committed unintentionally, the sinner must offer a fixed Sin offering. This applies also to one who deifies any object whatever. Thus one must not perform any act which, though it is not idol worship, as a kind of lip-service to pagan deities. Hence he is forbidden to take an oath in the name of such a deity or even to demand such an oath for a heathen.

This prohibition - that is, the prohibition against doing homage to an idol by any one of these four modes of worship, even if the idol is not ordinarily worshipped in that manner - is repeated in His words **And they shall no more sacrifice their sacrifices unto the satyrs** (se-irim)," on which the Sifra says: "*Se-irim* means demons" (Lev. 17:7).

In the Gemara of Zebahim it is explained that this prohibition applies particularly to the case of one who slaughters a sacrifice to an idol, even if it is not ordinarily worshipped in that way: "How do we know that if one sacrifices an animal to *Merkulis* he is liable to punishment" Because it is written, *They shall no more sacrifice their sacrifices unto the satyrs*. Since [this verse] is redundant in regard to the ordinary manner of worship, [which is forbidden] by the verse [*Take heed to thyself that thou be not ensnared to follow them. . . saying,*] "*How used these nations to serve their gods*" [*even so will I do likewise*]", take it as referring to an abnormal manner of worship." Hence wilful contravention of this prohibition is punishable by both extinction and stoning, as explained above, and whoever transgresses it unintentionally must bring an offering. The relevant words of Scripture are: *He that sacrificeth unto the gods shall be utterly destroyed*.

The provisions of this Commandment are explained in the seventh chapter of Sanhedrin.

"Acceptance of idolatry is tantamount to repudiating the whole Torah, the prophets and everything that they were commanded, from Adam to the end of time" (Mishneh Torah, Mada, Hilchoth Abodath Kochabim II, 4).

By Rabbinic law a person is forbidden to bend down before an idol in order to remove a thorn lodged in his foot, or in order to pick up coins which he has dropped in front of the idol, "because it would look as though he were bowing down to the idol; he must first sit down, and then extract the thorn or pick up the coins." He should rather turn his back to it or turn aside if necessary to remove the thorn or pick up the coin as it is mandatory for one not to give the impression that he is bowing down or prostrating himself before an idol (A.Z. 12a). **This is commandment is in force everywhere and always, for both man and woman.**





## THE LAWS OF NOAH.....IDOLATRY #6

### You Must Not Worship Idols/Images In Its Own Manner Of Worship Nor Worship God In Such Manners As Well

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In our day and time if you are reading this article then you are most likely a contemporary Christian and most likely highly indoctrinated by your denominational or non-denominational theology. If you have been faithful to study with us up to this point then you have seen beyond any doubt that the Jesus Movement of the first century instructed non-Jews who came to faith in God through Yeshua's followers to obey the Covenant of Noah and the Laws of Noah. As a typical Christian or otherwise I assume that you are basically a "good person" and not the chiefest of sinners. Yet when we examine in detail these Laws of Noah which frame our Covenant with God then we encounter many things that not only challenge how we live in America today but which should bring shame to the best of Christians as you will come to quickly realize that your Gentile denominational religious belief system in normative Christianity has caused you to sin in many areas which before now you had no knowledge that such beliefs and actions were sinful. It is our hope at Bet Emet Ministries that your love for God is greater than your love to eat with the Pastor after Sunday's service and that you take to heart the matters that will be discussed here for let us end this introduction with these words:

***1 Jn 5:3 3 For this is the love of God, that we keep his commandments: and his commandments are not grievous. (KJV)***

### -6: NEGATIVE EXPRESSION OF THE THIRD COMMANDMENT OF THE TEN COMMANDMENTS: IT IS FORBIDDEN BY GOD TO TO WORSHIP IMAGES OR IDOLS EVEN IN WAYS OTHER THAN THE FOUR SPECIFIED PREVIOUSLY (EXODUS 20:5)

Before we begin understand and review what the first two Commandments have said:

- **That God is One...in number and unity**
- **That we are to have no other gods before the One God**

As we entered into study of the third Commandment we have seen that much is inherent within the prohibition of not making or bowing before an image or an idol. The Rabbis further elucidated from this Commandment

the prohibition that we are forbidden to worship images or idols even in ways other than the four specified ways that God sanctioned that He be worshipped (bowing down, scarifying, pouring a libation, and burning incense) provided that the manner of worship is the one in which the particular idol is ordinarily worshipped. This means that a worshipper of God was never to bow, sacrifice, pour a libation or burn incense to a false god, idol, or image as well as worshipping a false idol or image in manners normally practiced by his devotees. In ancient times this might take the form of excreting to [Baal] Peor or throwing a stone to Merkulis (Mercury). But such actions are foreign to the modern mind and we give no thought that in our lives we might be guilty of such actions or guilty in principal of violating that commandment in others things which we do. More on that later.

This prohibition is contained in God's words "Nor serve them" (Exodus 20:5) on which the Mechilta says: "Thou shalt not bow down unto them, nor serve them: they are two separate and independent sins - offering a sacrifice and bowing down."

Accordingly, one who worships in ways not normally custom to an idol (the opposite of the two examples above; for example like throwing a stone to [Baal] Peor or excreting in from of the image of Merkulis) is guilty of sin, since these are not customary modes of worship of these idols and this is seen to be included under His words [Take heed to thyself. . . that thou enquire not after their gods, saying:] "How used these nations to serve their gods" even so will I do likewise (Deut. 12:30).

Wilful transgression of this prohibition is punishable by death by stoning and extinction (being cut off from God and His people), and one who violates it unintentionally must bring an offering. If such was done without prior warning it is punishable by "kareth" [Divine severance of existence] and if done knowingly then the penalty is death. This is in force everywhere, at ever time, for both man and woman.

The provisions of this Commandment also are explained in the seventh chapter of Sanhedrin, where we read: "Why is extinction thrice mentioned as the punishment for this sin. It is prescribed:

- Once for worshipping an idol in the customary manner;
- Once for worshipping it in a non-customary manner and
- Once for the worship of Molech."

That is to say, one who worships any idol in any way whatever is liable to extinction, provided that the manner of worship is the customary one, such as excreting to [Baal] Peor, or throwing a stone to Merkulis, or removing one's hair before Chemosh." Chemosh was the national deity of the Moabites (I Kings 11:7). Similarly, one who worships any idol whatever in any one of the four specified ways is liable to extinction, even if the manner of worship is not the customary one, as if one sacrifices to [Baal] Peor, or bows down to Merkulis - which would be a "non-customary" manner of worship. The third Scriptural mention of extinction applies to one who causes his offspring to pass through the fire in the worship of Molech.

But few today worship such pagan gods but we are still disobeying this Commandment in other ways as we shall now see.

## SO WHAT DOES THIS COMMANDMENT MEAN TO ME TODAY?

Let us now bring this commandment into perspective as it relates to us today since our idols and images are quite different today than those of the ancients. If someone bows before an image, or hugs or caresses, or kisses an idol or image, or if he sweeps, cleans, polishes, or even sweeps the ground before it, or he does some other act of homage, if he does them to any one of the various images or idols he violates a prohibition, but whiplashes are not suffered for them, since it is a composite prohibition [forbidding a variety

of things, and for violating such a prohibition whiplashes are not given]. If there are faucets of water in sculptured images before some idolatry, one should not put his mouth to them to drink, since he would seem to be kissing an idol.

According to Nachmanides, Negative Commandments 2, 5 and 6 should not be reckoned as distinct Commandments, being merely explanatory of the precept "Thou shalt have no other gods before Me" (Exodus 20.3), which forms the basis of the First Negative Commandment. In his view the purpose of the prohibitions Thou shalt not make unto thee a graven image (ibid., Exodus 20:4), and Thou shalt not bow down unto them, nor serve them (Exodus 20:5), is merely to teach us how to abstain from having "other gods" before the L-RD (Hasagoth Ha-Rainban, Neg. Comm. 4).

**Answer for yourself:** But what qualifies as an "image" or an "idol" today in this regard?

## HOW DOES THIS RELATE TO US TODAY?

We dealt with bowing before images and idols in a previous article. Next let us deal with "kissing an idol." Many of you might think that this is never done in today's world but not so. In the Vatican we find no better example than the image of St. Peter (3 dimensional image which is forbidden) where millions of people have lined up over hundreds of years to kiss the feet of this statue; so many in fact that the stone foot of St. Peter has withered away from the constant kissing of the feet of this image. I find this rather amazing that semi-educated people would do such a thing let alone not notice the solar halo above his head which is indicative of sun-worship. When one begins to study one finds that sun-worship is the very backbone of Christianity today but such hides in the presentation of such ancient beliefs as they are mixed with just enough of Jesus to fool the masses since the religious texts have been altered to present such idolatry as "orthodoxy."



The Catholic Church teaches that saints (such as Peter and Jude) function as mediators between the faithful and God. They teach their members to address prayers to the saints and kneel before them to obtain their favor. The same can be said of praying "in Jesus' names" as the writer of the Gospel of John writes which also is diametrically opposed to Yeshua's teachings to his disciples on how to pray when he was asked on the subject in the Synoptic gospel of Matthew. These actions are a violation of the Third Commandment as understood by the Jewish scholars and Rabbis who are commissioned by the L-RD to be a light to Gentiles who do such things! Such actions are clear cut manifestations of idolatry on the worshippers' part whether he knows it or not! By the tenth century the church had canonized some 25,000 saints and such veneration and prayers in their names make millions of good people idolators whether they know it or not!

***Included in this prohibition we are forbidden to bow down to an idol let alone kiss it or pray to it; and it is clear that the term "idol" means any object of worship other than the LORD.***

***We say in the last article the prohibition of bowing down to an image or an idol as well being equally forbidden to sacrifice, or pour a libation, or burn incense before an idol; and whoever does one of these forbidden things, i.e. who bows down, or sacrifices, or pours a libation, or burns incense before an idol, is liable to death by stoning.***

Just as the pagans worshiped idols or statues of their gods, so does the Roman Catholic church utilize statues in their worship. The prior articles in this series makes this very plain. What most Christians fail to

know is that in many cases the same pagan statue that was worshiped as a pagan god was rechristened with the name of a Christian saint! Only the names were changed! For example, the statue of Peter in the Vatican (seen at the top of this web page) was originally the statue of the pagan god Jupiter and millions bow before and kiss the feet of the pagan god Jupiter never knowing such deceptions to which they have fallen! The name was changed but it is the same statue! Many statues have been crafted over the centuries, and some churches in Europe have thousands of statues. Let us never forget that these are God's sentiments upon such actions by His people!

*You shall make for yourselves NO idols and erect no graven image or pillar, and you shall not set up a figured stone in your land, to bow down to them; for I am the LORD your God. Lev. 26:1*

## NOW IT GETS INTERESTING WHEN WE LOOK AT THE CHRISTIAN'S WORSHIP OF GOD TODAY

Besides the obvious let us look at the "not-so-obvious" violations of this Commandment in Christianity today. This is not meant to be an exhaustive study but I want to point out just some of the most glaring examples of idolatry which go unnoticed by the contemporary Christian as he practices his faith.

*Included in this prohibition is also the forbidding of worshipping the L-RD in a manner like the pagans worshipped their demons and false gods.*

*This opens a can of worms of unbelievable proportions for the Christian today. Worshipping God in the ways and manners of pagans and paganism is strictly prohibited and doing so renders the worshipper as an idolator before God.*

Let us begin to seriously look at a few of these examples of idolatry practiced by millions of people Sunday after Sunday who never have a clue that such actions are actually an abomination to God. We can begin by looking at the Sacraments in the Christian Church for violations of this 3rd Commandment! Before we begin we need a little background on what a "sacrament" is and once understanding the term and its meaning it is easy to see how the manipulation of this 3rd Commandment is done.

## THE SACRAMENTS... AND THE VIOLATION OF THE 3RD COMMANDMENT OF THE TEN COMMANDMENTS

A "sacrament" is defined as a "secret rite." That is what Christians in the third century meant by their special coinage of the term "sacrament." They combined the Latin word for "sacred" or "holy" (sacer) with the Greek for "secret rite" or "mystery" (mysterion) arriving at "sacramentum": a holy secret mystery. It under the authority of "mystery" where we find the Gentile Christian's authority for violating the Word of God. All Christian rites had to be secret since they were beyond human comprehension and guaranteed the recipient of receiving a form of "spiritual magic." To the ancients mysteries were sacred, impenetrable truths, to be cherished and not exposed or explained. Early Christians, living in a superstitious and unscientific age, believed that through a sacramental ceremony, Jesus Christ mysteriously and secretly came into intimate contact with them, infusing their soul with some type of grace. Believe it or not the Catholic Church has a term for this "mystical appearance" of the materialization of Jesus Christ to the believer: "Hocus Pocus"

## THE EUCHARIST

God is worshipped today in Christianity in pagan form though the consumption of the Eucharist/Communion as were pagan gods thousands of years ago. Little has changed and such pagan rituals done in the pretense of worshipping God is a violation of the 3rd Commandment of the Ten Commandments.

The concept of the unbloody sacrifice originated in the ancient pagan religions of Egypt and Babylon. In the prophet Jeremiah's day some of the Jews participated in these pagan religions as is shown by the statement made by the Jewish women: And the women said, "When we burned incense to the queen of heaven and poured out libations to her, was it without our husbands' approval that we made cakes for her bearing her image and poured out libations to her?" Jer. 44:19 The cakes were the unbloody sacrifice that the worship of the queen of heaven required. The shape of the Roman wafer indicates its origin. It is a small, thin, round wafer. The pagan Egyptian religion also required a round wafer as the unbloody sacrifice on Egyptian altars. The Egyptian round disk symbolized the sun. This round wafer is entirely different from the bread that was eaten at the Lord's Supper in commemoration of the Passover.

What Jesus meant when it is recorded he said: "Take, eat; this is my body" and "Drink of it, all of you; for this is my blood of the covenant" as found in Matt. 26:26-28 has been debated by scholars for over two thousand years.

## MEMORIAL

Jesus spoke metaphorically; the bread and wine are merely remembrances of his bodily sufferings and death which he knew was imminent when he spoke. The symbols are to prompt his followers to meditate on the events surrounding the Last Supper which was a Passover Seder and the soon coming crucifixion.

## TRANSUBSTANTIATION

Jesus meant that the bread and wine mysteriously-inscrutably-become his actual body and blood, the so-called transubstantiation, a dogma of the Roman Catholic Church. The bread is flesh. The wine is blood. The appearance of "bread" and "wine" is illusory. This interpretation carries the strongest cannibalistic overtones, a feature that has troubled many religious authorities who see paganism in the concept.

## REAL PRESENCE

This doctrine [modified transubstantiation] states that the bread and wine at Mass do not change; bread is flour, wine is grape juice. But, miraculously, the flesh and blood of Jesus commingle with the earthly substances and are truly present, coexisting with them. The transubstantiation is believed by Roman Catholics, Eastern Orthodoxy, and some Lutherans and Anglicans. Thomas Aquinas in his impressive Summa Theologica attempted to explain the mystery: the "accidents" of the bread and wine-that is, their surface appearances: shape, color, texture, taste-do not change. What changes are their "substances"-their base elemental structure, which, the Church assumes today, is even more elemental than molecules and atoms, particles unknown to St. Thomas. Many Baptists, Presbyterians, Methodists, and some Anglicans believe the bread and wine are symbols of Jesus' body and blood. In support of their belief, they cite Jesus' words to his disciples, reported by Paul: "Do this in remembrance of me" (I. Cor. 11:23-26). The word "remembrance" they argue, means that the bread and wine are "memorials" only, reminders of the Last Supper. On the other hand, the majority of Lutherans, many Anglicans, and some other Protestants adhere to the theory of the Real Presence. First advanced in the 16th century by Martin Luther, the Real Presence dogma maintains that bread is flour, wine is grape juice, but Jesus is "in with, and under the bread and wine," as Luther put it. Martin Luther and Catholic popes promoted the Eucharist-as consumption of real flesh and real blood-as a form of cannibalism, one of mankind's most ancient rituals. Since earliest times, one person ate a small piece of another-or drank drops of blood-to share in that person's strength, holiness, wisdom, or courage: the list of attributes is long and noble. All peoples, through cannibalism, feel they commune in a holy way-Holy Communion-with the deceased. Unfortunately for Christians, the Romans abhorred cannibalism, condemning it as savage, and reports that Christ's followers



were "eating his body" and "drinking his blood" only intensified their hatred for the fledging faith.

The Mass is at the very heart of Christianity, for as Pope Pius XII said: The mystery of the most Holy Eucharist is the culmination and center of the Christian religion; it is the crowing act of the sacred liturgy." The Christian Church has never made an attempt to conceal the Mass' sacrificial and cannibalistic overtones. Church Father Tertullian preferred to call the rite a "Sacrifice" and much of early Church theology centered on arguments over Christ's real presence in the bread and wine. Cannibalism is one of man's most ancient pagan rituals. Cannibalism, symbolic or in the flesh, has existed in all cultures, over all times.

**As if that is not enough such worship of eating "flesh" and "blood" as directed toward God is a gross violation of not only the 3rd Commandment of the Ten Commandments but also is a gross violation of the prohibition within the Laws of Noah which forbid the eating of blood.**

Space does not allow for a full presentation on the origin and pagan roots of "communion" and the "Eucharist" but the details are available in [other articles on this website](#) for your information.

## **BAPTISM**

Baptism is an ancient rite and was often practised in the orient. It had many forms and used different elements. Water was the most common but fire and air, wind, spirit or ghost were also used and both the living and the dead were made its subjects and all of these are found in the New Testament. **The ultimate argument is that Christianity did not borrow from the mystery religions because it was a mystery religion itself, according to one scholar.** In this Christians can see a modicum of truth. Having left Palestine Christianity seemed to resemble the mystery cults in offering a spiritual brotherhood bonded in religion, having an **initiatory rite of baptism** and, in the **Eucharist**, a divine drama in remembrance of the incarnation of the god in which only initiates could participate, and offering the prospect of life after death. **Despite this succinct summary of the identity of Christianity with the mysteries, Christians conclude that the differences were fundamental.**

**Answer for yourself:** But are they really or can it be proven that the similarities are so exact that the idea of "fundamental differences" is too absurd to consider as valid?

Space does not allow for a full presentation on the origin and pagan roots of "Christian baptism" but the details are available in [other articles on this website](#) for your information.

## **SUBSTITUTION OF GODS SABBATHS AND APPOINTED TIMES WITH PAGAN RELIGIOUS HOLY DAYS**

**God in His Word has set aside certain "appointed times" of worship where He and His people share special times together; times for worship and special instruction. These days have been changed by Rome and in their place we find the continuance of Gentile pagan religious days in which the name of Jesus has been associated in order to make them look "acceptable" to those possessing the real knowledge of their pagan and solar origins. The neglect of Gods Holy Feasts and Festivals and Sabbath and the substitution of these pagan days of worship in their place violate the 3rd Commandment of the Ten Commandments and to do so is sin.**

This subject matter is quite extensive and involves the **sanctification of times Holy to the L-rd with other times which the Gentile pagans of the world have kept since ancient antiquity. One must understand that we make "Holy" what God has already declared "Holy" by personal observance of those things thus designated so by God. Or we don't and end up doing just the opposite....keeping profane times as if God is pleased with such observances when His Word declares otherwise.** One thing that God has sanctified and called "Holy" are special appointed times in His Word called "Sabbaths" and instructed and

invited all of His children to keep and observe them as they are "moeds" in Hebrew or rehearsals; is in a rehearsal for the wedding feast one day with Him. These are more than the weekly Sabbath and reflect other Sabbaths called Biblical Holy days and Festivals. Therefore we are called to recognize and sanctify and set apart such days in our lives in our worship of God. Failure to do this and the substitution and sanctification of pagan holy days in our worship of God is a violation of the Third Commandment as we are bringing to God actions and behaviors once intended for pagan gods and fail to respond in obedience to the ways God has declared He desires to be worshipped which is according to the "Pattern" of worship as detailed in the Jewish Scriptures.

**Such actions on our part is sin and idolatry. We end up worshipping God in ways forbidden in His Word and we do it innocently and ignorantly most of the time since we never studied these things out for ourselves.** Such actions on our part falls far from proper love for God and it is sin in the eyes of God and that is what matters. These sanctified times involves not only the changing of the Sabbath but God's Biblical Festivals for the followers of Jesus with those which the pagans already venerated. Such "Jewish" days were unacceptable to the blossoming Gentile Church and Constantine will make it official in the 4th century when the official recognition of these changes would take place. The Christian Sabbath (Sunday) is pagan. The seven days of the week were early identified with the seven known planets beginning with the sun. The first day was therefore dedicated to the sun and the last day to Saturn. But the god Saturn was considered unlucky so the first day dedicated to the sun was preferred and all down through history it has had preeminence.

Now obviously Sunday was a special holy day for sun worshippers which included the worshippers of Mithras who also called it the Lord's Day. There was a whole tradition in the Roman world of having Sunday as a sacred holiday and the early gentile Christians found it convenient to match it especially in their attempt to separate from the Jews who were in war with Rome. Because of the remnants of Nazarene/Essene tradition associating Jesus with the sun (Sun or Righteousness), justified by Malachi, and backed up by the Gentile tradition that Jesus had risen from the dead on a Sunday, it became customary even in the first century for Gentile Christians to meet on a Sunday. For Christians Sunday also became the Lord's Day. Irenaeus and Tertullian both thought the Lord's Day should be a day of rest but plainly there was no adoption of any strict observance of it, though it was regarded as a special day.

In 321 AD Constantine, still not yet a Christian, ordered that the "venerable day of the Sun" should be a compulsory day of rest. And so it became, gradually taking on a stricter religious purity so that, despite the protestations of Luther that people should dance and feast on that day, the puritans took it over and turned it into a day to rival that of the Mosaic Law of the post-exilic Jewish priesthood!

For those interested it can be understood if one interprets the Gospels "Hebraically" that Jesus' resurrection was to be understood as occurring at the end of the Sabbath and not on Sunday as "evening and morning was the first day" which teaches us that days in Israel begin at sundown and not sunrise as we are accustomed today.

But more than the Sabbath was changed and this leads us to the study of the Biblical Holy days from which it can be shown both Jews and non-Jews kept and sanctified these same "appointed times with God" before Rome changed it with the influence of Constantine as seen in his Easter Letter.

The list of man-made pagan holidays that have replaced God's Holy Days is extensive:

## **Immovable Feasts**

- **Jan. 1. New Year's Day.**
- **Jan. 6. Epiphany, or Three King's Day.**
- **Feb. 2. Candlemas.**
- **March 25. Annunciation.**
- **Aug. 6. Transfiguration.**
- **Aug. 15. Assumption.**
- **Nov. 1. All Saints' Day.**

## **Nov. 2. All Souls' Day.**

- **Dec. 8. Immaculate Conception.**
- **Dec. 25. Christmas.**

## **Movable Feasts and Fast Days**

- **Advent.** Period of preparation for Christmas, beginning on Sunday closest to St. Andrew's Day.
- **Shrove Tuesday.** Tuesday before Ash Wednesday.
- **Ash Wednesday.** First day of Lent.
- **Lent.** Period of forty days, not including Sundays, ending with Easter.
- **Palm Sunday.** Sunday before Easter.
- **Holy Thursday, or Maundy Thursday.** Thursday before Easter.
- **Good Friday.** Friday before Easter.
- **Easter.** First Sunday after the first full moon on or after the vernal equinox. (See also Easter.)
- **Ascension Day.** Forty days after Easter.
- **Whitsunday, or Pentecost.** Fifty days after Easter.
- **Trinity Sunday.** Sunday after Whitsunday.
- **Corpus Christi.** Thursday after Trinity Sunday.
- **Some Famous Saints' Days** April 29. St. Catherine of Sienna. May 30. St. Joan of Arc. June 13. St. Anthony of Padua. June 24. St. John the Baptist. June 28. St. Paul. June 29. St. Peter. July 31. St. Ignatius. Aug. 2. St. Elias. Aug. 28. St. Augustine. Sept. 30. St. Jerome. Oct. 4. St. Francis of Assisi. Oct. 18. St. Luke. Oct. 28. St. Jude. Nov. 22. St. Cecilia. Nov. 30. St. Andrew.

Space does not allow for a full presentation on the origin and pagan roots of "Christian holydays" above but the details are available in other articles on our other websites.

## **VENERATION OF THE CROSS**

The idea of god dying on a cross finds it's origin in astro-theology and not in nature as you would first expect. Later this concept was personified as associated with nature. Therefore since solar-gods were "crucified" in the Heavens due to the intersection of the celestial orbit of the earth with the elliptical orbit of the sun then such concepts were again personified into tales of various gods and godmen who ended upon on trees as "crosses." Therefore a tree had always been sacred to various gods. For example an image of the god Attis was hung upon the sacred pine tree at the commemoration of his death. The faithful also worshipped the tree which supported Attis itself. Before then the tree sacred to Osiris was similarly treated, the god's body being placed in its branches (hung on a wooden tree or cross). The mark made on the foreheads of the righteous in Ezekiel (9:4-6) is in Old Hebrew TAU - "t" to us - the mark of the cross. It signified that they should be saved at the coming visitation. Thus it was the sign of life and so was associated with salvation, but yet also used in paganism long before then (it stood for the god Tammuz), centuries before Christianity. The mark of TAU was made on the foreheads of those initiated into the Mithraic mysteries just as Christian initiates were marked at their baptism. Ancient religions identified god with the sun and so the TAU symbol is often associated with the solar disk. One such is the Egyptian Ankh or Crux Ansata carried by Osiris. Another is the cross inscribed within a disk common as a halo in Christian art. The vestal virgins, devoted to the goddess Vesta of Roman religion, who took an absolute vow of chastity punishable, if broken, by burial alive, always wore a cross as a pendant round their necks just as nuns do today! In churches vast numbers of people bow to images and statues of Jesus on the cross or the cross itself which is violation of the 3rd Commandment of the Ten Commandments.

Space does not allow for a full presentation on the origin and pagan roots of the "Cross" but the details are available in [other articles on this website](#) for your information.

This as said before is not meant to be an exhaustive study. That is up to you. We at Bet Emet Ministries have cracked the egg so to speak and have begun to show you how Gentile Christianity has drifted apart from her mother faith and taken the road back to sun-worship and paganism. Such compromises in worship we have already shown you injure God and hurt Him and knowing such now I pray and hope your love for God not only promotes repentance in your heart but a conscious determination to stop such practices since they fall under the distinction of idolatry whether you knew them or not. As your study progresses other things will come to light and repentance is always available to you as you come to understand those things which please God from those that don't (Isa. 56).

*Isa 56:1-7 1 Thus saith the LORD, Keep ye judgment, and do justice: for my salvation is near to come, and my righteousness to be revealed. 2 Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the sabbath from polluting it, and keepeth his hand from doing any evil. 3 Neither let the son of the stranger [the Gentile believer], that hath joined himself to the LORD, speak, saying, The LORD hath utterly separated me from his people: neither let the eunuch [Gentile] say, Behold, I am a dry tree. 4 For thus saith the LORD unto the eunuchs [Gentiles] that keep my sabbaths, and choose the things that please me, and take hold of my covenant; 5 Even unto them will I give in mine house and within my walls a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off. 6 Also the sons of the stranger, that join themselves to the LORD, to serve him, and to love the name of the LORD, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant; 7 Even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called an house of prayer for all people. (KJV)*



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# THE LAWS OF NOAH.....IDOLATRY #7

## You Must Not Hand Over Your Offspring To Molech

If you have studied with us this far then you know by know that long before the Jewish people existed God made Covenants with non-Jews and that their relationship and good-standing with God was determined by how they lived up to their Covenant stipulations (Laws). In particular we have been looking at the Laws of Noah and the Covenant of Noah where a non-Jew was considered "righteous" by God if he lived up to his Covenant and repented when he strayed from his Covenant Commandments and returned to obedience unto God.

In our day and time if you are reading this article then you are most likely a contemporary Christian and most likely highly indoctrinated by your denominational or non-denominational theology. If you have been faithful to study with us up to this point then you have seen beyond any doubt that the Jesus Movement of the first century instructed non-Jews who came to faith in God through Yeshua's followers to obey the Covenant of Noah and the Laws of Noah. As a typical Christian or otherwise I assume that you are basically a "good person" and not the chiefest of sinners. Yet when we examine in detail these Laws of Noah which frame our Covenant with God then we encounter many things that not only challenge how we live in America today but which should bring shame to the best of Christians as you will come to quickly realize that your Gentile denominational religious belief system in normative Christianity has caused you to sin in many areas which before now you had no knowledge that such beliefs and actions were sinful. It is our hope at Bet Emet Ministries that your love for God is greater than your love to eat with the Pastor after Sunday's service and that you take to heart the matters that will be discussed here for let us end this introduction with these words:

*I Jn 5:3 3 For this is the love of God, that we keep his commandments: and his commandments are not grievous. (KJV)*

## -7: NEGATIVE EXPRESSION OF LEV. 18:21: IT IS FORBIDDEN BY GOD TO TO HAND OVER OUR OFFSPRING TO MOLECH

*Lev 18:21 21 And thou shalt not let any of thy seed pass through the fire to Molech, neither shalt thou profane the name of thy God: I am the L-ORD.*

By this prohibition we are forbidden to hand over some of our offspring to the idol known, at the time of giving of the Torah, as Molech. It is contained in His words: *"And thou shalt not give any of thy seed to set them apart to Molech"*.

This form of idolatry, as explained in the seventh chapter of Sanhedrin, consisted of kindling a fire and fanning its flame, whereupon [the father or priest] would take some of his offspring and hand them over to the priest engaged in the service of that idol, and then cause them to pass through the fire from one side to the other.



The prohibition of such conduct is repeated in His words *There shall not be found among you any one that maketh his son or his daughter to pass through the fire (Deut. 18:10).*

One who wilfully violates this prohibition is liable to death by stoning, or to extinction if he is not stoned; one who sins unintentionally must bring a fixed Sin-offering.

The provisions of this Commandment are explained in the seventh chapter of Sanhedrin.

One who causes **all** his offspring to pass through fire in the worship of Molech is not guilty under the terms of this Commandment (Mishneh Torah, Mada, Hilchoth Abodath Kochabim VI, 4). Rabbi Moses of Coucy (French Rabbi of the thirteenth century) explains that he who gives all his offspring to Molech commits such a heinous crime that no human punishment - the function of which, according to Jewish religious thought, is primarily expiatory - could be sufficient for him (Sefer Mitzvoth ha-Gadol, Neg. Comm. 40).

In his Mishneh Torah Maimonides clearly states that in the rite of Molech the child was not burned. Human sacrifices, he says, were used in the worship of other idols (see II Kings XVII, 31), but in the service of Molech the child was merely passed through the fire. "Hence he who performs this rite to an idol other than Molech is not liable" (Mishneh Torah, Mada, Hilchoth Abodath Kochabim VI, 3). Nachmanides and other scholars, however, are of the opinion that the ritual of Molech called for the burning of the child (Nachmanides' Commentary on the Pentateuch, Lev. XVIII, 21).

The horror with which Judaism has looked upon these abominable practices of idolatry throughout the ages may be gathered from the following Scriptural verses: "Take heed to thyself that thou be not ensnared to follow them. . . and that thou enquire not after their gods" even so will I do likewise." Thou shalt not do so unto the Lord thy God; for every abomination to the Lord, which He hateth, have they done unto their gods; for even their sons and their daughters do they burn in the fire to their gods (Deut. XII, 30-31). As Maimonides says: "Consider how great the evil consequences of idolatry are, and say whether we ought to oppose it with all our power or not!" (Moreh Nebuchim III, 49).



# THE LAWS OF NOAH....IDOLATRY #8

## You Must Not Practice Necromancy In Any Form Whatsoever

If you have studied with us this far then you know by know that long before the Jewish people existed God made Covenants with non-Jews and that their relationship and good-standing with God was determined by how they lived up to their Covenant stipulations (Laws). In particular we have been looking at the Laws of Noah and the Covenant of Noah where a non-Jew was considered "righteous" by God if he lived up to his Covenant and repented when he strayed from his Covenant Commandments and returned to obedience unto God.

In our day and time if you are reading this article then you are most likely a contemporary Christian and most likely highly indoctrinated by your denominational or non-denominational theology. If you have been faithful to study with us up to this point then you have seen beyond any doubt that the Jesus Movement of the first century instructed non-Jews who came to faith in God through Yeshua's followers to obey the Covenant of Noah and the Laws of Noah. As a typical Christian or otherwise I assume that you are basically a "good person" and not the chiefest of sinners. Yet when we examine in detail these Laws of Noah which frame our Covenant with God then we encounter many things that not only challenge how we live in America today but which should bring shame to the best of Christians as you will come to quickly realize that your Gentile denominational religious belief system in normative Christianity has caused you to sin in many areas which before now you had no knowledge that such beliefs and actions were sinful. It is our hope at Bet Emet Ministries that your love for God is greater than your love to eat with the Pastor after Sunday's service and that you take to heart the matters that will be discussed here for let us end this introduction with these words:

*I Jn 5:3 3 For this is the love of God, that we keep his commandments: and his commandments are not grievous. (KJV)*

## -8: NEGATIVE EXPRESSION OF LEV. 19:31: IT IS FORBIDDEN BY GOD TO TO PRACTICE NECROMANCY IN ANY OF ITS MANY FORMS WHATSOEVER

*Lev 19:31 31 Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them: I am the LORD your God. (KJV)*

By this prohibition we are forbidden to practise the sorcery and necromancy. For example we are prohibited to practice necromancy or seeking the dead or a medium who seeks the dead; who for example, after burning a certain incense and performing a certain ritual, pretends that he hears a voice speaking from under the grave, and answering his questions - this practice being a form of idolatry. In his Mishneh Torah Maimonides adds: "Or he takes a dead man's skull, burns incense to it, and uses arts of divination, till one seems to hear a voice, exceedingly low, come from under his arm-pit and reply to him" (Mishneh Torah, Mada, Hilchoth

Abodath Kochabim VI, 1).

This prohibition is contained in His words: ***Turn ye not unto the ghosts (ob)***, on which the Sifra says: "Ob -this is the Pithom that speaks from his arm-pit."

**One who wilfully violates this prohibition - that is to say, who himself practises this [form of necromancy] and performs the ritual - is liable to death by stoning, or to extinction [cut off from God and His people] if he is not stoned; one who commits the sin unintentionally must bring a fixed Sin-offering.**

The provisions of this Commandment are explained in the seventh chapter of Sanhedrin.

According to Maimonides the practices of both the ob and the yidde'oni (see following Commandment) are species of idolatry and not merely of witchcraft (Mishneh Torah, Mada, Hilchoth Abodath Kochabim VI, 2). The distinction is important. If the practices of the ob and the yidde'oni constitute forms of idol worship, **he who violates any of the relevant prohibitions is to be regarded as an apostate**, but if they are witchcraft, no general apostasy is entailed (Shuichan Aruch, Yoreh Deah 179:22, Shach.).

## COMING TO TERMS WITH THE VARIOUS FORMS OF NECROMANCY

***In our society today so much that is idolatry passes for harmless activities. All the while God considers such profane conduct idolatry which is a hideous sin!***

Necromancy is the act of conjuring the dead for divination. It dates back to Persia, Greece and Rome, and in the Middle Ages was widely practiced by magicians, sorcerers, and witches. **Necromancy is a form of divination (fortune-telling by using things) by using the dead.** It belongs to the voodoo religion and is a form of black magic practiced by witches and magicians. Nowadays there are only a very few people who knowingly and actively practice it and those who do have a bad reputation. But beyond those who do this for a business the sad fact is that millions are entangled in these idolatrous practices without ever knowing the seriousness of this sin and millions are guilty of this sin without even knowing it because they have been conditioned by society by it's general acceptance of such activities and these activities pass for the most part as innocent past times. Most magicians say that necromancy is evil and that it has absolutely no purpose.

For necromancers death is the eternal blessing. They believe that when they die they will go to their god Elan. Necromancers want to be close to the dead so sometimes they even live at abandoned graveyards and steal corpses.

Necromancy has it's roots in many sources such as astral magic, Muslim mysticism, Hebrew traditions and Christianity. A classic case of Necromancy is the witch of Endor. In the bible book 1 Samuel 28 she calls upon the spirit of the death prophet Samuel who then predicts the dead of Saul.

Necromancy is a Greek word meaning 'dead' and 'divination'. There are 2 forms of necromancy:

- **divination with ghosts**
- **divination with corpses.**

The Necromancer used the help of powerful spirits when he raised a dead person for his own protection and to put his will on the person he raised. This is what makes necromancy so dangerous because sometimes the spirit

could take possession of his medium. Necromancy comes from Persia, Greece and Rome. It was practiced most during the middle ages because it really flourished when the catholic church said it was forbidden to practice necromancy. It was considered as an act of witchcraft and a lot of necromancers were hanged or burned. But the truth is that necromancy has nothing to do with summoning devils and demons. Necromancers just call the spirits of dead people to predict the future. They believe that once a person has died he no longer experiences the limits of an earthly body and he is able to look in the past and future and can get information which mortals can't.

Channeling is where a human enters into an 'altered state of consciousness' which allows the person to become a conduit or 'channel' for the spirit of another, who can then use the channel to speak and take limited actions. This is, in essence, what a medium does to communicate with the dead. The channeling popular in some New Age circles is more extensive than the traditional medium, and often involves the identity of the channeled being taking full control of the channel for a short period of time.

Necromancy was condemned by the Catholic Church as "the agency of evil spirits," and in Elizabethan England was outlawed by the Witchcraft Act of 1604. Necromancy is not to be confused with conjuring devils or demons for help. Necromancy is the seeking of the spirits of the dead. The spirits are sought because they, being without physical bodies, are no longer limited by the earthly plane. Therefore, it is thought these spirits have access to information of the past and future which is not available to the living. It has been used to help find sunken or buried treasure, and whether or not a person was murdered or died from other causes. The practice of necromancy has been compared by some to modern mediumistic or practiced spiritualism. Many consider it a dangerous and repugnant practice. Dangerous because it is alleged that when some spirits take control of the medium they are reluctant to release their control for some time. Necromancy is not practiced in Neo-pagan Witchcraft, but it is practiced in Voodoo. There are two noted kinds of necromancy: the raising of the corpse itself, and the most common kind, the conjuring or summoning of the spirit of the corpse.

## COMMENTS OF THE RABBIS

According to Nahmanides if we seek to gain knowledge of the future, we act counter to the will of God. Heathen may feel that they need to look to astrologers and soothsayers for guidance in their lives, but one who believes in God knows that is is God Who guides the stars and that it makes better sense to believe in Him and to act in accordance with His teachings than to turn to the stars and the dead for advice.

Bahya ben Asher wrote that one one who is insecure or mentally disturbed will turn to seances, tea-leaf readings, horoscopes, and the like. Such people will be easy prey for practitioners of these arts, who may take advantage of their blind belief and induce them to commit crimes or immoral acts for their own nefarious purposes. One who has faith in God and His Torah will feel no need to turn to black magic for security.

Alshekh stated that there are two kinds of persons that may turn to black magic: One who thinks that God does not concern Himself with the personal cases of individuals, and one who feels that although he has been righteous that he has had to suffer a great deal. The former should count his blessings and admit to himself that God does care about each individual person. The latter should stop complaining and instead take stock of his deeds; he may find that his sufferings came upon him because; in fact, his conduct made him unworthy of God's beneficence.

Hinnukh stated that the practice of black magic can drive a man away from true religion. One instance in which a prediction comes true or in which a desired even seems to have come about as a result of witchcraft may be sufficient for one who has no faith in God to come to the conclusion that the pattern of human life is not the result of the will of God but stems from a series of accidents, without purpose or direction. But a Jew or Gentile Godfearer who truly believes in the Almighty will place his trust in God.

Radbaz stated that there is some validity to sorcery. In the netherworld of darkness, spirits can be induced to

enter the bodies of those recently deceased who will then be able to reveal messages. This is done by various incantations and incense-burning procedures.

If these practices are forbidden, why did God permit the Witch of Endor to conjure up the body of the Prophet Samuel? Since she could have induced an impure spirit to enter the body of Samuel, it was far better that God permit the original spirit of Samuel to return to his body. The child of God, however, was bidden never to hearken to the voices of these impure and contaminates spirits, because this is a fundamental precept in pagan worship.

Maimonides, in his Misheh Torah states that this prohibition we are forbidden to practise the sorcery of a *yidde'oni*, this likewise being a species of idolatry. The *yidde'oni* takes the bone of a bird called *yido'a*, puts it in his mouth, burns incense, recites certain prayers, and performs a certain ritual, until he is in a condition akin to fainting, and falls into a trance, in which he predicts the future. The Sages say: "*Yidde'oni* - one who puts the bone of the *yido'a* in his mouth, and speaks of itself." The prohibition of this practice is in the words, Turn ye not unto the ghosts, nor unto familiar spirits (yidde'oni) [Lev. 19:31].

This is not to be regarded as a *lay she-bik'laluth* [in which case the prohibitions of the practices of the *ob* and of the *yidde'oni* would count only as one Negative Commandment. This cannot be so,] because in speaking of the punishments incurred [by the violation of these prohibitions] He separates the two, saying "ob or yidde'oni", and ordaining death by stoning and extinction for the wilful violation of either. His words are:

*A man also or a woman that divineth by a ghost (ob) or a familiar spirit (yidde'oni), shall surely be put to death. Lev. 20:27*

The Sifra says: "In His words A man also or a woman that divineth by a ghost or a familiar spirit, we hear the punishment, but we do not hear the admonition. Therefore Scripture says, Turn ye not unto the ghosts, nor unto familiar spirits. Lev. 19:31.

In this case also one who transgresses the prohibition unintentionally must bring a fixed Sin-offering.

The provisions of this Commandment are explained in the seventh chapter of Sanhedrin.

It is to be noted that Scripture speaks of spiritual defilement in connection with the practices of the ob and of the yidde'oni. Thus:

*Seek them not out, to be defiled by them: I am the Lord your God (Lev. 19:31).*

Upon this the Sifra remarks: '[God says: "Do not seek to busy yourselves with them, for if you do so, you will become defiled in My sight and I shall abhor you. I am the Lord your God." Just think Whom you are exchanging for whom!' (ibid., Sifra).

## THERE ARE MANY MANIFESTATION OF THIS FORM OF IDOLATRY

- **Necromancy**-To say in a cemetery, sleeping and going without food, in the hope that a certain dead person will appear to one and answer his questions about the past and future. All who performed such acts were subject to the penalty of flogging.



- Turning to ghosts and familiar spirits- making movements or uttering sounds to pretend that one is in communication with the spirits of the dead; e.g., one is forbidden to put into his mouth the bone of an animal called yido's which is supposed to give a message, or to speak in a deep voice as though the armpit or as if the voice is coming from behind a curtain, making believe that the dead are answering his questions. Anyone who continued to engage in such practices after having received a warning was subject, under Biblical Law, to the death penalty -- execution by stoning.

One who wilfully violates this prohibition - that is to say, who himself practises any of these various forms of necromancy or engages in these rituals is guilty of idolatry and God's verdict is that stand before Him guilty and deserved death by stoning, or to extinction [cut off from God and His people] if he is not stoned.

*If you have practiced or engaged in any of these activities then you should seek the L-ORD; confess you sin and ask for forgiveness and repent and turn from this sin.*

This as said before is not meant to be an exhaustive study. That is up to you. We at Bet Emet Ministries have cracked the egg so to speak and have begun to show you how Gentile Christianity has drifted apart from her mother faith and taken the road back to idolatry and paganism. Such compromises in worship we have already shown you injure God and hurt Him and knowing such now I pray and hope your love for God not only promotes repentance in your heart but a conscious determination to stop such practices since they fall under the distinction of idolatry whether you knew them or not. As your study progresses other things will come to light and repentance is always available to you as you come to understand those things which please God from those that don't (Isa. 56).

*Isa 56:1-7 1 Thus saith the LORD, Keep ye judgment, and do justice: for my salvation is near to come, and my righteousness to be revealed. 2 Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the sabbath from polluting it, and keepeth his hand from doing any evil. 3 Neither let the son of the stranger [the Gentile believer], that hath joined himself to the LORD, speak, saying, The LORD hath utterly separated me from his people: neither let the eunuch [Gentile] say, Behold, I am a dry tree. 4 For thus saith the LORD unto the eunuchs [Gentiles] that keep my sabbaths, and choose the things that please me, and take hold of my covenant; 5 Even unto them will I give in mine house and within my walls a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off. 6 Also the sons of the stranger, that join themselves to the LORD, to serve him, and to love the name of the LORD, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant; 7 Even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called an house of prayer for all people.*



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# THE LAWS OF NOAH.....IDOLATRY #9

## You Must Not Practice Sorcery In Any Form Whatsoever

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## -9: NEGATIVE EXPRESSION OF LEV. 19:31: IT IS FORBIDDEN BY GOD TO TO RESORT TO OR SEEK OUT "FAMILIAR SPIRITS"

*Lev 19:31 31 Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them: I am the LORD your God.*

There are other verses in the Torah which enforce the above verse:

- **Lev 19:26 26 Ye shall not eat any thing with the blood: neither shall ye use enchantment, nor observe times. (KJV)**
- **Deut 18:10 10 There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, (KJV)**

- **Deut 18:10-11 10 There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, 11 Or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. (KJV)**

Superstition is contrary to Jewish Law. The following beliefs and practices are expressly forbidden by Biblical Laws because they tend to lead one away from faith in God.

- **Divination-discovering omens in ordinary occurrences. It is forbidden to say: "The fact that this bread fell from my mouth is an omen that I should not go to the place where I intended to go."**
- **Soothsaying-making one's plans dependent upon the position of the stars.**
- **Turning to ghosts and familiar spirits- making movements or uttering sounds to pretend that one is in communication with the spirits of the dead; e.g., one is forbidden to put into his mouth the bone of an animal called yido's which is supposed to give a message, or to speak in a deep voice as though the armpit or as if the voice is coming from behind a curtain, making believe that the dead are answering his questions. Anyone who continued to engage in such practices after having received a warning was subject, under Biblical Law, to the death penalty--execution by stoning.**
- **Witchcraft- claiming to be able to fortell the future by looking at an object [like a crystal ball] and then going into a trance. Under biblical law, and individual engaging in this practice is subject to the penalty of flogging.**
- **Sorcery-The Rabbis defined a sorcerer as one who actually could perform acts that seemed supernatural. Such practices were subject to the death penalty--execution by stoning. One who performed sleigh-of-hand tricks is subject to the penalty of flogging.**
- **Charmer-It was forbidden to pronounce magic formulas to gather snakes or other creatures in one spot, or to practice the art of a snakecharmer. One who performed such acts was subject to the penalty of flogging.**
- **Necromancy-To say in a cemetery, sleeping and going without food, in the hope that a certain dead person will appear to one and answer his questions about the past and future. All who performed such acts were subject to the penalty of flogging.**

Since time immemorial, human beings have longed for a glimpse of the future. In prehistoric times, shamans rolled the bones in an attempt to determine destiny. The oracles of the ancient Greeks, renown for their predictions, were consulted by people from all walks of life. In the Middle Ages, consulting the stars before beginning a journey or going into battle was common practice.

Things haven't changed much in the twentieth century. If anything, the appeal of fortune-telling has grown. The number of television commercials and magazine ads for tarot readings and psychic consultations seems to be getting larger all the time, and the Internet boasts hundreds of informational and commercial sites dealing with the various arts of divination. Our longing to see into the future continues unabated.

Among today's more popular tools for divining the future are the tarot cards, palmistry and, of course, the stars.

The tarot cards are a form of divination that dates back to the 1400's. They are thought to have been originally invented as a game, but by the mid-1700's they were generally being used for the purpose of divination. The 78 cards of the tarot deck are composed of archetypal images, the meanings of which are encoded into their mystic symbolism, which can be interpreted by the intuitive and knowledgeable reader. The resurgence of tarot's popularity in the twentieth century has led to the development of countless styles of tarot decks, enabling the individual to choose the one that best suits his or her personality and/or purpose. Many web sites have sprung up to accommodate this growing interest, and illustrated guides to tarot decks, such as Michelle's Tarot Page are now available online. There are also many sites offering step-by-step instructions, including meanings,

layouts and sample readings, for those interested in Learning the Tarot.

Palmistry is a system of divination wherein the lines of the hand are analyzed to determine future events in an individual's life. Palm reading places significance not only on the number and depth of the lines of the palm but also to the shape, color and texture of the hands and nails, the prominence of the fleshy mounds at the base of the fingers, and the actual fingerprints themselves. According to palmists, the most significant lines are the life, head, and heart lines of the palm. The life line reveals information about longevity, the head line deals with emotional attitudes, while the heart line indicates the individual's chances for romantic happiness. As with other tools of divination, there is no dearth of online information about palmistry.

By far the most popular process of divination in our modern age is astrology, which seeks to use the positions of the planets and stars to determine personality traits and destiny. Known to have been used in Egypt thousands of years before Christ, astrology predates most major religions of the world, and in man's early history it was considered to be a science. Man, it seems, has always looked to the stars for guidance, and popular belief in astrology has given rise to the development of many systems, including Western, Chinese, and Vedic astrology. The daily horoscope section of the newspaper testifies to the undiminished popularity of this method for gaining foreknowledge of events, and the number of interested people guarantees the success of astrological e-zines, such as AstroMind, where one can access free horoscopes and learn more about the complex systems of astrology.

But does divination really work? Millions of people the world over fully believe that it does. Believers claim that oracles are tools that allow intuitive people to tap into the unseen energies in the world around us and so predict the future. Skeptics feel that it is all just wishful thinking, and indeed, our ageless fascination with fortune-telling may be a product of our desire to believe in the power of the oracle. Such desire is understandably strong. Many reason that knowing the future would give us the power to control our own destinies; disasters could be avoided, battles quickly won and money easily made if we could accurately predict the outcome of events.

Regardless of its legitimacy, the art of divination continues to fascinate millions of people. Most people are tempted to scan their daily horoscope, and even those who claim disbelief in the art of soothsaying are drawn by curiosity to carnival fortune-tellers. While there is no scientific proof that any form of divination actually works, the possibility alone has been enough to keep the art of divination alive and well throughout the ages.

## COMMENTS OF THE RABBIS

According to Nahmanides if we seek to gain knowledge of the future, we act counter to the will of God. Heathen may feel that they need to look to astrologers and soothsayers for guidance in their lives, but one who believes in God knows that it is God Who guides the stars and that it makes better sense to believe in Him and to act in accordance with His teachings than to turn to the stars and the dead for advice.

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Upon this the Sifra remarks: "[God says: "Do not seek to busy yourselves with them, for if you do so, you will become defiled in My sight and I shall abhor you. I am the Lord your God." Just think Whom you are exchanging for whom!" (ibid., Sifra).



# THERE ARE MANY MANIFESTATION OF THIS FORM OF IDOLATRY

- **Aeromancy** - The art of foretelling the future by things of the air - the shape of a cloud, lightning, thunder. A comet, or a shooting star.
- **Astrology** - This means of divination is very well known. This is divination by the position of the stars at the time of a person's birth (horoscopes).
- **Automatic Writing** - The function by which a person writes things without being aware of doing it or of what he is writing. Sometimes the writing reveals surprising things about the future.
- **Bibliomancy** - At one time, this was a method of discovering if a person was guilty of sorcery. The person was weighed and if he weighed less than the Great Bible of the Church (a huge tome!) he was innocent. Now the word Bibliomancy has come to mean the answering of a question by opening a book or Bible and reading a passage at random. Usually the Bible is used for this, but it can be done with other books.
- **Clairvoyance** - The supernatural ability to see people at a great distance or to see into the future. Another form of this is clairsaudience whereby the person hears voices telling him about future events.
- **Crystal Gazing** - This is the art of gazing into a crystal ball and seeing what is to come. This is a great favorite of Gypsy fortune tellers. The crystal ball may be replaced by a bowl or pool of water, a mirror, or any transparent object.
- **Crystal gazing is also called scrying. Dowsing** - Also called radiesthesia, this is the art of locating underground materials, such as water or minerals, using a rod, often a willow branch. It is sometimes done with a small rod or a pendulum and a map of the area to be searched.
- **Extrasensory Perception** - This is commonly called ESP and is a method of receiving information about things or events without using the five senses. It's what is also known as a sixth sense.
- **Geomancy** - This is divining by scattering small stones, twigs or seeds on the ground and reading the future from the shape of the pattern. In China this system is called Feng Shui. It is similar to the method used in I Ching.
- **I Ching** - This is also known as the Book of Changes, and is the ancient Chinese art of divining the future using an intricate system of trigrams that represent yin and yang.
- **Numerology** - Another familiar form of divination, this involves numbers, and uses the date of your birth and the number representation of the letters in your name. It's used as a way to determine whether things like your address, license number, etc. are compatible with your numbers.
- **Necromancy** - This is the art of conjuring spirits of the dead and asking them questions concerning the future.
- **Ouija Board** - This is a board containing the alphabet, numbers and signs by which the questioner can divine answers to his question. Ouija means, simply, yes - no, the simplest answers to many questions. Use care when playing with the Ouija board, as it may be dangerous and a pathway for evil spirits to come into your life.
- **Palmistry** - This is also known as cheiromancy, and is the art of divination by means of the lines and marks in the palm of the hand.
- **Planchette** - This is similar to the Ouija board, it's a small heart-shaped board on casters with a suspended pointer. It's used to produce automatic writing.
- **Pendulum** - An object suspended on a thread or string used to answer questions. The object can be a ring, button or round pendant. It's possible to purchase pendulums made from amber, crystal and many other materials. Practitioners claim that the user moves the pendant at the direction of impulses from the subconscious mind.
- **Runes** - This system of Divination uses small stones painted with esoteric pictures. These

stones are cast or thrown onto the ground (or a table) and then read, much like the I Ching or Geomancy.

- Tarot - Another very familiar face in the Divination family. Using a special deck of seventy-eight cards that are set down in specific layouts and then read in a prescribed order. There are many Tarot decks available, some of them having pictures that are true works of art. Ordinary playing cards can also be used for divining the future.
- Tea Leaf Reading - This is a common sight in small tea rooms throughout the world, and is a favorite of the Gypsies (and pseudo-Gypsies). The Reading of the future is done by studying the pattern if the tea leaves in the cup after the seeker drinks the tea. There are probably others I should have added, such as reading the bumps on the head or the ancient method of divination by reading the entrails of an animal.

One who wilfully violates this prohibition - that is to say, who himself practises any of these various forms of divination/necromancy or engages in these rituals is guilty of idolatry and God's verdict is that they stand before Him guilty and deserve death by stoning, or to extinction [cut off from God and His people] if he is not stoned.

*If you have practiced or engaged in any of these activities then you should seek the L-ORD; confess you sin and ask for forgiveness and repent and turn from this sin.*

This as said before is not meant to be an exhaustive study. That is up to you. We at Bet Emet Ministries have cracked the egg so to speak and have begun to show you how Gentile Christianity has drifted apart from her mother faith and taken the road back to idolatry and paganism. Such compromises in worship we have already shown you injure God and hurt Him and knowing such now I pray and hope your love for God not only promotes repentance in your heart but a conscious determination to stop such practices since they fall under the distinction of idolatry whether you knew them or not. As your study progresses other things will come to light and repentance is always available to you as you come to understand those things which please God from those that don't (Isa. 56).

*Isa 56:1-7 1 Thus saith the LORD, Keep ye judgment, and do justice: for my salvation is near to come, and my righteousness to be revealed. 2 Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the sabbath from polluting it, and keepeth his hand from doing any evil. 3 Neither let the son of the stranger [the Gentile believer], that hath joined himself to the LORD, speak, saying, The LORD hath utterly separated me from his people: neither let the eunuch [Gentile] say, Behold, I am a dry tree. 4 For thus saith the LORD unto the eunuchs [Gentiles] that keep my sabbaths, and choose the things that please me, and take hold of my covenant; 5 Even unto them will I give in mine house and within my walls a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off. 6 Also the sons of the stranger, that join themselves to the LORD, to serve him, and to love the name of the LORD, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant; 7 Even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called an house of prayer for all people.*



# THE LAWS OF NOAH.....IDOLATRY #10

## You Must Not Study Idolatrous Practices

If you have studied with us this far then you know by know that long before the Jewish people existed God made Covenants with non-Jews and that their relationship and good-standing with God was determined by how they lived up to their Covenant stipulations (Laws). In particular we have been looking at the Laws of Noah and the Covenant of Noah where a non-Jew was considered "righteous" by God if he lived up to his Covenant and repented when he strayed from his Covenant Commandments and returned to obedience unto God.

In our day and time if you are reading this article then you are most likely a contemporary Christian and most likely highly indoctrinated by your denominational or non-denominational theology. If you have been faithful to study with us up to this point then you have seen beyond any doubt that the Jesus Movement of the first century instructed non-Jews who came to faith in God through Yeshua's followers to obey the Covenant of Noah and the Laws of Noah. As a typical Christian or otherwise I assume that you are basically a "good person" and not the chiefest of sinners. Yet when we examine in detail these Laws of Noah which frame our Covenant with God then we encounter many things that not only challenge how we live in America today but which should bring shame to the best of Christians as you will come to quickly realize that your Gentile denominational religious belief system in normative Christianity has caused you to sin in many areas which before now you had no knowledge that such beliefs and actions were sinful. It is our hope at Bet Emet Ministries that your love for God is greater than your love to eat with the Pastor after Sunday's service and that you take to heart the matters that will be discussed here for let us end this introduction with these words:

*I Jn 5:3 3 For this is the love of God, that we keep his commandments: and his commandments are not grievous. (KJV)*

## -10: NEGATIVE EXPRESSION OF LEV. 19:4: IT IS FORBIDDEN BY GOD TO TO STUDY IDOLATROUS PRACTICES

*Lev 19:4 4 Turn ye not unto idols, nor make to yourselves molten gods: I am the LORD your God. (KJV)*

There are other verses in the Torah which enforce the above verse:

*Num 15:38-39 38 Speak unto the children of Israel, and bid them that they make them fringes in the borders of their garments throughout their generations, and that they put upon the fringe of the borders a ribband of blue: 39 And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the LORD, and do them; and that ye seek not after your own heart and your own eyes, after which ye use to go a whoring: (KJV)*

Some might read the above verse about the tzitzit and get confused but it will become plain in just a second why God commanded of His children that they attach fringes on the borders of their garments. These fringes and the knots on the fringes totaled to 613; equal to the number of the Commandments given the children of Israel. Israel was never to lose sight of their Covenant with their God and the Covenant stipulations of this Covenant; the number of Covenant stipulations totaling 613. Of the 613 Mitzvot (Commandments) most (365) are prohibitions. Almost all facets of life are affected by these injunctions. The Torah issues decisive directives, relative to these negative commandments, to cover the source of man's proclivity to transgress. If we are to accept the premise that an act starts with premeditation-we can understand why the Torah dealt with restrictions against perverted thoughts. Now you see that if Israelites focused upon the Commandments of their God then their minds had less chance to wander and stray into sin.

According to the Rabbis and their interpretations of this Commandment God's children are forbidden not only to worship false gods, but even to give thought to the possibility that they exist at all. It was even considered a serious sin to study the ways in which idols were worshiped.

The law forbidding us even to think about idols is construed as applying also to thoughts about other acts forbidden by the Torah.

While the mere contemplation of idolatry or sin is not subject to punishment, the Torah wants man to know that it is wrong because it may lead to actual wrongdoing.

## COMMENTS OF THE RABBIS

Ibn Ezra stated that a person must not consider idols as the legitimate gods of the pagans but rather as nonentities, unworthy of even the slightest notice.

Nahmanides states: "If someone should hear an oracle predict an event and this event should subsequently come to pass exactly as it was forecast, what should his reaction be?" Although he basically believes in one God, his heart may prompt him to give credence to the supernatural powers supposedly inherent in oracles. But this would be wrong. He must understand that there exists no supernatural power apart from God and that it was God-not the oracle-who brought about the event which the oracle happened to predict. It is even forbidden to engage in debate about the existence of pagan gods or the sanctity of their priests.

Alshekh asked: "Why does the Torah warn us against pagan gods? After all, is this prohibition not superfluous for a people who already believe that there is only one God?" He answered his own question by stating that a person may feel justified in worshiping the sun and the stars because they were created by God. The truth, however, is that despite their close association with God, they must not be worshiped, because there is only one God and there can be none beside Him.

Hinnukh asked: "What if one does not believe in false gods, but merely studies them academically? This, too, is forbidden, because it is a pure waste of time and it is a sin to waste one's time." He adds that the sinner may be compared to an alcoholic. Once he begins to sin, he becomes addicted to the habit. Like the alcoholic, also, once he succeeds in breaking the habit, he begins to recognize the beauty and sanctity of life.

## SO WHAT DOES THIS MEAN TO ME TODAY?

By this prohibition we are forbidden to take an interest in idolatry or study its practices or engage in its many forms. Many of these forms of idolatry have been addressed in prior articles in this series. We are forbidden by God to learn by enquiry the follies and superstitions taught by its founders, as for instance that a certain spirit can be brought down by such-and-such means, and will behave in such-and-such a way; or that if incense is burnt to a certain star, and the worshippers stand before it in such-and-such a position, it will act in a certain

manner; and the like. Merely thinking about these matters, and enquiring into these illusions, leads fools to frequent idols and worship them. The bookstores of our land are full of such books that entrap the unsuspecting believer into thinking that such practices are harmless; as if that was not enough the Internet has brought such idolatry into our homes and snares to entrap the unsuspecting lay but a "click" away and all the while God looks upon us and these actions sadly and sees them for what they are: IDOLATRY in various forms. The New Age culture is full of such entrapments under the disguise of innocence.

The Scriptural verse containing the prohibition of these practices is: Turn ye not unto the idols, on which the Sifra says: "If you turn after them you make them gods." The Sifra also quotes R. Judah as saying: "[Turn ye not unto the idols] - turn ye not to see them.": that is to say, do not even look at the physical idol, or study its craftsmanship, so as not to spend a moment of your time on anything connected with it.

In [Tractate Shabbath], chapter *Shoel Adam*, the Sages say: "The writing under the painting or an image may not be read on the Sabbath. And as for the image itself, one must not look at it even on weekdays, because it is said, *Turn ye not unto the idols*. How is this to be understood" Said R. Johanan: Turn ye not unto that which is conceived in your own minds.

This prohibition of thinking about idols is repeated in His words,

*Take heed to yourselves, lest your heart be deceived, and ye turn aside and serve [other gods] Deut. 11:16*

That is to say, if your mind falls into the error of thinking about idols, this will lead you to stray from the right path, and actually worship them. He further says on this same matter, *Lest thou lift up thine eyes unto heaven, and when thou seest the sun and the moon and the stars*, etc. For He does not forbid the mere raising the head and observing the heavenly bodies with the eyes; what he forbids is looking with the eye of the mind at what their worshippers attribute to them.

So also His words: *[Take heed to thyself. . .] that thou enquire not after their gods, saying: "How used these nations to serve their gods" even so will I do likewise,* (Deut. 12:30) are an admonition to us not to enquire after the manner of their worship, even though we do not worship them ourselves, because all this leads to going astray after them.

You must know that whoever transgresses this prohibition is liable to whipping. This applies only where an overt act is involved, as where the idol is covered and the person concerned removes its veil in order to look or inquire into it (Mishneh Torah, Mada, Hilchoth Abodath Kochabim II, 3 ).

The source of all evil being man's worship of strange gods, Judaism is most rigorous in its determination to uproot idolatry. According to the Talmud (Abodah Zarah 46a), we may not even refer to idols by their real names; instead, we must give them contemptuous nicknames. Thus what the idolaters call "the all-seeing eye" you should call "the eye of a thorn". This tendency is already clearly indicated in the books of the Prophets (Amos 5:5, Isaiah 44:19).

*If you have practiced or engaged in any of these activities then you should seek the L-ORD; confess you sin and ask for forgiveness and repent and turn from this sin and such practices*

This as said before is not meant to be an exhaustive study. That is up to you. We at Bet Emet Ministries have cracked the egg so to speak and have begun to show you how Gentile Christianity has drifted apart from her



mother faith and taken the road back to idolatry and paganism. Such compromises in worship we have already shown you injure God and hurt Him and knowing such now I pray and hope your love for God not only promotes repentance in your heart but a conscious determination to stop such practices since they fall under the distinction of idolatry whether you knew them or not. As your study progresses other things will come to light and repentance is always available to you as you come to understand those things which please God from those that don't (Isa. 56).

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# A DETAILED UNDERSTANDING OF IDOLATRY AS UNDERSTOOD BY THE RABBIS

The essence of the Seven Universal Laws is the prohibition against idolatry. One who worships another deity besides the Creator (no matter what your intentions or any other "intermediary") denies the essence of religion and rejects the entirety of the Seven Universal Laws. But one who guards himself against idolatry demonstrates belief in God and affirms the entirety of the Seven Universal Laws.

*This is a rather long article....the material and information concerning idolatry is not only important but extensive...therefore please forgive the length of this article. Thanks.*

**Answer for yourself:** If you are a Christian have you ever personally studied out how Jesus became to believed that he is "God" and have you ever studies out personally the origin of the documents that compose the New Testament which teach such things about Jesus? Well if you have not before you meet your Creator I suggest you give this serious though because if you do then you will see most clearly that Jesus was made God by those who wished to impose upon him the same concepts that already possessed about their sun-godmen saviors. [You might want to begin your study with our website detailing such things.](#)

## IDOLATRY AND THE CHRISTIAN.....ARE WE GUILTY AND NOT KNOW IT?

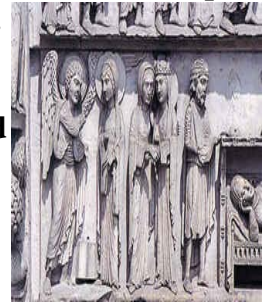
I assume that if you are reading this article then you have previously read the preceding articles on idolatry. If you have not then I strongly suggest that you do so in order to have a good foundation for what comes next in this article. This article will be a series of statement concerning idolatry which involves the traditional Christian believer in one way or another as based upon the Christian religious belief system. The following is a summary of the interpretations of the written and oral Torah by the Rabbis over thousands of years and has pertinent meanings of those of us who consider ourselves lovers of God and followers of Yeshua/Jesus.

A descendant of Noah who serves an idol in its normal manner of worship, is punished by death. The Children of Noah are forbidden to perform any act of idolatry forbidden to the Children of Israel. Any act of idolatry that the Jewish Ecclesiastical Court punishes with death, the Noahide Courts also punish with death. And every instance in which the Jewish Court does not punish by death, the Noahide Courts do not punish with death. A person may be physically restrained or struck to prevent him from performing forbidden idolatrous acts that are not punishable by death.

The Children of Noah are forbidden to erect a Matzeva (idolatrous pillar - e.g. the kaaba stone in Mecca) nor to plant an Asherah (tree or shrub worshipped as a deity) nor to make graven images (bas relief or full relief images) nor similar objects even for beauty even though he has no intention to worship these images or forms or pillars, but just makes them for beauty, it is forbidden. This means that all

sculpture or 3 dimensional images of man or creatures in Heaven above (angels and figurines) or earth below (and animal kingdom) are forbidden and such creation of or possession of constitutes idolatry.

**Answer for yourself:** Have you gone through your home to see if any of the above items are in your home (remember you don't have to worship them but only possess them in order to violate this Commandment)? I can remember years ago when learning the magnitude of this Commandment going through my home and removing such offensive things which before my studies I had no idea that such figures in my home was a violation of the Commandments of God. Sadly such images often are built upon our churches no less and we look upon them in awe instead of disdain! The collection of such architecture is almost endless but one example will suffice for them all. The picture on the right is from the Cathedral of Chartres in France. It has been said that of Notre-Dame..."The birthplace of humanity and radiant symbol of the artistry and faith of the builders, Notre-Dame of Chartres is a triple masterpiece by its' architecture, its' statuary and the incomparable light of its' stained-glass windows, considered as the most beautiful in the world." There is only one problem....such architecture is considered idolatrous by God because of its 3 dimensional depiction of angels and mankind!



Not only are our churches infected with such idolatry but we bring the same into our homes unaware of the implications of the Commandments of God.

The Rabbis teach that the Children of Israel are not condemned for any of these transgressions, but receive lashes, and therefore, neither are the Children of Noah killed for them. Thank goodness for that but yet God knows and that should be enough for any lover of God to repent and put such things away from him and his life.

What makes this study difficult is that often the Rabbis are of a divided opinion and we encounter one right here. Although there are opinions which state that the Children of Noah transgress the prohibition of idolatry from the moment they make an idol or possess it (defined as a 3-d image as stated above), some Rabbis maintain that the actual law is that the transgression does not come into effect until the person actually worships or serves the idol. As for me when I read the Ten Commandments it is quite plain and I choose to go with the stricter ruling in this matter to protect myself for idolatry done ignorantly.

Now we come to an even more difficult area for the Christian. Again we find the Rabbis of a divided opinion concerning this next manifestation of idolatry. According to many authorities, a Gentile is not warned about the concept of "Partnership with God" (INTERMEDIARIES). The concept of partnership is the acknowledgment of the existence of the God of Israel as well as the belief of the possibility and existence of a deity (independent will) other than God's. So long as the ascribing power to a deity [Jesus is God for example] besides the Creator remains **conceptual**, it is permissible to the Children of Noah according to some but not the majority of Jewish authorities (shittuf). But to worship this independent being (take Jesus for example) is clearly idolatry (praying to or in the name of Jesus or saints, burning incense to, pouring a libation in the name of, bowing before a statue, etc.) The danger of the concept of partnership is that it frees people to act in accord with non-existent gods and opens a doorway to actual idolatry. Most later authorities agree that Children of Noah are forbidden to believe in a partnership. But even according to these few Rabbis, the Children of Noah are not forbidden to swear by the name of an idol in combination with God (swearing by the L-RD of Hosts and a Hindu deity, for example).

The Children of Noah are not commanded to sanctify God's Name by refusing to bow to an idol in the face of a threat to one's life. And there is a dispute whether the Children of Noah are even allowed to choose to lay down their lives in this manner, since they are not commanded to do so. However, since we have a general rule the Children of Noah may perform any of the 613 commandments of the Torah to receive reward (the concept of Isa. 56 and choosing those things extra which please God) then it seems that anyone (a Gentile) may, indeed, choose to die for the sanctification of God's name rather than bow to an idol, even though he or she is not commanded to do so.

The commandment prohibiting idolatry comes to teach that one should not serve (pray to or in the name of other than God, pour libation, offer incense, bows before, etc.) anything of the creation - no created thing nor angel, nor plant, nor star, nothing of the four fundamentals earth, water, fire and air nor anything that is formulated from them. Even if the worshipper knows that God is the Supreme Being and worships creation as a way of glorifying God's greatness and His ability to create great beings and things, nevertheless this is idol worship. This has been done since time began it seems as man fails to make a distinction between the Creator and the creation.

Perhaps one may ponder about the heavenly spheres and realize that they do not die like other things and that it is, therefore, proper to bow down to them and serve them. To do this is to place them between oneself and the Creator. For although God may have assigned these celestial beings certain roles in the conduct of the world, nevertheless, man's responsibilities are to God and not to God's messengers. This is seen in the origin of astrology and its personification into false gods and godmen since the earliest of mankind and recorded history. We at Bet Emet have constructed a very thorough website detailing this great idolatry as it has been applied to Jesus and we strongly, strongly recommend that all Christians read the site completely. This will take some time as it is rather large but the deceptions to which we fall are extensive and so much idolatry today has been applied to Jesus in one way or the other and millions live and die never knowing this and enter Eternity as idolators and never know it. This is hard-hitting facts and documentation and we warn you before hand what you will uncover is not pretty but you need to know this before you die in order that your repentance be complete before you stand before your Creator.

This, in fact, is how idolatry came to exist in the world. The generations that lived immediately after Adam recognized that God had created magnificent heavenly beings, the sun to rule by day and the moon to rule by night. And these people began to honor God's exalted messengers. Soon it was forgotten that these messengers had been appointed by the Creator and the sun and the moon began to be honored for their own greatness (Rom. 1). This devolved to the worship of these creations as deities themselves without awareness of the God that had created them. Thus we find as explained in the website linked above the origin of sun-worship which leads to the creation of personified astro-theology in the form of sun-godmen and sun-god saviors. There are over twenty of these in the history of mankind; the last one being the false characterization of Jesus in the New Testament.

Many books have been written by idol worshippers concerning the nature of their idolatry - what the main service is, what are the procedures and laws. Here we have a problem. The Rabbis teach that one should not read these books at all nor should one think about them nor speak of them. Even studying the formation of an idolatrous figure or even asking how something is served without having the intention of serving it is feared by the Rabbis that it might cause one to turn to it be led to engage in idolatrous practices. However, today with the great compromises made in in these areas in Gentile Christianity in which it is little more than re-manufactured solar worship written into the life of Jesus on page after page of the New Testament it is necessary to read such books in order to see the plagiarism of Gentile Christianity of paganism and the syncretism with pagan astro-theology and idolatry which has corrupted and almost destroyed the real Jesus and the real faith of the Rabbis and Yeshua/Jesus.

The Rabbis teach that anyone who acknowledges that an idolatrous religion is true, even though he does not serve the idol, is as one who reviles the mighty and exalted Name of God.

Many different types of idolatrous service exist and the service for one idol is not like the service of another.

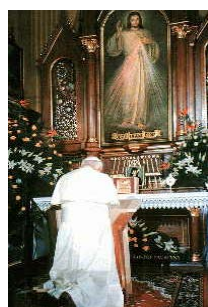
For example, the idol Beor was served by man defecating before it. This came about in a similarly devolutionary way as idolatry itself. Original worshippers of this idol attained much a state of frenzy and ecstasy that they lost control of themselves and defecated. Their children saw the effect and misunderstanding the cause, concluded that the worship was defecation. The worship of Mercury was to cast stones before it or to remove stones from before it.



Many specific forms of worship such as these were established for other idols. Therefore, if one would defecate before Mercury or throw stones at Beor (just the opposite of the idol's normal way of being worshipped), he is held harmless as this is not the normal manner of worship. Only when a person worships the idol in the normal manner does he transgress. Consequently, courts of law have to know the appropriate service for the idol in any case of idolatry. Sadly we have strayed so far from the intended faith of God that courts of our land not only do not rule in such areas but have lost the knowledge even to do so; yet this is one of the 7 Laws of Noah given to all mankind which we seem to have conveniently forgotten in the name of "separation of church and state." Sooner or later we have to choose who we will serve: our Government as God or God above!

The preceding law applies to unique forms of worship. If, however, the person bows down, offers sacrifices or incense or a libation (the four forms of service of the Holy Temple in Jerusalem) to any one of the idols, he is liable for the death penalty even though this may not be the way of official worship.

**Answer for yourself:** Do you think somebody needs to tell the Pope and the billions which follow his example?



**Answer for yourself:** Are you aware that millions of Christians bow before statues of Jesus, Mary, Peter, etc., in their churches the world over Sunday after Sunday and such actions on their part carry according to God and the Bible Jesus used the death penalty? THINK...such is the seriousness of idolatry that Christianity teaches today as if it is accepted worship of God!

Any type of food placed upon an altar as an offering to an idol is forbidden to be eaten. This is done extensively today as millions offer food to Krishna and other gods. There is a difference of opinion concerning foods unlikely to be offered to an idol, such as a grasshopper or a cockroach.

Some say that if an animal is ritually slaughtered before an idol it always becomes forbidden as food, and this applies even to grasshoppers or cockroaches or any other food that is not normally ritually slaughtered. Somebody needs to tell Paul in Antioch because he violates this Commandment to his followers in order to "be all things to all people" in order to hold together a following. These actions by Paul were later discovered and that precipitated the Antioch incident which is dealt with on this website as well. Sadly we only have Paul's view to the happenings but Acts 15 and Acts 21 tell us what really happened when Paul was called on the carpet twice because of his compromises concerning idolatry.

Others are of the opinion that foods that do not appear to be offerings, such as the aforementioned grasshoppers and cockroaches, are permissible. Things such as water and salt which are not normally in the category of offerings to an idol, if they are found directly in front of an idol (image or statue) or within the curtains that surround the idol, even these are forbidden.

It is forbidden to offer things that honor the idol even by offering them from outside the boundaries that surround the idol. This is considering decorating the idol. It would seem by this law that throwing coins at an idol or even into a pool of water that surround any idol - which even today may be seen with some oriental idolatrous figures - would be in the category of honoring the idol and symbolically ascribing powers to it. As explained in a previous article such behavior demonstrates one's reliance upon something other than God for one's care and blessing and this constitutes idolatry.



Such actions as throwing coins in a fountain for good luck or to gain a wish is taken today to be innocent behavior by the vast majority of people but according to the Rabbis such conduct is a form of idolatry.

**Answer for yourself:** Otherwise, why throw the money which is clearly an act of beseeching a power for returned good fortune?

If something has been prepared to be offered to an idol, but has not yet been offered, it is permitted. One,



however, should be strict and not use anything found in the house of idol worship. Therefore, one should never take candles from the place of idol worship or purchase things from such establishments. One should not purchase or use the sticks of incense sold by any of the idolatrous religions or pseudo-religious groups. This form of idolatry is rampant today as millions buy incense and candles from such sources in our grocery stores and speciality shops as well as the Internet. In as much as most hindu sects are pantheistic and idolatrous, health foods purchased from such groups are questionable, for the foods themselves may have been worshipped. In truth, any religious food discipline wherein the foods themselves or the combinations of the foods themselves are seen to be curatives or wondrous in their health giving properties may be idolatrous. Concerning the verse, "And man does not live by bread alone, but every word that proceeds from the mouth of God" we are taught that it is not the bread itself which nurtures the body of man and gives it strength but the Word of God, which are enveloped in the bread and gives the bread its existence. These letters, "the word that proceeds from the mouth of God," not only give the bread its existence, but when ingested by man, nurture his physical body. Obviously the same is true of any food or herb or wonder drug that heals - it is merely the power of God within that food or herb or wonder drug that is the healing agent.)

If one offers an idol excrement or pours it a libation of urine, he transgresses as this falls in the category of sprinkling.

If one slaughtered an animal that is missing one of its limbs, he is held harmless unless such is this idol's particular service.

If an idol is served by gathering sticks in front of it, and one breaks a stick before it, he is liable and the stick becomes forbidden for any use. But if he throws the stick before it the stick does not become forbidden even though this act is forbidden. The object becomes forbidden only if the worshipful act is similar to the actual worship intended for that particular idol. And, whereas breaking a stick is similar to gathering sticks, throwing a stick is not considered similar to throwing sacrificial blood or offering a libation.

If a man lifts a brick and says to it, "You are my god," and any such similar speech, he is liable for idolatry. Even if he would retract immediately and say, "This is not my god," his retraction is of no help. This does not mean that the person cannot repent. He surely can repent and God will forgive his idolatry. But if his speech was witnessed, he will be brought to trial and condemned as an idolator notwithstanding his retraction or his repentance. Repentance is only good between man and God. Jurists and courts of law lack the power to search a man's heart to determine the sincerity of his repentance. This only God can do.



One who worships an idol according to the prescribed ritual, even if he does it contemptuously, is liable. For example, if one defecates in front of Beor in order to disgrace the idol or throws a stone at Mercury in order to show contempt, since he performs the prescribed worship, he is liable.

If a person worships an idol because its workmanship is stunningly beautiful or if he worships or shows reverence toward it because he fears that some evil will otherwise befall him, thereby imagining that the idol or image has some power to do good or evil he is liable. This is a snare for millions of Christians who have images and idols on the dash of their cars let alone toward which petitions are lifted in the image's name for protection (St. Jude for example).

If a person serves an idol in the manner of one of the four forms of service used in the Holy Temple in Jerusalem (prostrating or bowing, sacrificing, sprinkling sacrificial blood, pouring libations), and serves the idol with love and fear or if he hugs it or kisses it or dusts it off or pours water on it to cleanse the dust off or anoints it or clothes it or does other things in order to honor it, these are in the category of prostrating to it. Try to call to mind in an earlier article the statue of St. Peter in the Vatican which has had his foot kissed away over the many years by those bowing and kissing his foot in adoration of the statue of St. Peter (gross idolatry).



If a thorn got stuck one's foot while he was in front of an idol, he should not bend down to remove it as it appears he is bowing down to the idol. This holds true even if there is no one around to observe the act. This is also true if he drops his money in front of the idol and wishes to pick it up. There was an idolatrous sect that brought tourists to its house of worship. The door leading to the room where the idol was kept was extremely low so that anyone entering the room had to bend over to enter, thus forcing everyone who entered to appear as if they were bowing as they approached the idol.

Rather, the person should remove the thorn or pick up his money by first sitting, then removing the thorn or picking up the money. Or he should turn his back to the idol or turn to the side of the idol in order to remove the thorn or pick up the money. And if for any reason a person has to remove his hat for a personal need, he should not remove it until he passes before the idol so that it does not appear as if he is removing it to pay respects to the idol.

If there is statuary with faces that draw in or pour out water from the mouth of the statue, a person should not drink from this water by placing his mouth to the statue's mouth as it would appear as if he is kissing it. Even if this statuary fountain is not an idol per se, one should be strict with oneself and refrain from drinking in this manner. This is so even if it is an ornamental elaborate fountain that does not have a face, but was designed primarily for beauty rather than as a drinking fountain, and it is all the more so if the fountain has a face.

One is forbidden to commission a craftsman to make an idol (a three dimensional image of anything in Heaven above or earth below) for himself even if he does not intend to serve it. Also it is forbidden to make an idol with one's own hands even if the idol is meant for someone else and not for him and he does not intend to serve it. All the more so, it is forbidden to make an idol or a 3 dimensional images as discussed above with one's own hands for oneself.

It is forbidden to make figures or images for ornamental purposes, even though they are not idols, i.e. one should not make images of gold or silver that are merely for artistic purposes because he might cause others to make a mistake and think they are idols. This prohibition pertains to forms with human characteristics in three dimensional relief, such as are on forms and vessels in a palace. Though forbidden, such actions do not warrant capital punishment.

But if the image is depressed rather than in relief, or two dimensional such as paintings or woven tapestry, it is permitted. A ring, earring, bracelet, pin, or comb, or anything that has a seal on it in the image of a man (a cameo), if the image protrudes in relief, it is forbidden to wear it, but it may be used as a seal. If the image is depressed, it can be worn, but it is forbidden to use it as a seal (the seal that it creates is an image in relief).



It is forbidden to form images of the sun or the moon or the stars or the constellations. Our schools and universities and academies of higher science is full of such constructions. I fully understand the need of knowledge but in doing so it is not necessary to transgress the Commandments prohibiting idolatry. Many studies in homes contain globes of the planet earth and although instructional still yet violate the prohibition of idolatry according to the Rabbis.



Now we come to images of angels or of the angels or of the four faces (in one form) of the Chariot, as it is forbidden to make images of the ministers that serve God such as angels or

**serpahim. Such figures may not even be made in two dimensional form. It is also forbidden to make the face of a man alone (not showing the body) even if it is just for beauty.**

According to other opinions, it is only forbidden to make forms of the angels and the Chariot in a three-dimensional form that is in relief. Drawing them on canvas or weaving these images on cloth or painting them on stone would be permitted since these are spiritual beings and, therefore, are not three dimensional forms. **However, even this latter lenient opinion forbids the drawing of the sun, moon, or stars (in their complete form) in a two-dimensional drawing because they appear to us two- dimensionally in the sky.**



Concerning a sculpture of man, some say the face is that which is forbidden. Others say that sculpture becomes forbidden only if the whole face of a human and its body is made. According to this second opinion, making a human body with its face is permitted as long one doesn't make the complete body, but only of a portion of it. **However, it is better to follow the stricter first opinion.**

One should not physically grasp hold of these graven images even for a moment as it might give people the wrong idea. **However, since people today do not commonly worship the image of a man as god, it is not forbidden to hold the image of a man unless it is distinctly the image of one worshipped as a god, as these are most certainly forbidden to keep.** But any other human image may be kept, so long as the image is slightly distorted or damaged, such as by chipping the nose, to dispel any no suspicion of it being an idolatrous form.

**Answer for yourself:** But can you think of one instance where the above general principle does not apply? That was not hard was it? Jesus is again in the middle of idolatry practiced by over a billion people without ever knowing it just because they possess a crucifix with a human likeness upon it.



The history of the cross symbol in Christianity is unknown by almost all Christians yet they revere it. Early depictions on Jesus usually showed him as a shepherd carrying a lamb. Tertullian (140-230 CE), a Montanist heretic, commented in his essay De Corona: "At every forward step and movement, at every going in and out, when we put on our our clothes and shoes, when we bathe, when we sit at table, when we light the lamps, on couch, on seat, in all the ordinary actions of daily life, we trace upon the forehead the sign." This might be an early reference to individuals tracing the sign of the cross on their body. **The use of the cross as a symbol was condemned by at least one church father of the 3rd century CE because of its Pagan origins.** The first appearance of a cross in Christian art is on a Vatican sarcophagus from the mid-5th Century. It was a Greek cross with equal-length arms. Jesus' body was not shown. The first crucifixion scenes didn't appear in Christian art until the 7th century CE. The original cross symbol was in the form of a Tau Cross. It was so named because it looked like the letter "tau", or our letter "T". One author speculates that the Church may have copied the symbol from the Pagan Druids who made crosses in this form to represent the Thau (god). They joined two limbs from oak trees. The Tau cross became associated with St. Philip who was allegedly crucified on such a cross in Phrygia. May Day, a major Druidic seasonal day of celebration, became St. Philip's Day. Later in Christian history, the Tau Cross became the Roman Cross that we are familiar with today. The shape of the original crucifixion device is a matter for speculation. Sometimes, the Romans executed people on a Tau cross, sometimes on a Roman cross and sometimes on a simple stake. The gospels were originally written in Greek. They state that Jesus was crucified on a "stauros" (Mark 18:21, Matthew 27:32, Luke 23:26, John 19:17). This appears as the word "cross" in all but one of the English versions that we have examined. But in reality, the Greek word usually means a vertical pole without a crossbar. The New World Translation, sponsored by the Watchtower Bible & Tract Society, translates the word as "torture stake." Hermann Fulda, author of The Cross and Crucifixion is commented that: the description of Jesus' suffering during the last hours of life indicates that he was crucified on a stake rather than a cross. Some of the writings of the early church fathers confirms the use of a pole and the very earliest depictions of Jesus' crucifixion in Christian art show him on a stake. Acts 5:30 refers to "hanging him on a tree." 1 Peter 2:24 says "He himself bore our sins in his body on

the tree." Deuteronomy 21:23 stated that a person hung on a tree was be cursed by God. This verse was a major stumbling block that prevented many Jews from accepting Jesus as Messiah. "From its simplicity of form, the cross has been used both as a religious symbol and as an ornament, from the dawn of man's civilization. Various objects, dating from periods long anterior to the Christian era, have been found, marked with crosses of different designs, in almost every part of the old world." The cross symbol was found in:

- **Scandinavia:** The Tau cross symbolized the hammer of the God Thor.
- **Babylon:** the cross with a crescent moon was the symbol of their moon deity.
- **Assyria:** the corners of the cross represented the four directions in which the sun shines.
- **India:** In Hinduism, the vertical shaft represents the higher, celestial states of being; the horizontal bar represents the lower, earthly states.
- **Egypt:** The ankh cross (a Tau cross topped by an inverted tear shape) is associated with Maat, their Goddess of Truth. It also represents the sexual union of Isis and Osiris.
- **Europe:** The use of a human effigy on a cross in the form of a scarecrow has been used from ancient times. In prehistoric times, a human would be sacrificed and hung on a cross. The sacrifice would later be chopped to pieces; his blood and pieces of flesh were widely distributed and buried to encourage the crop fertility.

Now let us continue with the subject at hand.

According to some Rabbis it is permitted to make statuary of wild or domestic animals and of trees, even of animals which are symbols in astrology, such as the lion, the ram, or the bull. One may make the full form of these figures and retain them in his possession. However, one may not make one form of all twelve astrological symbols.

**There is a further opinion forbidding all three-dimensional forms, whether they are in relief or depressed. This opinion forbids making such forms in order to keep in one's possession. It is proper to heed this opinion.**

One should never gaze at three-dimensional images of man. But images upon a ring, since they are commonly found without idolatrous connotations, may be gazed upon.

**The three chief idolatrous images in the world are:** The dragon, which is a derivative of the primordial serpent. Second we have a full figure of a man offering the beholder something from the palm of his hand. This is an idolatrous perversion of Joseph in Egypt who fed the multitudes in time of famine. And lastly we have a woman nursing an infant. This is the idolatrous perversion Eve, the mother of all mankind. It became the symbol of the queen of heaven and is an image that has pervaded numerous pagan cultures. We find one of the earliest manifestations of this in Egyptian sculpture with Isis and Horus and this concept drifted through every Gentile nation until it finds it's climax in Mary and baby Jesus.



Now what is said is very important and few until now have grasped the seriousness of the next Rabbinical ruling. **There is a difference of opinion whether the Children of Noah transgress the commandment of idolatry by convincing someone else to worship an idol. One opinion states that the Children of Noah do not transgress this commandment by leading others to serve an idol. The other opinion states that he is liable for the death penalty, but only if he leads a Jew away from the worship of the God of Israel and convinces him or her to serve an idol.**

**Answer for yourself: Why is this so serious and what are it's implications for the Christian? For one to understand my answer it is necessary that he has done sufficient study into the origins of Christianity to understand it's pagan roots let alone its false Christology where Jesus was made into God officially in the 4th century. Assuming these studies have been done then the stark realization of the Christian Mission to the Jewish people rendered such "converts" to mainline Christian doctrine**



idolators. Such Christian Evangelism of the Jewish people renders such zealots worthy of the death penalty according to the Rabbis. We fail to realize that if the Christian Mission were ever to be successful and that all the Jewish people were converted to Christianity then Christianity would accomplish what Hitler could not; the eradication of the faith and true religion of God from the world. Such is the great sin and ignorance of Christianity that goes unnoticed by the unlearned.

If, however, one Noahide convinces another Noahide to serve an idol, he is not liable for punishment in a court of law, but since he has denied himself and the other person the opportunity of being close to God, he is punished from Heaven.

One who leads the majority of a city to idolatry is in a special category and is called a **persuader**. If the one who influenced the city is a prophet, his punishment is stoning. If a person says, "The idol said to me, 'worship!'" or he says, "God said to me, 'Worship the idol,'" he is a prophet. If he influences a majority of a city, he is stoned. I will let you draw your own conclusions regarding the Christian ministry which as brainwashed most of our country. It is a tragic shame that serious study is absent in the life of most Pastors for if it were not then they would discover what I and thousands like myself have discovered; namely, the Christ Conspiracy over thousands of years ago by Roman anti-semites which altered the faith once given to the saints. Such Christian influences in our cities of this land are both good in many ways and terrible in many ways.

A seducer is equally liable whether he uses singular or plural expressions in his seduction. For example, he says, "I will go and worship the idol," or, "Let us go and worship this idol," he is a **seducer**.

One who convinces others to worship him as an idol and says to them, "Serve me," and they worship him, he is stoned to death. If they say, "Yes," and accept him as their god but do not serve him, he is not stoned. Many cults have succeeded in this over time immemorial.

But if he convinces them to serve another person or any other type of idolatry, and one he convinced accepted him and said, "Yes, let us go and serve," even though they have not yet served, both the seducer and the seduced are stoned. Again this applies to the Christian Mission and they stand guilty before God; guilty of idolatry because of the false texts they accepted without sufficient study and in their zealotness influence others to follow in their idolatry. This is nothing more than Christian fundamentalism and Christian evangelism today when a few passages out of the Gospel of John are taken over the rest of what both Paul and the Synoptic Gospels taught about Jesus (in these documents Jesus is never likened or made into God).

A prophet who prophesies in the name of an idol, for instance he says, "This particular idol or this particular star said to me that it is an obligation to do such and such or not to do such and such," even if his words teach the law correctly, he is liable the death penalty for idolatry. Again one must be very careful in prophesying for example in the name of dead saints (Jesus is a prime example).

It is forbidden to establish a law or to refute a law by the authority of someone who prophesies in the name of an idol, nor do we ask him to produce a sign or a miracle. If he does so on his own, we pay no attention to it nor do we reflect about it. Anyone who thinks about these miracles and says, "Perhaps they are true," transgresses a law. Such miracles are a test of our faith in God.

Similarly, a false prophet is killed by strangulation even though he prophesies in the name of God and teaches the Seven Universal Laws correctly, neither adding nor subtracting from their true meaning. If this law was upheld and carried out then I would have been a dead man years ago for teachings so many falsities in my Christian Pastorate. Over the years as my studies progressed I was torn by what I was finding versus what I had accepted by faith without question. But for the mercy of God and the disobedience in carrying out the Commandments of God I am alive today. These are sobering thoughts not meant to be taken lightly.



One who prophesies words that he did not hear in a prophetic vision or one who hears the words of a true prophet and says that they were received by him and he prophesies concerning these words, is a false prophet. During the years of my Pastorate I was amazed at how many people prophesied out of their flesh and were little more than "well wishers" for God. This is false prophecy and falls under the penalty of death. One who holds himself back from killing a false prophet is a transgressor. And it matters not whether he fears to act because of the latter's exalted position in the realm of prophecy, or because he is fearful of the false prophet's words. A trick of all false prophets and other idolatrous practitioners is to instill fear in the hearts of their victims.

A man should not use an idol or a house of idolatry as a signpost, such as telling his friend, "Meet me at the side of this particular house of idolatry."

A forbidden pillar is a pillar that serves as a central point of worship for gatherings of people is called a forbidden pillar. It is forbidden even if the people come to it in order to worship God, for this was the way of the idolator. Anyone who erects such a pillar performs a forbidden act, but is not killed for it. A stone floor with figures carved on it to attract the eye is called a figured stone and is forbidden. Even if one bows down on it with the intention of honoring God he performs a forbidden act for this was the way of the idolator, but he is not killed for it. The way of idol worship was to lay a stone floor such as this before the idol. All stood on the figured stone floor, then bowed before the idol. Therefore, one should not employ a similar practice concerning the worship of God.

The previous law applies in all places but the Holy Temple in Jerusalem where it is permissible to bow down to God upon a stone floor.

One who bows down on a figured stone floor does not transgress until he bows in total prostration, spreading his arms and legs. But if he bows to an actual idol (the figured stone was only a floor placed before an idol), whether he bows down in complete prostration or merely bows from the waist, he transgresses the prohibition against idolatry and is killed for it.

It is a commandment to destroy all idols and all things used in serving them and everything that is made because of it, and in the Land of Israel it is a commandment to pursue after the idol until it is destroyed completely from the land. Let us not forget that some of the greatest revivals in Israel began by the righteous destroying idols in the House of the L-RD and God's Spirit came upon the people in mighty repentance and the people and the land were blessed for such righteous actions.

It is forbidden to derive pleasure or benefit from actual idols and all items needed for their service or sacrifices to the idol (wine, meat, or incense) and all that may be made to beautify the idol (candles or clothes that are spread out for its honor). Anyone who benefits from any of these transgresses is not killed for it.

One is forbidden any benefit or usage from an animal that has been offered to an idol, including the animal for food, the animal's excrement, its bones, its horns, hooves, or skin. Therefore, if there is a skin with a mark on it that indicates this skin was offered to an idol, such as a round hole torn opposite the heart of the animal, this skin is forbidden for use in any way. Again somebody needs to tell Paul in Antioch as meat sacrificed to idols was not a problem for him unless a weaker brother was around who might be negatively affected by such conduct and compromises (see the Antioch articles on this website).

The difference between an idol belonging to a Noahide and the idol of a Israelite is that the former is forbidden immediately after its making is completed even though it has not yet been served. A Noahide's idol becomes a god from the moment it exists as a graven image. The idol of an Israelite is not forbidden until it is served.

The articles that are for the idol, whether they belong to a Noahide or to an Israelite, are not forbidden for use until they are used for the idol. And this also applies to any ornament, that it does not become forbidden until it is actually used for the idol.

One who makes idols for others, even though he receives lashes, his wages for the job are permitted him. This is because one is paid for a job from the beginning to the end, yet this craftsman's work did not become an idol till the last blow of his hammer, which is not worth even a small coin, therefore, the rest of his wages earned for making something that was not yet an idol are permitted.

A Noahide who purchases scrap metal and finds an idol in it, if he has taken possession of the article as his own, even if he has not paid the money for it, it is considered a completed transaction, as taking possession is the proof of purchase. He should cast the metal in the sea. And similarly, if a Noahide inherits an idol from his father who was an idolator, he should cast it into the sea.

If a Noahide sells an idol in order that the purchaser will serve the idol, the money is nevertheless permitted him. This is when it is definitely known that the money is being used for his personal purposes. But if the usage is unknown and we suspect that he sold one idol to gain the money to buy another idol, in this case the money is forbidden to be used.

Crosses that are publicly displayed are in the category of idols since people give honor to them, remove their hats before them, and bow down or genuflect to them. However, the cross that hangs around a person's neck is only made for and used as a remembrance and is not considered a forbidden image, and is permitted. In uses such as this, there is no difference whether the cross is actually hanging around the neck or not.

However, priests in that have crosses in their vestments or around their neck represent something very different from the cross worn by a person as a remembrance, since the priest stands as a figure of religious authority. Therefore, one must never bow to them nor remove the hat in front of them or do anything that may give the appearance that one worships the cross worn by a priest. If one bows or removes a hat as a gesture of giving honor to God, it must be discreetly away from the presence of such a cross, and preferably prior to the priest's appearance. If it is in a place and a sect where it is known that these worshippers do not bow down to their images, but rather to the honor of the priests that wear them, then one can be lenient here to avoid offending these priests. But where it is known that the people bow down to their statues and crosses in a manner that would clearly appear idolatrous, one must be strict with himself and avoid this.

In earlier times, when people were strongly attached to their idolatrous images, they would carve or engrave the images on vessels that they used. If these carved images were ones that were served, such carving is forbidden to do and to use these vessels are similarly forbidden. This is only when the engravings are on precious vessels such as jewelry and expensive fabric and clothes. The wearing of a medal around the neck for luck when traveling or such similar things, since the image on the medal is a remembrance and is not worshipped, one need not be strict about these.

If one finds vessels such as jewelry or expensive fabrics with images on them, if it is known that these images were made in the name of idol worship such as those found in India and throughout southeast Asia, there are certainly forbidden. But if one is not sure what the images were made for or if they are found on non-precious vessels, such as crude vessels used for water or other foods, then they would not be forbidden.

Even if it is an image that is sometimes found on an expensive ring and it is an image that has been used for idolatry, if it is now found on a vessel of lower quality, then it is considered not being done for idolatry.

If one is in doubt if the vessel is a precious one or not and the image is known to be sometimes used for idolatry, the vessel and image are forbidden to carve and to use. Others are more strict and hold that if the vessel is precious, then it is forbidden to use if it is unknown whether the image on it has been used for idolatry.

However, today the situation is such that people are not as attached to their idols, even to the images that they

serve such as the cross or a nursing mother with her child. Because of this, if a vessel is found in western lands, it can be assumed that the images are for beauty and a general remembrance, and not for idolatry. Thus the vessel would be permitted for use, but it should not be allowed to remain in one's possession as it might give people the wrong impression.

If one finds vessels and upon them are the figures of a sun, or a moon, or a dragon, if the vessel is of gold or silver or a cloth of silk with scarlet color, or if these were carved on rings or earrings, they are forbidden.

If one finds these images on other, less precious articles, they are permissible because they presumed to be done for artistic purposes and merely ornamental.

Idols and other articles used for their service cause other objects that they become mixed up with to be forbidden, even if the idolatrous articles are but a small factor in the number of objects. For example: if idols are mixed in with a ornamental figures and the idol is but one in a thousand of the figures, everything is forbidden and must be thrown in the Dead Sea or similar water where the metal will corrode or be lost.

Meat or wine that has been prepared as an idolatrous offering is not forbidden even though it has entered the house of idolatrous worship until it is actually offered to the idol. Once it has been offered, it is forbidden forever, and it is of no help to remove it from the house of idolatrous worship. Again somebody needs to tell Paul in Antioch as meat sacrificed to idols was not a problem for him unless a weaker brother was around who might be negatively affected by such conduct and compromises (see the Antioch articles on this website).

Anything that is found in the house of idol worship is forbidden, even salt and water. One eats even the smallest amount transgresses, but is not killed for it.

If a person finds money or vessels on the head of an idol, if the items appear to be placed there as an expression of contempt, they are permissible for use. For example: a purse is found hanging on the neck of the idol, a cloth is draped over its head, a vessel is turned upside down and placed on top of its head, all these are permissible. These items were obviously placed there to disgrace the idol, and so it is with anything similar to this.

An article is forbidden, however, even if it is found on the idol's head if it is similar to an article offered by the altar, or the article appears to be there to give honor to the idol. These particulars refer to an idol that is found outside, in no specific place of worship. But if they were found inside a house of idolatrous worship, whether the items appear there by way of contempt or honor, all of them are forbidden, even water and salt.

If there is a garden or pool with an ornamental idol in it, so long as it is not for the benefit of the idol's priests, one may use garden or pool. But if it is for the priests, it is forbidden to use such a garden or pool. This applies mostly today for Christians who travel abroad in the Eastern nations of the world. If the garden or pool are there for the idol and for the general populace, even if the priests use it as well, one may use them so long as no fee is paid. It is permissible to wash in a bathhouse that has an idol in it as it is there for ornamental purposes. And an idol in a bathhouse is there as a disgrace, for all urinate in front of it. If, however, this is the way of worshipping the idol, it is forbidden to enter. Some opinions hold that if the bathhouse fees are not used for the upkeep of the idol, even if the idolatrous priests benefit from them, the bathhouse may be used. Other opinions forbid its use if the priests benefit from the fees.

The next prohibition is as easy trap from Christians traveling to China and other Eastern nations. The situation is similar with stores from which profits are used for the upkeep of an idol. It is forbidden to trade in such a store. However, if profits are collected by the government and they in turn support the upkeep of the idol, then it is permissible to trade in these stores.

If those engaged in the upkeep of idols collect taxes for the needs of the idols, it is forbidden to pay them any taxes. However, if the profits first go to the government which in turn dispenses money for the upkeep of idols, it is permissible to pay them taxes.

It is forbidden to use a knife that was used to slaughter animals as offerings to an idol, but if an animal was slaughtered (not for an idol) with such a knife, the meat from the animal is permissible.

Bread that is given to the priests of an idol is permissible because this bread is not offered to the idol but is the priests' portion.

Wax candles that were lit before an idol for ornamentation are forbidden even after they were extinguished because the intention may have been to relight them. But if they were extinguished without the intention of relighting, they may be used. However, even if the candles were knowingly extinguished without the intention of relighting them, they may not be used in any way for the honor of God or to fulfill a commandment, such as to illuminate a house of worship or to have light to study the Seven Laws.

Candle drippings from a candle lit before an idol are forbidden inasmuch as the candle produced them while used for idolatry.

Hunks of wax placed before an idol are permitted. So long as the rule of not having found them in a house of idol worship is heeded.

Some opinions hold that the clothing of idolatrous priests may be used for they were for the priests' benefit, not the idol's. Others disagree and say they need to be nullified before they can be used. (See further for rules of nullification).

Clothing used for the idol itself or cloth spread before it must be nullified before it can be used.

Anything that cannot be handled by man nor made by man, even though it is worshipped, is permissible for use. Therefore, even if idolators worship mountains or hills, trees that grow naturally or were planted for fruit, excluding those planted originally for idolatrous reasons, public streams (a private stream may have been dug for idolatrous reasons and may therefore be forbidden), or animals, all are permissible for use. And it is permissible to eat fruit that was worshipped so long as it remains in a state of natural growth, attached to the tree or bush, and it is permissible to eat worshipped animals. And, to be sure, an animal that is designated for use in idolatry as an offering, prior to its being offered, may be used or eaten. This is prior to its being used in actual deed for the sake of the idol, but if it were used for the idol, even in the slightest way, it becomes forbidden. For example: if the animal has been slaughtered for idolatry or has been exchanged for an idol or has been exchanged for something that has been exchanged for an idol, these are all forbidden as they are monetarily equivalent to an idol.

This previous situation is where the person's own animal is used for idolatry, but where a person takes another's animal without permission and slaughters it for idolatry or exchanges it, it remains permissible for use. A person cannot cause anything to become forbidden which is not his own.

If one bows down to the earth in its natural state, the ground he bows to does not become forbidden, but if he digs pits, ditches, or caves in the name of idolatry, this ground becomes forbidden.

If a person bows down to water which has been displaced from its natural state by a wave washing it into a ditch or the like, it is not forbidden water. But if he takes the water in his hand and bows down to it, it becomes forbidden.

Rocks of a mountain that a person worships are permissible so long as they remain in their natural place, but if they are handled and moved, then worshipped, they become forbidden.

If a person erected a pillar or even set up a brick with the intention of worshipping it, but he did not worship it, then other idolators came along and worshipped it, it is forbidden, as this is considered setting up an idolatrous pillar.

Similarly, if a person set up an egg to worship and did not worship it, but others came and worshipped it, it is forbidden.

If he cut a pumpkin or similar object and bowed down to it, it becomes forbidden. If he bowed down to half the pumpkin and the second half remains attached to it, the second half is also forbidden because it is possible that he means it as an offshoot of the half that is being worshipped.

A tree that is planted in order that it be worshipped as an idol is forbidden. This is called an asherah, and is specifically mentioned in the Torah.

A tree that had been planted and then the branches were trimmed off in order to serve the idol, and even if they were stuck in the ground or grafted to the trunk of another tree and produced twigs, the twigs should be cut away from the rest of the tree and are forbidden, although the rest of the tree is permitted.

If a tree is bowed to, although its trunk is permissible, all the shoots and fruit and branches and leaves that come forth during the time that it is worshipped are forbidden.

If idolators watched the fruit of a tree and said that the fruit is there for them to make a drink for an idolatrous temple, and they made the drink and drank it on the day of their festival, this tree is forbidden. It must be considered that they planted it for idolatry in the first place and this is why its fruit was used.

If an idol stands underneath a tree, so long as it is there, the tree is forbidden. It is considered an accessory to idol worship and any pleasure from this tree, even its shade, is forbidden. If the idol is removed, the tree becomes permissible for the tree itself was never served as an idol.

If a house was built with the intention of being worshipped as an idol, or if one bows down to one that was already built, even without the intention of it becoming an idol, this house is forbidden. What most Christians don't know is that Constantine and other Gentile leaders even before him converted pagan idol temples into "churches." This according to the Rabbis is prohibited. This does not mean that an idolator that passes any house and bows to it cause the house to be forbidden. The house must be owned by the one who bows to it.

If a house was not made or served as an idol, but was renovated, plastered and decorated with images that were inlaid or carved in relief in the name of an idol, one should remove the renovations. Many of our churches



contain such statues that are forbidden. The following examples come from various churches in Chicago. The carving at left is called "Greenman" and is in Kenwood on the South Side;

Bacchus, on the right side of the page, is on Belmont Ave. Three dimensional

carvings like these scattered throughout our land on the church buildings on our land. Such buildings containing such sculptures are forbidden because these sculptures were made to serve an idol. Once removed then it is permissible to enter and use the rest of the house or establishment; however until this is done the Rabbis teach that it is a profanation of the Name of the L-RD to enter into such an establishment let alone worship God within it. It would serve the Christian well to look at the building they enter this week to worship God.



If one brings idols into a house (idols or images), for as long as they are there the house is forbidden for use as it is considered an accessory to idol worship.

**Answer for yourself:** What does this say about our churches full of images and statutes?

Once the idols are removed in a way that indicates a nullification of the house's use as an accessory to them, the house becomes permissible. If the idols were brought there by a Noahide, and a Israelite removes them from the house, this does not represent a nullification, because it may be construed that the Noahide wishes the idols to



remain, but the Israelite did not. Therefore, just as a Noahide brought the idols into the house, a Noahide must take the idols out of the house in order for it to be considered a nullification of the house's status as an accessory to idol worship. (Chochmas Adam)

One may not use a forbidden house [a church] in any way. One may not enter it, nor sit in its shade. However, it is permissible to pass through its shadows.

It is also advised that one should distance oneself at least eight feet from the entrance of a house of idol worship.

It is forbidden to listen to the music, smell the fragrance, or gaze at the ornaments of idolatrous worship. All the more so, one is forbidden to gaze at the idol itself.

If one must walk near a place of idol worship, he should cover his eyes, stop up his ears, and hold his nose to avoid having any sensory benefit from the idolatry. Even if the person has no intention of taking pleasure from these sights, sounds, and smells, he is still bound to conduct himself in the preceding manner, since he will certainly receive some pleasure from them if he does not act so. And one is obligated to be cautious even in a situation where there are no alternative routes. (Chochmas Adam)

Similarly, if a stone was originally carved in order that it be worshipped, it is forbidden immediately, even before it is worshipped.

If the stone was carved, painted and decorated with the intent that it be worshipped as an idol, the additions to the natural stone should be removed and are forbidden for use. The rest of the stone is then permissible for use.

If an idol rests on a stone, the stone is forbidden for use for as long as the idol is there. When it is removed, the stone is permissible for use.

If one has a house with a common wall to a house of idol worship and his house falls, he should not rebuild it as it was, but build it completely within his own property so that he shares no wall with the idolatrous house. The space that remains between his house and the house of idolatry he should fill with thorns or fertilizer in order that the house of idolatry not be enlarged to encroach on his territory. If he has a common wall to an idolatrous house, he should measure the thickness of the wall and just his half of the wall as his and the other half of the wall as belonging to the idolatrous house. The stone or wood or dirt from that other half is forbidden for any use.

The proper manner of destroying an idol and all the articles that are forbidden because of it is to grind them to powder and scatter them to the wind, or they should be burnt and dumped in the Dead Sea or similar body of water to corrode or be forever lost.

Any thing that a man's hand cannot grasp that has been served as an idol, such as a mountain or an animal or a tree, is permissible for use even though it has been worshipped. But the coverings (i.e. of gold or silver) of such things are forbidden. Whoever has the slightest benefit or pleasure from these things transgresses, but the courts do not punish for this.

An idol or any accessory to an idol, if it is nullified as an idol, it becomes permissible for use. But anything that is offered up to the idol remains forbidden forever, and nullification is of no help.

An idol worshipped by Jews can never be nullified, even if a Noahide owned it in partnership with a Jew. It is forbidden forever and must be destroyed. Similarly if the idol of a Noahide comes into the hand of a Jew and afterward the Noahide nullifies it, his nullification is of no help at all. It is forbidden forever.

An Israelite cannot nullify the idol of a Noahide, even if it is in the domain of the Noahide and the latter gave the Jew permission to nullify it. Only a Noahide can nullify his own idol.

A minor or a fool cannot nullify an idol.

A Noahide who nullifies an idol, whether it was his or whether it belonged to others (other than Jews), whether it was done because he was forced to do it, even if a Jew forced him, the idol is nullified because the Noahide has served this idol.

But one who does not serve idols, his nullification is of no use. In brief, the nullification process needs the one who performed the idol worship to nullify the idol. If someone else does it, his act proves nothing.

The nullification of an idol automatically nullifies its accessories. But if only the accessories were nullified, although they are permissible for use, the idol itself remains forbidden.

Vessels that an idolatrous priest holds in his hand, such as a goblet or incense tray or a recorder or other musical instruments are considered accessories and require nullification. This again has major implications for Catholic Christians who participate in the mass.

Idolatrous figures are nullified by chopping off the tip of the nose or the top of the ear or the top of the finger or by hammering in a portion of its face (even though no material is lost) or by selling it to a Jew who smelts metal. All these are nullification.

Some authorities hold that one who merely desires to chop off the ear, etc., achieves nullification provided that he explicitly declares that this is a willing nullification.

If he is forced to nullify, words mean nothing, he needs the actual deed. Other opinions hold that even if it is sold to a Jewish smelter, it is not nullification. (Chochmas Adam)

But if the idolatrous figure is given as collateral or sold it to a Noahide or to an Israelite who does not smelt or it falls onto a garbage pile and is not cleaned away or it was stolen by robbers and the articles were not reclaimed or if one spit in front of it or urinated in front of it or one dragged it on the ground or threw it into excrement, this is not nullification.

If the worshippers abandoned an idol and it is a time of peace, it is permissible for use (as a nutcracker, etc.) because it is considered nullified (since they did not take it with them, it shows that they no longer value it), but if it is time of war, it is forbidden because they abandoned it only because of the war.

If an idol broke in half by itself or by accident, the broken pieces are forbidden until they are nullified.

Therefore, if one finds broken pieces of an idol, they are forbidden for use because it is possible its worshippers did not nullify it.

If the idol was made in pieces that fit together so that the average person could reassemble it, one has to nullify each separate piece. If the idol cannot be reassembled, only one limb need be nullified.

An idol's altar that becomes damaged is still forbidden for use or for any gain or benefit until the majority of it has been smashed by the idolators.

If the idol stands upon one stone or many stones and there is damage to the stone, it is permissible for use or for benefit because stones are normally discarded in favor of new ones.

This presumes that the stone has no special character that would make the idolators consider it unique.

One who consorts with ghosts or raise spirits to know hidden things or to know the future, and he

**does it of his own free will and intentionally, is liable for idolatry. A Noahide is permanently warned about these things in the sense that he can never claim that he did not know the law.**

If he stands and burns certain incense and holds a myrtle branch in his hand and waves, it and he speaks whispered words that are known by practitioners of this rite, until the one who is summoning hears another as if it is speaking with him. And he answers what he is asked by the speaker in words that are below the earth in a very deep voice which is not recognized by the ear, but felt in the thoughts, and he takes the skull of a dead person and he offers incense to it and uses arts of divination with whispers and other various rituals to the skull until he hears a low voice proceeding forth from under his armpit - **all these come under the category of raising ghosts and the practitioner is killed for them.**

If a person places the bone of a certain bird or other kind of creature in his mouth and offers incense and performs other rituals till he falls to the ground like one stricken with an epileptic seizure and he **speaks in this trance things that will happen in the future, this is a form of idolatry and he is killed for it.**

**It is a matter of dispute whether a Noahide is forbidden to perform acts of witchcraft but it would behove the non-Jewish believer to side with the stricter prohibition in order to be safe from ignorantly practicing idolatry.**

**There is also a dispute concerning the permissibility of divination - the act of interpreting signs. Some authorities hold that it is forbidden and idolatrous and others contend that it is permissible and even meritorious, approaching the level of prophecy, and that great and holy sages engaged in such practices. Again it would behove the non-Jewish believer to side with the stricter prohibition in order to be safe from ignorantly practicing idolatry.**

**How does one engage in divination?** For example, he might say: "Since my bread fell from my mouth or my staff fell from my hand, I will not go to a certain place today, because if I go today, my needs will not be done," or, "Since a fox passed on my right side, I will not go out of my house today, for if I do, a sneaky individual will meet me and trick me." Similarly, those who hear a bird calling and they say, "It will be thus and it will not be thus," or, "It will be good to do thus and it will not be good to do thus," are engaging in divination. Also, if a person proposes conditions, saying, "If such and such happens to me, I will do such and such, but if it doesn't happen to me, I will not do it." **Everything that is similar to the foregoing is divination.**

But even according to the opinion that holds it is forbidden, divination is not punishable by the courts.

Certain interpretations of signs are considered permissible by all, however. One who says, "This house that I built has been a good luck sign from the moment I built it," or, "My wife has been a blessing, for from the moment I married her, I started becoming wealthy," or, "This animal that I acquired has brought me luck. From the moment I got it, I started becoming wealthy," is doing no wrong.

And similarly, one who asks a child, "What verse did you learn?" And if the child tells him something which indicates a blessing, and the man becomes happy and says, "This is a good sign," does no wrong.

The difference of opinion occurs only when a person determines future actions by the interpretations of signs. A person who merely acknowledges a sign for something that already occurred is not practicing divination.

**What is magic?** It is engaging in exercises or disciplines that bring one to an euphoric state or that interrupt normal thought processes in order to proclaim future events. One might say, "Thus and so will happen in the future or it will not happen," or he might say, "it is advisable to be careful of thus and so."

There are those who engage in magic that use a stone or sand, and there are those who bend down towards the earth and move around and emit screams. **There are those that look into a brass mirror or a crystal ball, then predict the future to one who is seeking this knowledge.** There are those that lift a staff in their

hands and lean on it and strike it until they augment their thought processes to be able to speak about the future.

Moreover, one who uses illusion to grasp the viewer by showing them things that are not in the natural order of things, and makes it appear to the watcher that this illusionist did a miraculous deed, he is in this category, and such actions are forbidden as they lead to idolatrous practices.

It is forbidden to practise magic or to consult one who practises magic, but the courts do not punish for the practice of magic or for consulting a practitioner of magic. (One must be reminded that in all instances of transgression which are outside the jurisdiction of the courts, the transgressor is punished by the Hand of Heaven.)

What is observing of times? It is giving certain times which, according to astrology, indicate that such a day is good and such a day is bad, such a day is proper to do thus and so and such a day one should not do thus and so, or such a year or such a month is bad for such a thing.

Astrological forecasts are in a different category from using astrology to understand a person's characteristics and natural tendencies, the latter (horoscopes) being a permissible practice and the former prohibited.

It is forbidden to be an observer of the times. It is forbidden even though an observer of times did not perform an action, but merely revealed his falsehoods to gullible people, and convinced them that these were words of truth and contain wisdom. All who conduct themselves and their activities because of astrological forecasts, working at a certain time or traveling at a certain time which the astrologers determined, transgresses the law, but the courts do not punish for this.

What is a charmer? This is one who speaks words which are not of the language of people and have no essence nor understanding. None of the vulgar sounds or words or spoken names of the charmer contain the power to cause harm nor do they do any good at all. But gullible people accept such things to the point where they will believe a charmer when he says, "If you will say such and such to a poisonous snake or to a scorpion, the snake nor the scorpion can do no harm," or, "If a person has such and such said to him, he is protected from harm by a snake or a scorpion."

The charmer might tell a person to hold a key or a stone at the time he says the things he is told to say. Anything similar to this is in the category of dealing in charms and both the charmer and the one subjecting himself to the charmer transgress the law, but neither are punished by the courts.

If a person was bitten by a poisonous snake or stung by a scorpion, he is permitted to whisper any kind of spell he chooses over the place of the wound if he thinks it will help. This is just so the person, who is in mortal danger, can put his mind at ease and take courage. And even though what he says will certainly not help at all, since he is in danger, he is allowed to do it to avoid panicking.

One who whispers spells over another's wound or reads verses from the Torah over one who is sick or dying, and similarly one who reads verses over a child to prevent the child from becoming fearful is worse than one who is in the category of a diviner or a charmer, because by using the Holy Scriptures like this to cure the body, he denies the truth of the Torah, which comes as a cure for the soul. But one who studies appropriate parts of the Torah or reads Psalms in order that the merit of reading them should protect him and save him from danger and harm, this is permissible. (Note: Of course, it is best to pray to God for protection and healing of every kind.) The Word of God is not to be used as a quick fix; but rather the foundation of a life in relationship with God whereby such relationship with God is its own salvation.

What is a necromancer? One who starves himself and sleeps overnight in a cemetery in order to bring the

dead to him in a dream to inform him of something.

There are also those who wear certain clothing and speak incantations and offer a incense and sleep alone in order to bring a specific dead person to come and speak to him in a dream.

**In general, all who do various rites in order to bring the dead to learn information are in the category of necromancy and transgress the law, but are not punished by the courts for it.**

**It is forbidden to consult one who raises ghosts or spirits, because these practitioners are liable the death penalty.**

One who consults with these and does not do the rituals, transgresses, but is not punished by the courts.

**A wizard is liable the death penalty by stoning. This is one who engages in witchcraft. But if it is not true witchcraft, but merely using slight of hand or other illusions to fool the onlooker, the practitioner transgresses the law, but is not punished by the courts for it. It is, however, a serious matter as such illusion are found in true witchcraft.**

All the foregoing are acts of deception and are false things, and through them the idolator deceives the people of the world in order to gain a following. But all who are wise and possess true knowledge know by clear proofs that all these idolatrous practices are empty and vain and contain no value at all.

Those who are drawn after such things lack understanding and depart from the way of truth. Because of this, the Torah instructs all concerning these foolish vanities, "Be wholehearted with the L-RD your God." (Deut. 18:13), meaning put your trust in God and know that everything that comes to you comes from Him. (Rashbam)

## CONCLUSION

Well there you have it. This is the collection of Rabbinical interpretations concerning idolatry. Many such actions I found that I had and am aware that others do in ignorance in our Christian walk. It is the wise man who learns from his mistakes and lets Israel be a light unto him as is God intention after all. Jesus was a Jew and this mind of "Christ" is found in other Rabbis who likewise practice the same faith and religion of Jesus. Let us read and learn and understand and repent; such is the proper actions of a true follower of Jesus and one who truly desires to love God the way He intended. Shalom.





# THE LAWS OF NOAH.....BLASPHEMY #1

## One Must Sanctify The Name Of The L-RD (YHWH)

If you have studied with us this far then you know by know that long before the Jewish people existed God made Covenants with non-Jews and that their relationship and good-standing with God was determined by how they lived up to their Covenant stipulations (Laws). In particular we have been looking at the Laws of Noah and the Covenant of Noah where a non-Jew was considered "righteous" by God if he lived up to his Covenant and repented when he strayed from his Covenant Commandments and returned to obedience unto God.

In our day and time if you are reading this article then you are most likely a contemporary Christian and most likely highly indoctrinated by your denominational or non-denominational theology. If you have been faithful to study with us up to this point then you have seen beyond any doubt that the Jesus Movement of the first century instructed non-Jews who came to faith in God through Yeshua's followers to obey the Covenant of Noah and the Laws of Noah. As a typical Christian or otherwise I assume that you are basically a "good person" and not the chiefest of sinners. Yet when we examine in detail these Laws of Noah which frame our Covenant with God then we encounter many things that not only challenge how we live in America today but which should bring shame to the best of Christians as you will come to quickly realize that your Gentile denominational religious belief system in normative Christianity has caused you to sin in many areas which before now you had no knowledge that such beliefs and actions were sinful. It is our hope at Bet Emet Ministries that your love for God is greater than your love to eat with the Pastor after Sunday's service and that you take to heart the matters that will be discussed here for let us end this introduction with these words:

*I Jn 5:3 3 For this is the love of God, that we keep his commandments: and his commandments are not grievous. (KJV)*

## +9: ONE MUST SANCTIFY GOD'S NAME (LEV. 22:32, 18:21)

*And ye shall not profane My holy name; but I will be hallowed among the children of Israel: I am the L-RD who hallow you, (Lev. 22:32)*

*21 And thou shalt not give any of thy seed to set them apart to Molech, neither shalt thou profane the name of thy God: I am the L-RD. (Lev. 18:21)*

By this injunction we [both Jew and non-Jew] are commanded to sanctify God's Name. It is contained in His words, But I will be hallowed among the children of Israel (Lev. 22:32).

**Answer for yourself:** But what does "sanctify" really mean?

According to Brown-Driver-Brigg's Hebrew Lexicon the Hebrew word "hallowed" in verse 32 of Leviticus

chapter 22 is Strong's number 6942 ..."qadash."

6942 qadash- to consecrate, to sanctify, to prepare, to dedicate, to be hallowed, to be holy, to be sanctified, to be separate

- a) (Qal)
  - 1) to be set apart, to be consecrated
  - 2) to be hallowed
  - 3) consecrated, tabooed
- b) (Niphal)
  - 1) to show oneself sacred or majestic
  - 2) to be honored, to be treated as sacred
  - 3) to be holy
- c) (Piel)
  - 1) to set apart as sacred, to consecrate, to dedicate
  - 2) to observe as holy, to keep sacred
  - 3) to honor as sacred, to hallow
  - 4) to consecrate
- d) (Pual)
  - 1) to be consecrated
  - 2) consecrated, dedicated
- e) (Hiphil)
  - 1) to set apart, to devote, to consecrate
  - 2) to regard or treat as sacred or hallow
  - 3) to consecrate
- f) (Hithpael)
  - 1) to keep oneself apart or separate
  - 2) to cause Himself to be hallowed (used of God)
  - 3) to be observed as holy
  - 4) to consecrate oneself

The idea of "sanctification" and "hallow" carries with it the idea of "separateness" and "uniqueness." Most commonly thing the word for "holy" means "sinless" and that can be inherent in the term for sinlessness is definitely unique among mankind but the overall understanding that I want you to see is the idea of "such specialness" & separateness" and "apartness;" standing apart from the norm as being so different that it cannot be a part of the common or the mundane. Therefore we see God's name is so special that it has to be set apart in our conscious actions so that it becomes for us "holy" and "unique." In other words God's name is not to be common or used in our everyday speech as a common adjective whereby the use of God's name become just a common word used in everyday conversations.

But the true understanding of this commandment to sanctify the Name of the L-RD goes much deeper than the superficial meaning above. But before we inquire as to this deeper meaning it is important that we establish a very important precept in Biblical interpretation.

## WE ARE TO LISTEN TO ISRAEL.....GOD'S LIGHT OF THE WORLD

Many of the Commandments that we study often have a deeper meaning that what the casual reader would understand from a cursory reading of the verse. The Rabbis of antiquity have exegeted from the many verses such deeper meanings as well as from received revelation from God above. It would behoove us to listen to what they have to say especially in light of the following admonition in the Bible intended for all of God's children to

observe:

*Deut 17:8-13 7 8 If there arise a matter too hard for thee in judgment, between blood and blood, between plea and plea, and between stroke and stroke, being matters of controversy within thy gates: then shalt thou arise, and get thee up into the place which the LORD thy God shall choose; 9 And thou shalt come unto the priests the Levites, and unto the judge that shall be in those days, and inquire; and they shall shew thee the sentence of judgment: 10 And thou shalt do according to the sentence, which they of that place which the LORD shall choose shall shew thee; and thou shalt observe to do according to all that they inform thee: 11 According to the sentence of the law which they shall teach thee, and according to the judgment which they shall tell thee, thou shalt do: thou shalt not decline from the sentence which they shall shew thee, to the right hand, nor to the left. 12 And the man that will do presumptuously, and will not hearken unto the priest that standeth to minister there before the LORD thy God, or unto the judge, even that man shall die: and thou shalt put away the evil from Israel. 13 And all the people shall hear, and fear, and do no more presumptuously. (KJV)*

Levites were teachers not simply musicians. Simply said we are not as non-Jews to be presumptuous in thinking that we as non-Jews are better qualified to understand let alone interpret the Jewish Scriptures better than those to whom it was given in the first place. We have much to learn from the Jewish people. That being the case let us examine in detail the deeper meanings which the Rabbis have elucidated from this Commandment given to all of mankind by YHWH.

## GETTING TO HEART OF SANCTIFYING GOD'S NAME

*The sum and substance of this Commandment is that we are in duty bound to proclaim God's true religion to the world, undeterred by fear of injury from any source.*

We find that as non-Jewish believers we are to proclaim God's true religion to the world.

**Answer for yourself:** But what is God's true religion?

Well that can be a matter of debate for some but not for others. The facts are these: God gave all mankind a revelation of Himself long before there were Jews. Much later God gave a revelation of Himself and His Word to over 3 million people at Mt. Sinai and they all heard and saw the same thing. As stated and proven before the Sinai revelation was not "new" but reiterated the same as had been given by God before and only enlarged when given to the Jewish people at Sinai. But understand the Covenant of Moses built off and elaborated upon the Covenant of Noah. At Sinai there was no diversity of opinion as to what God had said for all heard and saw the same thing. There were over 3 million people in complete agreement on that day; all were in unity about what God had said; but sadly not so today as we have over two thousand Christian denominations alone with little unity between them. Over times men have for selfish motives and for controlling power over people changed and altered the revelation of Sinai and substituted one of their own making to influence and direct the actions of others for selfish gain in many areas. This means that the doctrines of faith once given to the saints have been changed and most today are not aware that such things have been done. The "Pattern" that God gave all mankind has been changed. Such altered religious beliefs often lead to inappropriate actions and conducts; thereby the result is one's failure to sanctify and make holy God's name. Such conducts and behaviors from false beliefs and teachings tarnish God's Name before others and God Himself. So out of ignorance on our parts we end up believing lies and these lies when believed lead to the wrong beliefs and conducts which God never sanctioned in the first place; in fact often He commanded just the opposite to be done. Many end up

not in obedience but in disobedience and never know it; yet God knows all the while. Obedience is better than sacrifice and such obedience leads to honoring God and His name; thereby we make holy the L-RD and His Name before Him and others and this is what the Commandment requires which we are presently studying.

Misrepresenting God and His truth to others profanes His Name and violates this Commandment and failing to sanctify His Name we end up blaspheming His Name; often without knowing because our religious belief system is in error and we simply are not aware because of prior alterations which were passed down by the early Gentile Church who had their own agendas.

Of course time and space does not allow us to get into all of these changes but [our various websites](#) detail these changes to your satisfaction; you only need read them and research them out for yourselves once now knowing of such changes. But understand the principle taught above; if we have the wrong beliefs (replacement religion) then our religious beliefs and our corresponding worship and actions upon those beliefs will be wrong and because of altered religious documents which deviate from the true Jewish Scriptures we end up believing contrary to the original revelation of God...the fruit of which is blasphemy in many cases and we never know....that is until we die and then it is too late for repentance.

## COMMENTS OF THE RABBIS

The Rabbis admonish that even if a tyrant tries to compel us by force to deny God, we must not obey, but must positively rather submit to death; and we must not even mislead the tyrant into supposing that we have denied God while in our hearts we continue to believe in God. History records repeatedly the deaths of myriads of Jewish people before they would profane the name of the L-RD; for example many have chosen martyrdom instead of being forced to eat unclean foods which is an abomination before the L-RD.

Lev. 32:22 teaches us concerning the Sanctification of the Name of the L-RD [YHWH] which is laid upon not only every son of Israel but every non-Jew as well since it is included in the Covenant of Noah and the Laws of Noah. This means the Christian as well! One must be ready to die at the tyrant's hands for his love of God and for our faith in His Unity, even as Hananiah, Mishael, and Azariah did in the time of the wicked Nebuchadnezzar, when he forced people to prostrate themselves before the idol (Daniel 3:1), and all did so, the Israelites included, and there was none there to sanctify the Name of Heaven, all being in terror. We learn from this account that God desires that Christians (as well as Jews) would rather die than fail to sanctify His Name! This account in the book of Daniel was a sore disgrace to Israel, in that this Commandment was disregarded by them all, and there was none to fulfil it, all being afraid.

Now we must pay close attention to what the Rabbis say next. This Commandment applies only in circumstances such as those of that great occasion, when the whole world was in terror, and it was a duty of mankind to declare His Unity publicly at that time. The key thing to remember is that God's name is to be sanctified "PUBLICALLY" or else one should choose to die before profaning His Name publically. The Lord had already promised through Isaiah that Israel would not be completely disgraced on that hard occasion, but young men would appear among them, undeterred by death, and would sacrifice their lives and proclaim the Faith, sanctifying the Name publicly, as God commanded through Moses the Teacher. This promise is in the words, Jacob shall not now be ashamed, neither shall his face now wax pale; when he seeth his children, the work of My hands, in the midst of him, that they sanctify My name (Isa. 29:22-23).

The Sifra says:

*"On this condition I brought you out of the land of Egypt, that ye sanctify My name publically" (Lev. 22:32).*

In other words God delivered the Children of Israel from cruel bondage not because of their cries and suffering but because God desired that His Name be Sanctified and Hallowed publically before all the world and the Children of Israel were to be His instrument to sanctify His Name and even yet today is yet His instrument to reveal Him to all mankind regardless of what Christian theology or denominations say about it! God does not change!

The Gemara of Tractate Sanhedrin says: "Is a Noachide commanded to sanctify His Name or not? Listen to this: "The Noachides were commanded to observe seven Commandments; but if they were [also] commanded to sanctify His Name, there are eight." By the term Noachides, or "Sons of Noah", is meant the non-Israelites or Gentiles of all time who, according to Jewish law, are commanded to observe as a minimum the following seven precepts: (a) to establish courts of justice; (b) to abstain from idolatry, (c) blasphemy, (d) incest, (e) murder, (f) robbery, and (g) eating flesh cut from living animals. The Noachide who observes these Seven Commandments will inherit a portion in the World to Come (Mishneh Torah, Shoftim, Hilchoth Melachim, X, 9).

Thus it has been made clear to you that this is one of the Commandments that are obligatory upon Israel, the Sages having deduced this Commandment from the words, I will be hallowed among the children of Israel. The detailed rules of this Commandment are set out in the seventh chapter of Sanhedrin. For the Christian who is grafted into the Israel of God this applies to him as well!

The whole body of Israel as well as the non-Jewish believer are charged with the duty of observing the Commandment appertaining to the Sanctification of the Great Name, as it is said, But I will be hallowed among the children of Israel (Lev. 22:32); and it is admonished against the profanation of the Name, as it is said, Ye shall not profane My holy name (Lev. 22:32).

Now we need to pay close attention to which is taught next by the Rabbis for although it might sound like a contradiction it is now as you will soon see. Thus, should an idolater attempt to force an Israelite or non-Jewish believer to transgress any one of the Commandments decreed in the Torah on pain of death, the Israelite must commit the transgression rather than surrender his life, because it is said, [Ye shall therefore keep My statutes, and mine ordinances,] which if a man do he shall live by them (Lev. 18:5) [Scripture - according to the interpretation of the Sages - having intended by this verse] that we live by them and not that we die by them. The Rabbis now go on to say: Hence one who suffered death rather than commit a transgression [in such circumstances] would be guilty of the loss of his own life.

**Answer for yourself:** We had just read before that one is to choose death rather than profane God's name publically but now it seems as if the Rabbis have contradicted themselves? This sounds like a contraction or is it? Let us learn the difference.

## THE VIOLATIONS OF COMMANDMENTS CONCERNING IDOLATRY, INCEST, AND BLOODSHED & THEIR RELATIONSHIP TO BLASPHEMY

The Rabbis teach that should an idolater attempt to force an Israelite or non-Jewish believer to transgress any one of the Commandments involved with or touching the categories of idolatry,



incest, or bloodshed, God would rather that the child of God choose death than violate commandments in these categories.

Sanctifying the Name of the L-RD through the choice of the believer to die rather than commit offenses of idolatry, incest, or bloodshed is one of the highest forms of worship of God that man can attain. This admonition to die rather than transgress certain Commandments refers to transgressions involving any of the Commandments concerned with these 3 things:

- Idolatry,
- Incest,
- Bloodshed

But in any of those three cases mentioned above an Israelite or Noachide who is ordered to sin on pain of death must suffer death rather than commit the transgressions in the three above categories. All other Commandments in all other categories except those three above may be broken if NOT DONE IN PUBLIC in order to save one's life (done before less than ten people).

## **THE VIOLATIONS OF ALL OTHER COMMANDMENTS EXCEPT FOR THOSE CONCERNED WITH IDOLATRY, INCEST, AND BLOODSHED**

Now let us learn again from the next principle. Again, all this applies where the idolater intends some benefit to himself as when he compels an Israelite to build him a house on the Sabbath. (violate a general commandment which is not in the three areas above). . . Where, however, his intention is only to cause the Israelite to transgress a Commandment not in these 3 above areas, then so long as this occurs wholly between the two of them and not in the presence of ten Israelites (publically), he is to commit the transgression rather than be killed; but if he coerces him into committing any such transgression in the presence of ten Israelites [publically], he is to endure death rather than commit the transgression, EVEN if it is a breach of one of the other Commandments [other than the three pertaining to idolatry, incest, and bloodshed].

From this we learn the awesome responsibility we have to not allow God's name be profaned PUBLICALLY & PRIVATELY. This profanation of God's name can occur in many ways as we shall see momentarily but it is paramount for us to learn right now that God would rather we die than to profane His name publically through the public demonstration of the breaking of His Commandments as well as privately [idolatry, incest, bloodshed] and this terrible sin can be committed as simply as by the transgression publically of certain of His Commandments before ten or more people. It would seem from Rabbinic exegesis that the distinguishing characteristic between publically transgression and private transgression of Commandments is the number of people present who witness such transgression; in this case the number of ten people makes it a "public offense." We see in these admonitions the sanctity and holiness of His Name! This is why we must know the Commandments of God and our Covenant Stipulations which are these very Commandments of which I speak and not break them!

## **HAS THE SERIOUSNESS OF BLASPHEMY DAWNED UPON YOU**

# YET?

The seriousness of this may now be dawning upon you. You should set down and dwell at length upon the seriousness of such an interpretation of the Commandment of Lev. 22:32 by the Rabbis. I pray the full impact of being personally responsible for sanctifying God's name by not breaking Commandments within the three major categories of Commandments (not committing idolatry, incest, or murder...in private no less before we even consider doing so publically) let alone the lesser commandments (choosing death rather than violate them before ten other people). Now you are beginning to see the seriousness with which God values and honors His Word and expects His children to obey it; both Jew and non-Jew.

**Answer for yourself:** What is the impact upon Christianity by such an interpretation of Lev. 22:32 as it applies to the Covenant of Noah?

The impact is not only startling but staggering to one who has done enough study to know the difference between truth and fantasy. When we promote and teach others of God and teach the abolition of God's Law and Commandments then we are not teaching the true Religion of God and are guilty of blasphemy. Simply said when we teach the Gospel of Paul over the Gospel of Jesus we are guilty of blasphemy (not under Law but grace).

# LET ME EXPLAIN IN DETAIL FOR YOU

When you take a document and make it say the absolute opposite to what the Law, the Prophets, and the Writings have said for thousands of years (the falsified Christian Old Testament & New Testament and especially the Pauline writings which were constantly adjusted and altered for hundreds of years by Gentile Catholicism) then you should expect that those who are devoted to such a document to be guilty of blaspheming God's name on a regular basis as their conducts and actions which are based upon such anti-Semitic and altered beliefs cannot help but produce. Since blasphemy of the Name of the L-RD is done by transgressing both PUBLICALLY and PRIVATELY His Commandments then when you have a document that brags about and promotes that mankind is no longer under the Laws & Commandments of God but under grace then you have assured that those reading and accepting such religious lies can do nothing else than blaspheme God's Name by their religious beliefs and misplaced actions that come from such beliefs. Let us remember that this "revelation of lawlessness" is according to one man and his unique gospel ("my gospel")...Paul. Even the New Testament in places show repeatedly Paul's censure by the Jerusalem Church by James who is the L-RD'S brother and head pastor of the Jerusalem Church. Accepting Paul's Gospel over Jesus' Gospel assures you of violating such commandments of God publically and privately due to your ignorance of these Commandments alone let alone your willful disobedience of them. Many actions in the normal Christians's life are violations of his Covenant with God and the Commandments contained within it and such violations [although not always willful transgressions of them but often just transgressions due to the ignorance of them because one has grown up in a system of religious belief that has altered the Revelation of God given to Israel for the world] are yet transgressions regardless of the reason. As shown previously transgressions of God's Commandments before ten or more people is considered as blaspheming the Name of the L-RD...and this is the unforgiveable sin to both Christianity and Judaism as well.

If you studied the articles on idolatry alone on this website (let alone our [other websites](#) that have hard-hitting facts and documentation of the deceptions of many Christian dogmas and teachings) then you have seen such much for yourself that qualifies under the sin of blasphemy. Gentile Christianity prides itself as a Lawless faith substituting grace as a license to sin and violates multitudes of Commandments days without number. This is all fine until you either study for yourself the origins of the Christian faith or die and then find out the truth of your errors by God. I promise you that you will find out one way or the other. A great number of cardinal Christian dogmas and doctrines are NOT the teachings of the true religion of God and fall

under the classification of blasphemy and when such teachings are taught and adhered to in the company of over ten people this constitutes blasphemy of the Holy Name of God. When this is done (failing to teach the true Religion of God where false religious beliefs are taught in the Name of the L-RD) in a public setting it renders those involved guilty of blasphemy of God and His Holy Name!

**Answer for yourself:** Understanding that there is a difference that exists between "true religion" and "untrue religion" then right now how confident are you that what you have been taught is true and the documents you revere in your Christian Bible are authentic to the original Jewish Scriptures and not purposeful falsifications, misquotation, and mistranslations of these Jewish texts done long ago to deceive the unlearned and uneducated of many centuries ago in order to control them and their money? I recommend highly that you begin your own personal study of the differences between Biblical Judaism and Gentile Christianity and ask how the first followers of Jesus could end up not only rejecting their mother faith but persecuting it almost out of existence over the last 1800 years?

*Preaching and teaching untruths in the name of God is not only "untrue religion" but blasphemy of His Name...and those entangled either knowingly or unknowing in such false religious beliefs and who believe, follow, or even teach them (untrue beliefs ascribed to originate with God) blaspheme the Name of the L-RD and are guilty of the unforgiveable sin.....BLASPHEMY OF THE HOLY SPIRIT/GOD!*

**Answer for yourself:** Don't you think it is about time that you begin your own personal investigation into your Christian religious belief system as to the origin of what your church teaches, what your denomination teaches, and the origin and alteration and falsification of the documents you hold sacred...the Christian's Old Testament and New Testament to see if they are accurate when compared with the Jewish Scriptures which can today be shown to have existed basically unaltered for over 2600 years? I have over ten years ago for while I was in Seminary I came to understand that there were abundant errors and mistakes of translation in the Christian Bible that could not be blamed upon accident. There is clear evidence of purposeful manipulation of key Jewish doctrines from the Jewish Scriptures such as atonement, eschatology, forgiveness of sin, fulfilled vs unfulfilled prophecy, Messianism, and I could go on. I don't want to label Christianity as a fraud but much of it is and teaching this stuff as I did "by faith" before I ever studied these things out for myself during and after Seminary rendered me a blasphemer before God and I carry that shame with me today. I wished I had loved God more then, as I have come to love Him today, to study my faith in-depth in order to see if I "be in the faith once given to the saints." I challenge all to do the same in hopes you can recognize your own blasphemy and repent of it before the judgment.

**Answer for yourself:** Do more than ten people attend your church where Pauline doctrines of "not under law but under grace" is being taught? What about other Christian doctrines that can be shown to deviate from the Eternal teachings of YHWH as found in the Jewish Bible but later corrupted in the Christian's Old Testament and New Testament?

**Answer for yourself:** What have unbiased scholars had to say about the corruption by Gentile Christianity of God's Divine Revelation and Christianity's teachings of revamped paganism in the Name of the L-RD?

**Answer for yourself:** What about the teaching that Jesus is God which is blatant idolatry regardless of what the Council of Nicea decided in 325 A.D.? Do you remember that the Rabbis taught that God would rather you die than bow to such idolatry and millions of Christians revel in this pagan solar doctrine under the disguise of orthodoxy Sunday after Sunday...(SUN...get it?)?

What should strike your heart is that God would rather us die than commit many actions which we do

that we are not even aware is blasphemy due to our Gentile Christian upbringing in this country. Many actions of which I speak are done publically every day of our lives and we are simply not aware. For each one of these actions that come from "untrue religion" God has already said it would be better that we die than to continually profane His name publically as we do by believing such things and letting these false beliefs cause conducts and behaviors in our life that profane His Name.

Many Christian religious doctrines, dogmas, and beliefs can be traced and shown to originate with the anti-Semitic Christian religious belief systems which are also easily shown to be diametrically opposed to the teachings of the Moses, the Prophets, and Jesus himself.

I know you love God but sadly, and you may not know, many of your beliefs and corresponding actions which you have been taught by Christianity, has caused you to not sanctify God's name as God commanded; without knowing the origins of your faith and the manipulations of your religious texts you unknowingly end up profaning God's name instead of sanctifying it since you cleave to "untrue" religion" and because of your forged documents you simply are not aware.

Every Christian doctrine that you accept by faith and cherish that opposes what is taught by Moses, the Prophets, and Jesus renders such ones who teach and believe them blasphemers before God because you ascribe to God untruths He never commanded nor taught mankind to believe or adhere to. In place of these Divine doctrines you have inherited the traditions of men and most likely your lack of study is responsible for your unawareness of the tragic plight you are in. No greater public place can be found for such religious errors to be taught than the corner Christian Church. You can say you love God all day long but if your actions can be shown to be based on corrupted and forged religious texts then the stark reality should hit your across your face; you have been advocating and promoting "untrue religion" and ignorantly profaning God's name instead of sanctifying and hallowing God's Name by not teaching the true religion of the world as given into Israel's care for the whole of mankind! That is what the Great Commission is all about....the Jewish nation teaching all other nations the true religion of God!

In the world today mankind has rejected God's Divine revelation and continued with their status quo of a falsified and paganized form of it; then by default those who believe, teach, and practice such untrue religion and idolatry blaspheme YHWH'S Name and before Him are seen as idolators and blasphemers.

Answer for yourself: Now that you know.....should you not want to really study your faith and the [origins of the Essene-Christian faith](#) to make sure that all idolatry and untrue religious beliefs can be repented of as soon as possible? [Do you want to know how the faith of Jesus was paganized and how much of it you mistakenly cherish today?](#)

## How much more serious can this get?

If you have been a student of Bet Emet Ministries you have possibly seen by now how we have through our ministry's websites and weekly articles exposed over and over such paganism within Christianity and Gentile Christian doctrines which render its devotees idolators and blasphemers before God. No longer are we just involved with making and bowing to images and idols; it is much more serious now than ever before. Now we must face the teaching of lies and untrue religious doctrines in the Name of God. Such is considered blasphemy by God and is the unforgiveable sin! Blasphemy of God or the Holy Spirit (God) is called the unforgiveable sin in the New Testament as well as in the teachings of the Rabbis and the Rabbis teach that there is no atonement or forgiveness for this sin as long as we are alive; only our own death atones for such a horrible sin against God. This horrible fact stares me right in the face day after day as I realize that I was taught to blaspheme God in my Christian Church since I was a child by accepting without question many religious teachings without ever personally examining them and practiced them with gusto into my early adulthood until I began to undertake serious study of my faith and it was then I began to

see the vast deception to which I had fallen into "by faith." Gentile Christianity today is loaded with man-made doctrines borrowed from paganism and astro-theology since the beginning of time (<http://paganizingfaithofyeshua.netfirms.com>) and such pagan false teachings when taught in the name of YHWH render the teachers and recipients as both idolators and blasphemers before God. **Understand that adherence to many Christian teachings and doctrines renders one disobedient to many Commandments which forbid such belief and actions; this is what renders us as blasphemers!** We need to study hard! We need to repent when we learn! We need to ask for forgiveness for not loving God enough to find the error of our ways before now!

**Too few in Christianity today question anything with the over emphasis upon accepting everything by faith. I can remember not too long ago when a whole church accepted cyanide laced grape kool-aid by faith and they all died. The same analogy applies to many Christian teachings. The sins of idolatry and blasphemy you now have come to see include the acceptance and spreading of false teachings and untrue religion in the name of God and this is done by and to almost 2 billion people a week who accept Rome's version of the faith of Jesus and who by default reject the real historical Jesus and the faith that was once given to the Saints. This "true religion" and faith that existed in the Jerusalem Church can be shown upon study to have existed and was taught to non-Jews up until the 4th century when Constantine would literally destroy it for all mankind.**

**History records over and over again that the Jewish people understand how not to profane and blaspheme the Name of God. History records the untold number of Jews who chose to die rather than accept a false religion or profane the Name of the L-RD....they have given the world the perfect example how to sanctify the Name of the L-RD down through history. These precious Jewish people chose by the millions to rather die than profane the Name of the L-RD by compromising something as simple as eating ham and most of mankind would say..."pass the mustard."**

Many such Christian beliefs when acted upon, publically no less, profane God's name and hurt God as shown in previous articles. I would ask you that you determine if your love for God and His true Word (the Jewish Bible) is strong enough for you to begin to investigate the things of which I speak in this article.

**Scripture has said that one should suffer death rather than blaspheme the Name of the L-RD, then whosoever suffers death rather than commit the transgression thereby sanctifies the Name.** If chooses to not act out "untrue religion" in the presence of ten people, he sanctifies the Name publicly, in the manner of Daniel, Hananiah, Mishael, and Azariah, as well as of Rabbi Akiba and his associates, who suffered martyrdom at the hands of the [Roman] oppressor - [the ten Martyr-Sages, namely] whose excellence remains unsurpassable' (Mishneh Torah, Mada, Hilchoth Yesode' Ha-Torah V, 1-4).

The full scope of the **concept of Kiddush Ha-Shem**, the **Sanctification of the Holy Name**, can be seen simply in right living through the adherence and obedience to the Commandments of God in accordance with the highest Jewish standards. Such a life constitutes in itself an act of Kiddush Ha-Shem. Baruch HaShem!





## "BLASPHEMY" AS TAKEN FROM THE ENCYCLOPEDIA JUDAICA

Blasphemy in the broadest (and least precise) sense is any act contrary to the will of God or derogatory to God or His power. Blasphemy is the term employed to translate the Hebrew verbs heref, giddef, and ni'ez (e.g., Isa. 37:6, gdf, where the servants of the king of Assyria denied the Lord's power to save Israel; and Ezek. 20:27, where it refers to Israel's sacrifices on the High Places..practice of paganism). In the narrower and more precise sense, the word is used to mean speaking contemptuously of the Deity. The classic instance in the Bible is Leviticus 24:10–23, where the pronouncement (nakav, naqav) of the name of God appears in conjunction with the verb killel (qillel). God (Elohim) also appears as the object of the verb killel in Exodus 22:27 (see also I Kings 21:10, 13, where killel is euphemistically displaced by its antonym berekh, "to bless" or "to renounce"). The rabbinic interpretation of Leviticus 24:10–23 and Exodus 22:27 as wishing (i.e., wishing harm, Sanh. 7:5), sets up a definition of blasphemy such as to render the actual perpetration (and the application of the penalty, capital punishment) out of the realm of probability. The verb qallel rarely means "to curse." Rather it subsumes a wide range of abuse, often nonverbal in nature. "To curse" the Deity meant to repudiate Him, to violate His norms; blasphemy on the part of an Israelite, in the narrow sense, is a concept alien to biblical thought.

Now we need to read this last sentence again: "To curse God" is not to mix His Name with coarse adjectives; it is to repudiate Him by violating His statutes and law and norms. This is a whole other concept quite foreign for today's Christian. For a Jew to repudiate God's Law or consider God's law a curse is unthinkable; but not for a Christian. Such attitudes and religious beliefs as held I would say by the vast majority of Christians render them as not only violators of God's norms but holding such religious beliefs has guaranteed that their conduct and their life-styles violate God's Laws and Commandments and norms in many ways; some knowingly and many unknowingly just because they have grown up in Churches that has held God's Law to be an institution that "kills" instead of bringing "life."

*2 Cor 3:6 Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life. (KJV)*

## IN THE TALMUD

The Mishnah (Sanh. 7:5), rules that the death sentence by stoning should be applied only in the case where the blasphemer had uttered the Tetragrammaton and two witnesses had warned him prior to the transgression. In the Talmud, however, R. Meir extends this punishment to cases where the blasphemer had used one of the attributes, i.e., substitute names of God (Sanh. 56a). The accepted halakhah is that only the one who has uttered the Tetragrammaton be sentenced to death by stoning; the offender who pronounced the substitute names is only flogged (Maim., Yad, Avodat Kokhavim, 2:7). In the court procedure (Sanh. 5:7 and Sanh. 60a) the witnesses for the prosecution testified to the words of the blasphemer by substituting the expressions "Yose

shall strike Yose" (yakkeh Yose et Yose). Toward the end of the hearing, however, after the audience had been dismissed, the senior witness was asked to repeat the exact words uttered by the blasphemer. Upon their pronouncement (i.e., of the Tetragrammaton), the judges stood up and rent their garments. The act expressed their profound mourning at hearing the name of God profaned. The custom of tearing one's clothes on hearing blasphemy is attested to in II Kings 18:37 where it is told that Eliakim and his associates tore their garments upon hearing the blasphemous words of the Assyrian warlord Rab-Shakeh (Sanh. 60a). It is codified in Shulhan Arukh (YD 340:37) that whoever bears a blasphemy whether with the Tetragrammaton or with attributes, in any language and from a Jew, even from the mouth of a witness, must rend his garment. The second and any successive witnesses only testified: "I have heard the same words" (Sanh. 7:5); according to the opinion of Abba Saul, whoever utters the Tetragrammaton in public, is excluded from the world to come (Av. Zar. 18a). Besides sacrilege of God, vituperation against the king, God's anointed servant, was also considered blasphemy (cf. Ex. 22:27 and I Kings 21:10). **Gentiles, too, are obliged to refrain from blasphemy since this is one of the Seven Noachide Laws (Sanh. 56a, 60a). Maimonides also classified as blasphemy the erasure of God's name written on paper or engraved on stone, etc., which was to be punished by flogging (Yad, Yesodei ha-Torah 6:1–6).** After Jewish courts were deprived of jurisdiction in those cases where capital punishment was applied, excommunication (see herem) was the usual sanction against a blasphemer (J. Mueller (ed.), Teshuvot Ge'onei Mizrah u-Ma'arav (1898), 27a, responsum no. 103 by Amram Gaon). [Editorial Staff Encyclopedia Judaica]

**What is important for our benefit is two things:**

- **Gentiles are obliged by God to refrain from blasphemy in all of its varied forms**
- **"To curse" God means to repudiate Him and His Word; to violate His Word and His statutes and His norms**

I want you to understand that we sin the sin of blasphemy when we take God's Word and say, teach, or preach that parts of God's Holy Eternal Word do not apply today or has passed away and is replaced by something "new". God's Word is Eternal and God exists in the Eternal past, present, and future....above time. His Word was spoken, is being spoken, and will be spoken forever and God assures us that He is a God who changes not.

As if that is not enough many doctrines and dogmas of Gentile Christianity today can be shown to not have existed following Jesus' death and after the ministry of his earliest followers. It would take centuries for Replacement Religion to succeed to the point that we would lose the faith once given to the saints. The alteration and changing of the faith of Yeshua/Jesus is blasphemy in the fact that doctrines and beliefs held sacred by Jesus were later changed by Gentiles in authority; like Constantine for example. Such "Christian Gentile Theology" which can be shown to have originated from anti-Semitic early Church Fathers and others later are testimony of such blasphemy because instead of God's "true religion" being taught we have an "untrue faith" being shared with those who simply just don't know any better and who are conditioned to accept everything by faith regardless of what it is. Such I have found is not wise.



## THE LAWS OF NOAH.....BLASPHEMY #2

### We Are Forbidden To Profane The Name Of God (YHWH) Lev. 22:32

If you have studied with us this far then you know by know that long before the Jewish people existed God made Covenants with non-Jews and that their relationship and good-standing with God was determined by how they lived up to their Covenant stipulations (Laws). In particular we have been looking at the Laws of Noah and the Covenant of Noah where a non-Jew was considered "righteous" by God if he lived up to his Covenant and repented when he strayed from his Covenant Commandments and returned to obedience unto God.

In our day and time if you are reading this article then you are most likely a contemporary Christian and most likely highly indoctrinated by your denominational or non-denominational theology. If you have been faithful to study with us up to this point then you have seen beyond any doubt that the Jesus Movement of the first century instructed non-Jews who came to faith in God through Yeshua's followers to obey the Covenant of Noah and the Laws of Noah. As a typical Christian or otherwise I assume that you are basically a "good person" and not the chiefest of sinners. Yet when we examine in detail these Laws of Noah which frame our Covenant with God then we encounter many things that not only challenge how we live in America today but which should bring shame to the best of Christians as you will come to quickly realize that your Gentile denominational religious belief system in normative Christianity has caused you to sin in many areas which before now you had no knowledge that such beliefs and actions were sinful. It is our hope at Bet Emet Ministries that your love for God is greater than your love to eat with the Pastor after Sunday's service and that you take to heart the matters that will be discussed here for let us end this introduction with these words:

*I Jn 5:3 3 For this is the love of God, that we keep his commandments: and his commandments are not grievous. (KJV)*

### -63: ONE MUST NOT PROFANE THE HOLY NAME (LEV. 22:32)

*And ye shall not profane My holy name; but I will be hallowed among the children of Israel: I am the L-RD who hallow you, (Lev. 22:32)*

By this prohibition we are forbidden to profane the Name. This is the opposite of the sanctification of the Name, which is enjoined on us by the ninth Positive Commandment, and which we have explained in a [previous article](#). This prohibition is contained in His words (exalted be He), **Ye shall not profane My holy Name (Lev. 22:32).**

**This sin embraces actions of three kinds, of which two are possible for anybody, and the third only for certain individuals.**

The first kind of action, which is possible for anybody, is this. Anyone who in a time of persecution is required to transgress one of the Commandments, whether his coercer has in mind to make him commit a lesser or a graver sin, or anyone who is required, even in a time when there is no persecution, to commit the sin of

idolatry, or incest or bloodshed, must sacrifice his life and submit to death rather than transgress, as I have explained in connection with the ninth Positive Commandment. If he commits the sin and so escapes death, he profanes the Name and infringes this Negative Commandment; and if it happens in public, i.e. in the presence of ten Israelites (people), he profanes the Name publicly and sins against God's words Ye shall not profane My holy name, and his iniquity is very grievous; but he is not punished by whipping, because he acted under compulsion, and a court has no right to inflict the punishment of whipping or death except on one who has sinned intentionally, of his own free will, before witnesses and in defiance of formal warning. As the Sifré says of one who gives a child to Molech: "I will set my face against that man" (Lev. 20:5); the Sages say, that man, but not the man who sins under duress, or unintentionally, or through wrong information. Thus it has been made clear to you that one who worships idols under duress is not liable to extinction, and still less to judicial execution, but he is guilty of profaning the Name.

The second kind of action, also possible for anybody, is committing a transgression which, though not caused by lust or the desire for gain, shows indifference and laxity of behavior. This expression emphasizes the cardinal importance of actual practice and application of the Divine Commandments, as against mere theoretical acceptance and passive contemplation (cf. M. Guttman, 'Bechinat Kiyuni ha-Mitzvot', Breslau, 1931). A man who acts in such a way is also guilty of profaning the Name and liable to whipping; wherefore Scripture says, Ye shall not swear by My name falsely, so that thou profane the name of thy God (Lev. 19:12) because such a one shows indifference, although he derives no material benefit [from his action].

The kind of action possible only for certain individuals is conduct by a man of known piety and righteousness which seems to the populace to be a transgression and to be unworthy of such a pious man, though it is in fact permitted. Such conduct also is profanation of the Name according to the Sages, who say: "What constitutes profanation of the Name? [Rab says:] If for instance I take meat from the butcher and do not pay him at once. He would thus learn to treat his debts dishonestly by delaying payment and then omitting it altogether. R. Johanan says: In my case [it is a profanation if] I walk four cubits without [uttering words of] Torah or [wearing] phylacteries.

This prohibition is also found elsewhere in the words of Scripture: Neither shalt thou profane the name of thy God: I am the Lord (Lev. 18:21).

The provisions of this Commandment are explained in Pesachim and at the end of Yoma.

If one profanes the Name of God and then repents, his repentance cannot secure suspension of judgment, neither can the Day of Atonement bring him forgiveness, nor can suffering cleanse him of his guilt. But repentance and the Day of Atonement together can secure suspension of judgment, and the day of death, with the suffering preceding it, completes the atonement. Thus we learn that the day of death does bring atonement. (Ex. XX, 7, Mechilta).

**Answer for yourself:** Now upon reading the above Rabbinical statement one grasps the seriousness of such a sin of profaning the Name of the L-RD and the failure to sanctify the Name of the L-rd.

It is not my wish to restate the previous article but to grasp the seriousness of such a sin and how it has touched the lives of every Christian. I only need say that you should read the previous article with your heart and your head and begin serious study of our websites from this ministry as our documentation and presentation of the evidence of the apostasy of Gentile Christianity leaves no room for mistake on our parts. The homework has been done very well as excellence in ministry is the one of the greatest gifts we can give our L-RD. We as contemporary Christians and followers of Yeshua are all guilty of this hideous sin since being indoctrinated with replacement religion since childhood. We had no choice and all Christians are guilty of failing to sanctify the Name of the L-rd and profaning His Name based on the doctrines and dogmas alone which we were taught and acted upon in our lives. But that is no reason to not repent

when we learn different. Notice that our guilt and atonement for such a terrible sin lives with us for all our lives. Since in Covenant with God it is comparable to being married with God (espoused) and hearing God say to us:

*"I love you with all my heart but I will I will never forgive you as long as you live."*

**Let that sink in!** All we can do while alive is repent and no longer fail to sanctify the Name of the L-RD and quit profaning His Name. This cannot be done without knowledge and truth; something sorely lacking in normative Gentile Christianity. Our websites testify to such gross ignorance passed off as truth and orthodoxy in Gentile Christianity today. We have sinned a great sin but we no longer have to continue such shame before God. It is up to you to study your faith to see such error taught as truth and see the sad result of accepting such untrue religion as being taught as truth in God's Name....for which we are guilty until we die. We should thank the L-RD above that our deaths cleans us from such guilt before we meet Him face to face. It may be too late for us to avoid such a sin but not for our children if we love God and our children enough to recover and return to the "true religion of God"...our True Covenant with God and live by the Commandments which frame it. For that to happen you will have to study and repent. God waits and watches our actions and whether we truly love Him. I pray you do and will. Shalom.





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# DEDICATION TO GOD...KIDDUSH HA-SHEM

*And you shall not profane My Holy Name (Leviticus 22:32)*

*But I will be hallowed among the Children of Israel (Leviticus 22:32)*

Abraham Chill, in his The Mitzvot...The Commandments And Their Rationale, teaches us that the two strongest guide-lines for the behavior of both the Jew and non-Jew are Kiddush Ha-Shem...the sanctification of God's Name...and Hillul Ha-Shem...the profanation of God's Name. In the daily routine of his life, whatever he does and says and wherever he goes, the child of God must ask himself whether his deed will bring honor and add luster to the Name of God, or be profaning God's Name? This does not refer to prayers or worship, but to everyday activities. It goes without saying that everyday activities are addressed in the Torah and multitudes of Commandments and Laws of God tell us how to react in various situations we find ourselves in daily in our everyday activities. All of life is to be ordered by God's Laws and Commandments. To a certain degree, the absence of one (the failing to sanctify God's Name) is the confirmation of the other (profaning God's Name). As you can see the knowledge of and obedience of the Commandments of God is of supreme value to the child of God. By not desecrating God's Name, one indeed sanctifies Him.

To put it succinctly, one sanctifies God's Name when, after he performs a deed, both Jew and non-Jew will comment: "This is the wonderful, Jewish way of life." Understand such a comment is not intended to make everyone Jewish; it means only that being Jewish is equated with being Biblical. Such is Kiddush Ha-Shem.

Maimonides classifies the concept of profaning God's Name under three categories:

- When force is being used to make one violate a law with the alternative of being put to death, he should choose transgression rather than death. The mitzvot were meant to increase life, not to cause death. There are exceptions to the rule when the transgression involves idol-worship, unchastity, or murder. In these instances, one is expected to sanctify God's Name by submitting to death, rather than commit these sins. If a one is forced to commit any transgression for the sole purpose of thus indicating his denial of God, he must submit to death rather than commit the sin. The violation of this law is called Hillul Ha-Shem.
- If one is not being compelled forcefully to sin, but does so out of sheer spite; that is, in an attempt to proclaim his denial and defiance of God, it is considered a profanation of God's Name, a Hillul Ha-Shem.
- If a highly moral person of impeccable character commits a wrong (breaks a Commandment), even of a minor nature, he is profaning the Name of God. For example: One who is famous for his wisdom and piety who buys something for which he can pay, but nevertheless callously defers payment until a later date, thereby brings God and His Torah into disrepute. A man of his position should meticulously avoid a Hillul Ha-Shem; he should pay his debt without delay.

## COMMENTS OF THE RABBIS

- Sforno states: "We have witnessed the perfection of God's actions in this world and we should ourselves reciprocate by acting with perfection. To achieve this we must follow the precepts of Judaism and not profane the Name of God."
- Saadiah stated: "Desecration of God's Name applies to a person who has doubts about religion and faith in Him. Such a person not only desecrates God's Name, but may cause others to do the same."
- Hinnukh stated: "We were born to be the servants of the Lord. No servant is a true servant unless he is dedicated to his master with entire body and soul."
- Recanati also stated: "There was a time when Jews were in bondage in Egypt and did not know what it was to live as human beings. God then brought them out of Egypt and transformed them into 'a kingdom of Priests and a holy nation.' It was through the wondrous acts of God that they were able to sense the difference between existence as a lowly animal and the life of a dignified person. It behoves us to offer up our lives to defend our God in those matters that imply the absence of God's presence, such as pagan worship, murder, and the like. Only in this manner can we display our dedication to Him who has done so much for us.



# THE LAWS OF NOAH.....BLASPHEMY #3

## One Must Believe That God Exists

If you have studied with us this far then you know by know that long before the Jewish people existed God made Covenants with non-Jews and that their relationship and good-standing with God was determined by how they lived up to their Covenant stipulations (Laws). In particular we have been looking at the Laws of Noah and the Covenant of Noah where a non-Jew was considered "righteous" by God if he lived up to his Covenant and repented when he strayed from his Covenant Commandments and returned to obedience unto God.

In our day and time if you are reading this article then you are most likely a contemporary Christian and most likely highly indoctrinated by your denominational or non-denominational theology. If you have been faithful to study with us up to this point then you have seen beyond any doubt that the Jesus Movement of the first century instructed non-Jews who came to faith in God through Yeshua's followers to obey the Covenant of Noah and the Laws of Noah. As a typical Christian or otherwise I assume that you are basically a "good person" and not the chiefest of sinners. Yet when we examine in detail these Laws of Noah which frame our Covenant with God then we encounter many things that not only challenge how we live in America today but which should bring shame to the best of Christians as you will come to quickly realize that your Gentile denominational religious belief system in normative Christianity has caused you to sin in many areas which before now you had no knowledge that such beliefs and actions were sinful. It is our hope at Bet Emet Ministries that your love for God is greater than your love to eat with the Pastor after Sunday's service and that you take to heart the matters that will be discussed here for let us end this introduction with these words:

*I Jn 5:3 3 For this is the love of God, that we keep his commandments: and his commandments are not grievous. (KJV)*

## +1: ONE MUST BELIEVE IN GOD AND THAT HE EXISTS (EX. 20:2)

*Exod 20:2 2 I am the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage. (KJV)*

By this injunction we are commanded to believe in God; that *is*, to believe that there is a Supreme Cause who is the Creator of everything in existence. It is contained in His words **I am the Lord thy God, who brought thee out of the land of Egypt (Lev. 20:2).**

At the end of Tractate Makkoth it is said: "Six hundred and thirteen (Taryag) (Taryag signifies 613, thus the tau is 400; resh 200, yod 10, gimel 3) Commandments were declared unto Moses at Sinai, as the verse says, **Moses commanded us a law (Torah) (Deut. 33:4)**; that is, he commanded us to observe as many Commandments as are signified by the sum of the letter-numbers TORAH. To this it was objected that the letter-numbers of the word TORAH make only six hundred and eleven (the word Torah in numerical value

signifies 611, thus tau 400, vav 6, resh 200, he 5) to which the reply was: "The two Commandments "I am the Lord thy God, etc." and "Thou shalt have no other gods before Me" we heard from the Almighty Himself (Mak. 23b. Sonc. ed. p. 169).

Thus it has been made clear to you that the verse, "I am the Lord thy God, etc.", is one of the 613 Commandments, and is that whereby we are commanded to believe in God.

This Commandment - the first of the Decalogue - is of the very essence of Judaism. Indeed, without a firm belief in the existence of the Deity, or Lord of the Universe, and without a firm conviction and clear sense of His All-transcendent Reality - such as were directly decreed by the Almighty Himself under the terms of this Commandment - an understanding of the Torah and the observance of its Commandments become utter impossibilities. The second Commandment of the Decalogue is but a restatement of the first Commandment in respect of its negative implications. For any one who denies the existence of the Deity, or concedes the existence of any deity beside Him, is an out-and-out apostate, having neither merit nor portion with Israel. The Mechilta expressed the connection between the two Commandments thus: "Thou shalt have no other gods before Me." Why is this said? Because it says, "I am the Lord thy God."

This can be illustrated by a parable: A king invaded a country, and his attendants said to him: "Issue decrees to the people." He, however, refused, saying: "No! When they have accepted my sovereignty I will issue decrees to them. For if they do not accept my sovereignty, how will they carry out my decrees?" Similarly, God said to Israel: "I am the Lord thy God, thou shalt have no other gods - I am He Whose sovereignty you have accepted in Egypt." And when they said to Him: "Yes, yes," He continued: "Now, just as you have accepted My sovereignty, so you must also accept My decrees: 'Thou shalt have no other gods before me'" (Ex. 20:2, Mechilta).

Maimonides includes the object of this Commandment among the Thirteen Basic Principles of Faith.

"The most fundamental of all principles and the basis of all learning is the knowledge of the existence of the Supreme Being" (Mishneh Torah, Mada, Hilchoth Yesodé Ha-Torah, I, 1).

## THE BELIEF IN ONE GOD....

- **The basic premise of Judaism is the uncompromising commitment to One God: omniscient, omnipresent, and omnipotent, the Prime Cause of all things. A person who refuses to accept this premise thereby rejects all of Judaism and Biblical faith.**
- **We must hold this total commitment to monotheism throughout our lives.**
- **No concept of any other deities may so much as enter one's mind at any time..and that means Jesus as well**
- **It is forbidden even to utter a word that may be interpreted by others as an indication that other deities may exist.**
- **One must not accept any other thing as a "deity," even if refusal to acknowledge the existence of other gods would mean certain death.**

## COMMENTS BY THE RABBIS

Nahmanides explains why God prefaced His commandments with the first commandment. He compares God to a king who tells his subjects that before he gives them his laws and ordinances they must first accept him as their ruler and believe in him. Belief in one God is a prerequisite for all the other mitzvot.

Why are the Ten Commandments addressed to the individual in the second person singular? To imply that every individual is responsible for any violation of these commandments and that the argument that "everyone else is also doing the same thing, so why should not I?" is not a valid excuse.

**Nahmanides further asks: What is the relationship between "I am the Lord, your God" and the words, "Who brought you out of the land of Egypt?"**" This is to teach us that nothing, not even the Exodus, can take place unless God so wills it.

**Ibn Ezra stated: "Why did God introduce Himself as the Power who brought the Children of Israel out of Egypt, rather than as the Creator of the universe? Was not the creation of the world a much greater miracle than the Exodus? Ibn Ezra answers the question by explaining that unlike creation, which no one ever witnessed and no one could truly understand, the Exodus was an event which an entire generation had experienced in its own lifetime. People who do not believe in a personal God will identify God with a blind force that takes no hand in human affairs. But anyone who has witnessed the historical fact of the Exodus would be so overwhelmed by the miracle he saw before his own eyes that he will be forced, as it were, to believe in a personal God who guides the destinies of man. Accordingly, one should not give charity simply to impress other people, because that would indicate that he does not care about how he impresses God."**

**An atheist, one might say, is worse in this respect than a pagan, because the pagan, at least, recognizes the existence of some almighty power, whereas the atheist regards man as the supreme force.**

**Answer for yourself:** Where are the pitfalls for the Christian in this Commandment?

**One only needs to read up on the Council of Nicea in 325 C.E. to see that it was at that biased council that Jesus was made "god." One only need to read and study the Ebionites who were some of the earliest followers of Yeshua to see that he was not upheld to be God at all for such ideas were blasphemous. One only needs to study the texts of the Jewish Scriptures and the somewhat ambiguous texts of the Greek of the New Testament to see how Jesus was not understood to be God. (scroll down about half way to find these articles). These texts have to be understood from a Jewish perspective and failing to do so you will end up with Jesus as a new Zeus. Finally, one only need study astro-theology to see how Jesus was made into a Godman as copies of pagan solar deities were ascribed to Jesus in the Essene's New Testament which later Rome would later build upon being into sun worship themselves.**

**Baruch HaShem**





# THE LAWS OF NOAH.....BLASPHEMY #4

## One Must Believe In The Fear And Awe Of God (YHWH)

If you have studied with us this far then you know by know that long before the Jewish people existed God made Covenants with non-Jews and that their relationship and good-standing with God was determined by how they lived up to their Covenant stipulations (Laws). In particular we have been looking at the Laws of Noah and the Covenant of Noah where a non-Jew was considered "righteous" by God if he lived up to his Covenant and repented when he strayed from his Covenant Commandments and returned to obedience unto God.

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*1 Jn 5:3 3 For this is the love of God, that we keep his commandments: and his commandments are not grievous. (KJV)*

## +4: ONE MUST BELIEVE IN THE FEAR AND AWE OF GOD (DEUT. 6:13, 10:20)

*Deut 6:13 13 Thou shalt fear the LORD thy God, and serve him, and shalt swear by his name. (KJV)*

*Deut 10:20 20 Thou shalt fear the LORD thy God; him shalt thou serve, and to him shalt thou cleave, and swear by his name. (KJV)*

### WORD STUDIES...."FEAR":

According to Strong's Concordance the word for "fear" is the Strong's number: 3372 yare' (yaw-ray'); a primitive root; to fear; morally, to revere; caus. to frighten: KJV-- affright, be (make) afraid, dread (-ful), (put

in) fear (-ful, -fully, -ing), (be had in) reverence (-end), X see, terrible (act, -ness, thing).

According to Brown-Driver-Brigg's Hebrew Lexicon:

3372 yare'-

- 1) to fear, to revere, to be afraid
- a) (Qal)
  - 1) to fear, to be afraid
  - 2) to stand in awe of, to be awed
  - 3) to fear, to show reverence, to honor, to respect
- b) (Niphal)
  - 1) to be fearful, to be dreadful, to be feared
  - 2) to cause astonishment and awe, to be held in awe
  - 3) to inspire reverence or godly fear or awe
- c) (Piel) to make afraid, to terrify

As you can see from the definitions we are called to not only be afraid of God but more appropriately channel our emotions to revere, be in awe of, to honor, to be respectful of, and to be astonished at the very being of God. The definition encompassed a host of ideas; some positive and negative but really this negative aspect has positive connotations as we shall see shortly. Simply said we are not to take God for granted or consider him common place or have an over familiarity of him for He is HOLY and unique beyond description. It is said best:

***Exod 3:5 5 ... put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. (KJV)***

By this injunction all mankind, both Jew and non-Jew, are commanded to believe in the fear and awe of God, and not to be at ease and self-confident but to expect His punishment at all times. This injunction is contained in His words, *Thou shalt fear the Lord thy God (Deut. 6:13; 10:20).*

The Gemara of Tractate Sanhedrin discusses the verse, *he that blasphemeth (nokeb) the name of the Lord, he shall surely be put to death (Lev. 24:16):*

The Rabbis have stated: "Perhaps the word *nokeb* should be taken to mean 'pronounceth' [rather than 'blasphemeth'], as we find elsewhere, *The men that were pronounced (nikebu) by name (Num. 1:17)* the [requisite] admonition being derived from the verse, *Thou shall fear the Lord thy God [Sanhedrin 56a, Sonc. ed. p. 379).*

Next the Rabbis make an interesting statement: "It is a principle of Rabbinic exegesis that no punishment is prescribed in the Torah unless a prohibitive warning or admonition has preceded it."

**Answer for yourself:** Why was that previous statement made? Well one thing curious I found in my studies throughout the years is that although the Torah prescribed the death penalty for certain offenses the Rabbis were hesitant to bring a death penalty and used "fences" to make the carrying out of the death penalty almost impossible since they valued life supreme since man was made in the image of God. They equated the death penalty tantamount to killing God or the Divine Life Source itself.

The Rabbis went on to say: "That is to say, the verse, *he that blasphemeth the name of the Lord*, etc., **might be understood as meaning one who merely mentions the Name of the Lord, without committing blasphemy; and if you ask "What sin is there in that?" we reply that such a one abandons the fear of the Lord, for it is part of the fear of the Lord not to pronounce His Name in vain.**"

The Sages answer this question, and refute the view involved in it, as follows: "First, in order to constitute blasphemy the Name must be used [in such a way that it might be represented as **both the agent** and the **object** of the blasphemy], **and in this instance [of merely pronouncing the Name] the condition is absent**"; that is to say, [the accused] must be guilty of **blaspheming the Name [of the Lord] in [His own] Name**, just as [the Sages] say [by substitution], "Let Jose smite José" [This formula was used by the witnesses during the trial of one who was accused of blasphemy. It was done in order to avoid repetition of the actual words (using the name of God) used by the accused].

"Moreover, the admonition you cite is in the form of a Positive Commandment, and it is an accepted principle that such an admonition is invalid." For an admonition to be valid it must be in the form of a Negative Commandment, such as "Thou shalt not do thus or thus." An admonition cannot be derived indirectly from a Positive Commandment, such as "Thou shalt do thus or thus", from which we might infer that we are not to act in a contrary manner. Since the verse *Thou shalt fear the Lord thy God* is stated in a positive form, no admonition can be derived from it. That is to say, your suggestion that a prohibition against the mere pronouncing of the Name of God can be derived from the verse, *Thou shalt fear the Lord thy God*, is inadmissible, because that verse is a Positive Commandment, and a prohibition cannot be based upon a Positive Commandment. The admonition for blasphemy is derived from the verse *Thou shalt not revile God (Ex. 22:27)*. Thus it has been made clear to you that the words, *Thou shalt fear the Lord thy God*, lay down a Positive Commandment."

## HOW SHOULD WE HANDLE THE "DREAD" OF GOD?

We need a better understanding of being afraid of God.

The doctrine of Reward and Punishment is thus an integral part of the faith of Israel. Maimonides included it among the Thirteen Basic Principles of Faith. True, Antigonus of Soho taught "Be not like slaves that minister to the master for the sake of receiving a bounty, but be like slaves that minister to the master not for the sake of receiving a bounty" (Ab. I, 3) - that, in other words, **divine service, like all true service, should seek to be its own reward, proceeding from no ulterior motive. Such an attitude, however, partakes of love, and is associated not with mere fear of punishment - though Divine displeasure is to be feared under all circumstances - but with the fear and awe that issue from a profound realization of the Greatness of God or of His Divine Attributes.**

**Such fear of God [profound realization of the the Greatness of God or His Divine Attributes] is termed in Hebrew "Yirath hithromemuth", Sublime Awe, or the "fear of God" and is akin to the love of God.**

Maimonides considers these two modes of approaching the Lord thus: "What is the way of acquiring the Love and Fear (of the Lord)? If one considers His Infinite Powers and the entire range of created Beings that are both wondrous and great - perceiving through them how that His wisdom has neither measure nor end - he cannot but love, praise, and glorify Him, becoming possessed of a great longing to know the Great Name, as David says, *My soul thirsteth for God, for the living God (Ps. XLII, 3)*. Meditating upon these things thus, he will immediately be taken aback, being overcome by fear (Divine Awe) and dread, and realizing that he is a minute creature, utterly humble, and immersed in darkness, conscious of the feebleness of his own mind in the presence of Him who is possessed of perfect knowledge, as David says, *When I behold Thy heavens, the work of Thy fingers, the moon and the stars, which Thou hast established; what is man, that Thou art mindful of him* (ibid., 8:4-5), Accordingly I shall explain some of the profound phenomena in the world that the Lord of the Universe has created, to the end that they may serve to induct those of understanding into the Love of God, even as the Sages have declared in connection with the Love of God "that through this you come to discern Him who has called the universe into existence" (Mishneh Torah, Mada, Hilchoth Yesodé Ha-Torah, II, 2).

Furthermore, as pointed out by Aaron Ha-Levi of Barcelona in his *Sefer Ha-Chinuch*, **Commandments One, Two, Three, and Four are binding for all time, and are subject to no limitations whatsoever as to time,**

**occasion, place, or person.** Thus while even the Unconditional Commandments may be dependent either upon the time of the year or the hour of the day - e.g. the Reading of the Shema, which when once read in the morning and in the evening ceases to be binding at any time in the interim - **these four Commandments are to be obeyed, remembered, and enforced uninterruptedly every moment of one's conscious existence.** Only thus may the words of the Psalmist be given meaning and reality: *I have set the Lord always before me (Ps. 16:8)* - with never-wearying and unswerving perseverance should one strive to establish in his consciousness an unfailing and unceasing awareness of the reality and proximity of the Divine Presence. Only thus and then may one hope to conduct himself in complete accord with the letter and the spirit of the Divine Commandments. A devout study of the Torah - embracing as it does belief in its Divine authority, belief in God and in His Unity, Fear of the Lord, and true Love of Him - has therefore ever been held a vital means of acquiring true sanctity in Israel.

## THE FEAR OF GOD UNDERSTOOD AS CLINGING TO GOD

One of the passages used above to reference the fear of God was Deut. 10:20 where the phrase **"to Him shall you cleave"** is used.

According to the Strong's Concordance the Strong's # for "cleave" is 1692 dabaq (daw-bak'); a primitive root; properly, to impinge, i.e. cling or adhere; figuratively, to catch by pursuit: KJV-- abide fast, cleave (fast together), follow close (hard after), be joined (together), keep (fast), overtake, pursue hard, stick, take.

According to Brown-Driver-Briggs Hebrew Lexicon we find:

1692 dabaq- to cling, to stick, to stay close, to cleave, to keep close, to stick to, to stick with, to follow closely, to join to, to overtake, to catch

- a) (Qal)
- 1) to cling, to cleave to
- 2) to stay with
- **b) (Pual) to be joined together**
- c) (Hiphil)
- 1) to cause to cleave to
- **2) to pursue closely**
- **3) to overtake**
- d) (Hophal) to be made to cleave

Since God has no corporeal substance, the only way man can cling to God is by emulating, as far as humanly possible, the attributes of God. This can be achieved by close association with those who know and preach God's Word (the unaltered Word of God and not the corrupted Greek translations and thereby forged Christian OT and NT). Man's philosophy of life is often guided, molded, and fashioned by those whom he chooses to follow as an apt disciple. It is, therefore, most important that he select as his spiritual master one who is steeped in Torah and revered for his saintliness. It is in this light the Rabbis of the Mishna exhort us to: "sit in the dust at the feet of the learned." To put it succinctly, we are to honor and revere those who are learned in the Torah.

***Isa 42:6 6 I the LORD have called thee [Israel the nation] in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; (KJV)***

The word "light" is full of meaning for the non-Jew.

The Brown-Driver-Briggs Hebrew Lexicon teaches us when looking at the Hebrew word for light in the above

passage:

216 'owr- light

- a) the light of day
- b) the light of heavenly luminaries (the moon, the sun, the stars)
- c) daybreak, dawn, the morning light
- d) daylight
- e) lightning
- f) the light of a lamp
- g) the light of life
- h) the light of prosperity
- i) the light of instruction
- j) the light of one's face (figuratively)
- k) Yahweh as Israel's Light

If we remember that the subject of the passage from Isaiah is the nation of Israel in relationship to other nations we see something rather startling: The Nation of Israel was given by God for the nations in hopes that they would learn from the instruction by Israel and their teachers Divine principles that would lead to their blessing and prosperity. If you remember an earlier article about Abraham and his Covenant with God it was said that he was to be a blessing for the world; or should I say that in the Hebrew it really said: "that the nations would learn to bless themselves." This is a passive participle; something we do or do not do for ourselves. We have to learn from Abraham's and Israel's example and then apply these same teachings and eternal principles in our lives for such blessing to "overtake" us as stated above. This you see was not by anything Abraham did for them but rather what they did for themselves from what they learned from Abraham about God. The same principle comes into play again here.

## COMMENTS BY THE RABBIS:

Ibn Ezra stated: "One must cling to God, not only in deed but also in creed."

*This opens a can of worms as we saw in earlier articles concerning what constituted idolatry and blasphemy...because "creeds" are religious belief systems and religious beliefs systems produce actions and "deeds"...and if your "creed" is wrong your deeds are wrong...therefore your disobedience in certain areas can constitute blasphemy of the Name of God. Thus you see the importance of having the right religious belief system and creed to avoid such sin*

I can remember setting on the Seminary steps my last day of class. I had just finished a 3 year course of study and had earned a Masters in Divinity with high honors. I can remember doing a lot of extra study during those three years and having done a lot of research into the "Jewish Jesus" while attending Southwestern Theological Seminary in Ft. Worth, Texas. Upon leaving I was troubled why I was leaving have learned little about Jesus while being there but having learned a lot about Paul and "church building." It seemed to me this whole thing was about Jesus and not Paul in the first place. I had recently taken a course in Systematic Theology where I was taught what the "Baptists believe about" this or that doctrine or dogma. That was all well and good but my studies which ran concurrent along with the courses that I was being taught showed me a Jewish Jesus that believed quite differently about many doctrines and dogmas than did Baptists, Methodists, Church of Christ,



Presbyterians, Catholics, etc. This realization let me to years of study into why Jesus had a different religious beliefs system than I as a Christian did and why I believed so many things differently than Jesus did. This led to years of intense study on my part to find the answers and of course as many of you have discovered in your own studies the simple facts begin with the purposeful corruption of the Jewish Scriptures into the Greek and the subsequent further corruption of them as they were later made into the Christian's Old Testament and later quoted in the falsified New Testament. The stark reality began to hit me squarely across my head: If I believed anything about anything that was different from Jesus the Jew (a light himself to the nations) the I opposed Jesus and His God and the Israel which was God's light to the nations (non-Jewish people like me). Said another way: I did not have the mind of Christ in me....rather I came to see that I had the mind of Constantine, Ignatius, Clement of Alexandria, Tertullian, Justin, Luther, Chrysotom, Popes this and that, etc. Again I was struck by the simplicity of the fact that had somehow eluded me for years: **If I believe different about anything than Jesus does the I am WRONG!**

The only problem is how do I find out what was in the mind of this "Christ?" I found that it was not too hard to find this answer; all I had to do was do a systematic theology about what a conservative Jewish person believed in first century Second Temple Judaism and the sources of that information are common place today. All I had to do was read them and I recommend very highly Everyman's Talmud by Cohen for your own personal study. So understand again if our "creeds" and "religious beliefs" are different from Jesus the we are not truly follower of Jesus after all and that much of what we do because of our untrue religion and false religious beliefs guarantee inappropriate conduct and behavior and much of this renders us blasphemers of the Name of God and we never know it ...that is until we die and find out at the judgment.

Maimonides stated: "A human being cannot cling to God who is non-corporeal. What is meant is that one should seek out and cling to those who preach Godliness, such as Rabbis, sages, and judges." Bet Emet Ministry qualifies as such a source for we have diligent south out the truth about a Jewish Rabbi named Yeshua going on 20 years to date.

Nahmanides: He disagrees with Maimonides and contends that the significance of this Commandment is that a person should be so passionately motivated to perform this mitzvah - a for of clinging to God - that he should be prepared to swear by God's Name that he will fulfill his determination and resolution.

Alshekh: "Many people who have sinned run away from God to escape from their guilty conscience. The most effective antidote to this is to cling to God and to have some of His virtues become a part of themselves."

Recanti: "Many contend that this mitzvah also refers to close associations with the sages and the pious. The Torah specifies that "to Him shall you cleave." How do we reconcile this injunction with the concept of an incorporeal being? By clinging to sages who lives by God's Torah, we come as close as possible to clinging to God. We cling if not directly to him, then to His way of life. Furthermore, by close contact with the pious and the sages, one learns how to live in the way God wanted us to live; that is, to be kind, merciful, and charitable in the same manner that God conducts Himself toward man.



# THE LAWS OF NOAH.....BLASPHEMY #5

## One Must Serve God And Pray To Him (YHWH)

If you have studied with us this far then you know by know that long before the Jewish people existed God made Covenants with non-Jews and that their relationship and good-standing with God was determined by how they lived up to their Covenant stipulations (Laws). In particular we have been looking at the Laws of Noah and the Covenant of Noah where a non-Jew was considered "righteous" by God if he lived up to his Covenant and repented when he strayed from his Covenant Commandments and returned to obedience unto God.

In our day and time if you are reading this article then you are most likely a contemporary Christian and most likely highly indoctrinated by your denominational or non-denominational theology. If you have been faithful to study with us up to this point then you have seen beyond any doubt that the Jesus Movement of the first century instructed non-Jews who came to faith in God through Yeshua's followers to obey the Covenant of Noah and the Laws of Noah. As a typical Christian or otherwise I assume that you are basically a "good person" and not the chiefest of sinners. Yet when we examine in detail these Laws of Noah which frame our Covenant with God then we encounter many things that not only challenge how we live in America today but which should bring shame to the best of Christians as you will come to quickly realize that your Gentile denominational religious belief system in normative Christianity has caused you to sin in many areas which before now you had no knowledge that such beliefs and actions were sinful. It is our hope at Bet Emet Ministries that your love for God is greater than your love to eat with the Pastor after Sunday's service and that you take to heart the matters that will be discussed here for let us end this introduction with these words:

*I Jn 5:3 3 For this is the love of God, that we keep his commandments: and his commandments are not grievous. (KJV)*

## +5: ONE MUST SERVE GOD (EXODUS 23:25; DEUT. 6:13; 11:13; 13:15) AND PRAY TO HIM (DEUT. 28:5)

These Commandments concern our worship of God. By this injunction we are commanded to serve God. This Commandment is repeated several times in Scripture:

*And ye shall serve the Lord your God (Exodus 23:25) and Him shall ye serve (Deut. 13:5) and Him shalt thou serve (Deut. 6:13) and to serve Him (Deut. 11:13)*

We encounter something strange here as you will soon see. These are rather unique Commandments because they are **very vague ("serve")**. Thus the need for the Oral Law and interpretation of the Rabbis in order to elucidate the true meaning of God's Word. Although this Commandment is of the class of General Precepts which are excluded from the 613 Commandments because it is **NOT** specific in its intent and application, it none the less **imposes a specific duty, that of Prayer**. Maimonides in his Sifré (Mishneh Torah) says: **"to**

**serve Him (Deut. 11:13 means Prayer "**. But that is not all. The Sages also say: **"to serve Him means study of the Law and the Torah")**.

## ***Serving God the Rabbis define as both "prayer" and "study of God's Word"***

In the Mishnah of R. Eliezer, the son of R. José Ha-Galii, the Sages say: "Whence do we learn that **Prayer is obligatory**" From the verse, *Thou shalt fear the Lord thy God; and Him shalt thou serve (Deut. 6:13)*. The Sages also say: "Serve Him through His Torah, and serve Him in His Sanctuary," which means that we should aspire to **pray either in the Temple or towards it**, as Solomon clearly said. We find this admonition in I Kings 8:30:

*I Kings 8:30 30 And hearken thou to the supplication of thy servant, and of thy people Israel, when they shall pray toward this place: and hear thou in heaven thy dwelling place: and when thou hearest, forgive. (KJV)*

This explain the physical orientation of facing East when one prays; praying toward the Temple which once housed the Shekinah of the L-RD! From the earliest period of mankind and Jewish history, we discover that the Jew endeavored to communicate with his God through prayer. Abraham, a non-Jew, pleaded with God on behalf of Sodom and Gomorrah; Isaac, a non-Jew, prayed with his wife for the blessing of a child; Jacob, a non-Jew, implored God to save him from the hands of Esau. These were individuals entreating God as the occasion arose. Also, at an early date in its history, we find the Jewish people, as a whole, supplicating God to relieve them of the burdens of bondage in Egypt. The *Anshei Knesset ha-Gedolah*, in the period after Ezra, composed the **shemoneh esreh**, or as it is more accurately called the **amidah**, as well as the **kiddush**, the **havdalah**, and many other benedictions. The Rabbis added additional prayers as the time went on, and the process continued until the **Siddur** (prayerbook) as we know it today was completed.

Referring to the verse in Deuteronomy 11: 13: "To love the Lord your God, and to serve him with all your heart," many Rabbis concluded that the meaning of the verse under consideration refers to prayer, because this is the way a Jew serves his God with his heart. The Torah does not specify that prayer must be recited at a certain time or with a certain text. It was only by rabbinic decree that the text and frequency of prayer were decided. It is generally accepted that the three daily prayers correspond to the **korban tamid** (daily sacrifice) of the morning, the **korban tamid** of the afternoon, and the smoldering during the nighttime of the fats and limbs that were left over. On Sabbath and Holidays, the additional prayers of musaf commemorated the **korban musaf** in the days of the Temple. To the Jew, prayer is not a casual exercise with expressive words. It must rather be a valiant and heroic effort of man to communicate with God. Before a Jew launches his prayers heavenward, he should sit in meditation as a preparatory step to his attempted rise to great spiritual heights. He must first wash his hands, see that he is decently dressed and in a state of profound concentration.

The Tosephta says: "Just as the Torah has ordained an appointed time for the reading of the Shema, even so have the sages appointed a time for Prayer" (Tosephta, III, 1); that is to say, the times of Prayer are not ordained by the Torah, but the duty of Prayer itself is imposed by the Torah and the Sages appointed the times of Prayer. The Men of the Great Assembly appointed Prayers to correspond with the daily Burnt-offerings; that is to say, they fixed the times of Prayer to correspond with the times at which the daily Burnt-offerings were brought to God. Daily Burnt-Offerings were brought in the Sanctuary in the morning and in the evening, there being Additional Offerings on the holy days; corresponding with these the Men of the Great Assembly instituted **Shacherith or Morning Prayer**, **Minhah or Afternoon Prayer**, and the various **Musaf or Additional Prayers** for the Holy days. **Ma'ariv or Evening Prayer**, though optional, has assumed obligatory status by force of traditional usage. It is based upon the procedure which rendered it permissible to consume upon the altar during the whole night the limbs and the fat of the daily Burnt-offering. The tradition, however, was also current among the Sages that the three Patriarchs introduced the three services of Daily Prayer, **Abraham, a non-Jew, having been first to observe Shacherith or Morning Prayer, while Isaac and Jacob respectively introduced Minhah or Afternoon Prayer, and Ma'ariv or Evening Prayer** (Ber. 26b [Sonc. cd. pp. 159ff].)

The chief thing in prayer is **kavvanah**, devotion - more literally, "direction of the heart". Thus Maimonides writes: "Prayer without devotion is no prayer at all. The man who has prayed without devotion is under obligation to recite his prayers over again. . . . Now what is devotion" **One must free his heart from all other thoughts and regard himself as standing in the presence of God.** Therefore, before engaging in prayer, the worshipper should collect himself in order to bring himself into a devotional frame of mind, and then pray quietly and with feeling, not like one who carries a weight and throws it away and goes farther; hence after prayer the worshipper should linger a while, and only then depart. The pious folk of old tarried an hour before they engaged in prayer and an hour after completing it, likewise remaining in prayer for a whole hour (**Mishneh Torah**, Ahabah, Hilchoth Tephillah, IV, 15-16).

To Maimonides the efficacy of prayer was intensely real and as vital as the very breath of his life: "God is near to all who call Him, if they call Him in truth, and turn to Him. .He is found by everyone who seeks Him, if he always goes towards Him, and never goes astray" (Moreh Nebuchim, III, 54).

## COMMENTS OF THE RABBIS

**Hinnukh:** He makes the following three observations on the necessity and rationale of prayer:

- Every human being, as one of God's creatures, will be the recipient of certain blessings from Him; but the quality and quantity of these benefactions depend on man's personal efforts. Prayer is one major field of effort toward that goal.
- Another reason for prayer is not only that prayer serves as a means toward acquiring those things in life that we desire, but that it is also a manifestation of our acknowledgment that there is only One Source Who can grant us the blessings we seek and to Whom we must turn in order to obtain them.
- He cites the celebrated dispute between Maimonides and Nahmanides on the basic origin of prayer. According to Maimonides, prayer is a positive directive to be found in the Torah. In other words, prayer is a daily necessity. According to Nahmanides, the necessity for prayer is found nowhere in the Torah, for prayer is essentially a rabbinic injunction. Hinnukh attempts to bring these two divergent views closer together and contends that, when Maimonides classes prayer among the biblical commandments, he does not imply that either the type or the time of prayer is prescribed by biblical ordinance. What Maimonides is trying to say, according to Hinnukh is that man must recognize the simple and agreed fact that he must implore God for His blessings. Since it is inconceivable that a day passes without man's need for God's benefactions, it follows automatically that he will pray to God every day.

**Recanati:** He offers two lines of thought:

- Man must not love or fear God simply because these emotional sensibilities are an integral part of his psychological make-up. Rather, he must detach himself from these personal sensitivities and either love or fear God because of his belief in God's omnipotence and because of his realization that God can either punish or reward him.
- Although Maimonides contends that the love of God is on a higher plane than the fear of God, he claims that there is an occasion when love is the basis of fear. In other words, when man reaches the pinnacle of commitment to God and his love knows no bounds or limitations, then will he rise to fear Him. Fear of God is not just an end in itself, it leads to the full consummation, the final step that follows love.

## PRAYER AND IDOLATRY

As you read these articles you should be getting a very clear picture of the worship of God ALONE! As we found in the articles on idolatry we are forbidden to have any intermediaries between God and man; even in prayer. Maimonides also includes among the Thirteen Principles of Biblical Faith the absolute exclusion of the thought of any intermediate power, spirit, or angel, from our prayers, which must be wholly and solely directed to the L-RD of the Universe.

*John 14:13-14 13 And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. 14 If ye shall ask any thing in my name, I will do it. (KJV)*

**Million have been led into idolatry because of this verse which violates not only the Torah but Yeshua's teachings on Prayer.** It is a tragic shame that Christians do not [study the Torah \(which is also Commanded of the non-Jew in the Covenant of Noah\)](#) let alone the [origin of their faith](#) and the [origin of the religious texts which they cherish which contain such idolatry](#). **Such idolatry is prevented by the proper understanding and obedience to the above Commandments which we saw are contained in both the Covenant and Laws of Noah and the Covenant and Laws of Moses.** During Seminary I was introduced to a religious belief system called "Gnosticism" and I discovered then and later in further studies that many Jews were partakers of such a religious belief system since influenced by Persian and Babylonian religions (captivities). As stated in further study I encountered the facts that [certain sects of Jews were heavily influenced by Gnosticism; especially the Essenes](#). It was these groups of people which had been previously influenced by the Babylonian and Persian faiths during their captivities which they learned of such strong Dualisms (light vs dark, good spirits vs bad spirits, good god vs bad god, Satan vs God) and **these ideas strongly influenced many of the returning Jews and we find such ideas throughout the New Testament and even some selected parts of the Old Testament.** We must remember that Judaism was a religious plurality and those which held such non-orthodox concepts were not the foundation of Judaism but the "fringe." **These apocalyptic pseudo-Hellenized Jews (Essenes for example) had a form of Judaism which was full of intermediaries and would be responsible for the foundations from which Christianity as we know it today would be later built.**

Intermediaries came in many forms: sons of God, angels, demons, and even Jesus. Thus we encounter the Gospel of John, which was written not by Jesus' disciples, but a Hellenized Christian of such persuasion which adopts such concepts throughout his gospel. **We, lacking such knowledge of these facts of the origin of our faith, are relegated to reading the Gospel of John without knowing where such "Divine" concepts originated.** We accept and read such things as if "Divine" and accept such false concepts which really opposes Moses, the Prophets, the Writings, and even Jesus himself and his beliefs. Gnosticism runs all through the New Testament and we never see it; [it even has infected Paul](#). **But the typical Christian which does not possess such knowledge reads this literature as if "Divine" and accepts such idolatrous ideas and beliefs which oppose what Jesus really believed.** Oh how I wish all Christians would slow down and love God enough to begin a serious study of their faith as they practice it today. If they would they would find what Bet Emet has discovered over the last 15 years or so which would lead them away from idolatry and praying in another's name no matter how honorable that person might have been. **The bottom line to such profane religious literature as contained in the New Testament is that it contaminates the reader with idolatry and such is an abomination to the Creator.** Oh how I wish we would fall in love with God to the point that we would search these things out while we yet have time to repent for the Kingdom of God is near to those who love Him enough to find the truth about such things. Once you study for yourself and see these things then when you set in your churches that orchestrate such organized idolatry with the help of the ignorance of the flock then think to yourself if Jesus would be seated with you listening to such idolatry being preached in his name no less. The only honest answer to such a question is that Jesus would be nowhere close because he would never enter into such profane practices and would never attend such places of worship which teaches such idolatry.

***This admonition is of supreme importance to the Christian since the Gospel of John contains a teaching where Jesus is supposed to be commanding that petitions to God be addressed to the Father in his name. NO WAY! The real***



**Historical Jesus would never practice such idolatry and if he had what kind of Messiah would he have been? Would YHWH send an idolator as the Messiah of Israel? THINK...THINK...THINK!**

## **LETS LISTEN TO JESUS**

**Luke 11:1-2 1 And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples. [NOTICE THAT NOT ONLY JESUS TAUGHT PRAYING IN GOD'S NAME ALONE BUT JOHN THE**

**IMMERSER] 2 And he [Jesus] said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth. (KJV)**

**It is time to repent of idolatry in our prayer lives and ask for forgiveness and begin to pray in God's name alone as Jesus taught his true followers....**

**[Are you a true follower of Jesus \(please read the article\)](#)**



# THE LAWS OF NOAH.....BLASPHEMY #6

## One Must Study The Torah And Teach It To Others

If you have studied with us this far then you know by know that long before the Jewish people existed God made Covenants with non-Jews and that their relationship and good-standing with God was determined by how they lived up to their Covenant stipulations (Laws). In particular we have been looking at the Laws of Noah and the Covenant of Noah where a non-Jew was considered "righteous" by God if he lived up to his Covenant and repented when he strayed from his Covenant Commandments and returned to obedience unto God.

In our day and time if you are reading this article then you are most likely a contemporary Christian and most likely highly indoctrinated by your denominational or non-denominational theology. If you have been faithful to study with us up to this point then you have seen beyond any doubt that the Jesus Movement of the first century instructed non-Jews who came to faith in God through Yeshua's followers to obey the Covenant of Noah and the Laws of Noah. As a typical Christian or otherwise I assume that you are basically a "good person" and not the chiefest of sinners. Yet when we examine in detail these Laws of Noah which frame our Covenant with God then we encounter many things that not only challenge how we live in America today but which should bring shame to the best of Christians as you will come to quickly realize that your Gentile denominational religious belief system in normative Christianity has caused you to sin in many areas which before now you had no knowledge that such beliefs and actions were sinful. It is our hope at Bet Emet Ministries that your love for God is greater than your love to eat with the Pastor after Sunday's service and that you take to heart the matters that will be discussed here for let us end this introduction with these words:

*1 Jn 5:3 3 For this is the love of God, that we keep his commandments: and his commandments are not grievous. (KJV)*

## +11: ONE MUST STUDY THE TORAH AND TEACH IT TO OTHERS (DEUT. 6:7, 11:19)

By this injunction we are commanded to teach and to study the Torah, which is called in Hebrew "**Talmud Torah.**" This injunction is contained in His words, *And thou shalt teach them diligently, unto thy children (Deut. 6:7).* The Sifré says: *"To thy children, means to thy students: we find that a man's disciples are everywhere called his children, as it is said, And the sons of the prophets came forth" (2 Kings 11:3; Deut. 6:7, Sifré).* The Sifré also says in the same place: *"And thou shalt teach them diligently - which means that [the words of the Torah] are to be fluent in thy mouth, so that when a person asks any question concerning them, thou art not to be halting in thine answer to him, but thou art to answer him at once."* This concept should not be strange to the Christian:

*1 Pet 3:15 15 But sanctify the Lord God in your hearts: and be ready always*

*to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear: (KJV)*

Let me caution you to make a distinction in the above verse as to what this "answer" was referring. At the time of the teaching and preaching of Peter the New Testament with it's replacement theology had not been conceived nor written and the "answer" given to those Gentile who inquired about God did not contain any anti-Torah or anti-Law discourses as would be developed later by the Gentile Church in their constant writing and adding to these "New Testament" texts over the next centuries where such "false answers" were written within them.

Whether one is poor or rich, or young or old; whether he is a man laden with suffering, a poor person sustained by charity who makes the rounds knocking on doors for alms - he is duty-bound to set himself a fixed time for Torah study both by day and at night; for the Scripture says, *"but you shall meditate in it day and night" (Joshua 1:8)*. And he is duty-bound to study till the day of his death, for the Scripture states, *"and lest they depart from your heart all the days of your life" (Deut. 4:9)*. The Sages always taught that it is a religious duty for a father to study the Torah with his son; for the son takes precedence over others. He also has an obligation to study with the son of his son, as Scripture says, *"and you shall make them known to your children and your children's children" (ibid)*. The Sages teach that from the time a small child begins to speak, his father is to teach him Torah, saying with him the verse. As Moses taught and commanded Israel the Torah one has a duty to hire a teacher for him. A woman is free of the obligation of Torah study. Nevertheless, it is fitting for her to strive that her children should not be ignoramuses.

*The study of the Torah is equal in importance to all the mitzvot, since learning leads to action.*

This commandment applies everywhere and at ever time. (The Concise Book of Mitzvot, Rabbi Yisrael Meir haKohen, Feldheim Publishers, New York, p. 28-29).

This is a very important Commandment and it is repeated many times: *And ye shall teach them (Deut. 11:19), and do them (Num. 15:39), and that they may learn (Deut. 31:12)*. The importance of this Commandment and the obligation to fulfill it are emphasized in many places in the Talmud.

That women are not bound by this commandment we infer from His words, *And ye shall teach them your sons (Deut. 11:19)*, whereon the Sages comment: *"Sons, but not daughters,"* as has been explained in Tractate Kiddushin (Kid. 30a; Sonc. ed. p. 143). The Sages understood that a woman has a supreme role in providing a stable home for her children and in so doing assures a peaceful environment conducive to the study of the Torah for both her husband and sons. Women are exempt from the intensive study of the Torah. They should, however, be taught the various laws pertaining to women, which include almost all negative mitzvot and many positive ones. The Jewish woman was traditionally well-versed in the laws of the Sabbath, kashrut, family purity, blessings, and, in ancient times, the laws of purity (taharah) and impurity (tumah) and many similar Commandments are important to the non-Jewish woman as well as she helps establish a Godly home and obedience for her family to such things as the Sabbath, prayers, blessings, and food laws as well.

"It is evident that the precepts which exhort and command us to learn and to teach are useful; for without wisdom there cannot be any good act or any true knowledge" (Moreh Nebuchim, III, 36).

Traditional Judaism in understanding the Commandment to study the Torah elevated the study of the Torah to the highest degree of religious devotion and experience. Rabbinic literature throughout the ages never tires of speaking in the most reverential terms of the merit of fulfilling this Commandment, i.e. of the study and the propagation of God's word. "Rabbi M said: He that occupies himself in the study of the Law for its own sake merits many things, nay more, he is deserving of the whole world . He is called friend, beloved [of God], lover of God, lover of mankind; and it clothes him with humility and reverence and fits him to become

righteous, saintly, upright, and faithful; and it keeps him far from sin and brings him near to virtue, and from him men enjoy counsel and sound knowledge, understanding, and might, for it is written, "*Counsel is mine and sound knowledge, I am understanding, I have might*" (Prov. 8:14). And it gives him kingship and dominion and discernment in judgment; to him are revealed the secrets of the Law, and he is made like to a never-failing spring and like to a river that flows ever more mightily; and he becomes modest, long-suffering, and forgiving of insult; and it magnifies him and exalts him above all things" (Aboth, Kinyan Torah 6:1).

Indeed, the Messianic age - the last and highest in human evolution - to which Judaism aspires, and which is the object of one of the [Thirteen Basic Principles of Faith](#), is chiefly associated by tradition with the devotional study of the Torah as ordained in this Commandment.

*And you shall teach them (the words of the Torah) diligently to your children  
(Deuteronomy 6:7)*

To the Jew as well as the non-Jew and the Covenant of Noah, Torah (Hebrew for "instruction") education is not a privilege, nor yet a measure of prudence by which he can advance to an economically or intellectually privileged position. It is primarily a religious duty imposed by a biblical commandment. In Jewish eyes no human endeavor deserves greater respect than Talmud Torah - the study of the Torah in its widest sense. Rabbinical tradition stresses this view to the point of asserting that a learned *mamzer* (offspring of an incestuous or adulterous union, normally regarded as the lowest on the social scale) has precedence over an ignorant High Priest (apex of the Jewish hierarchy). The Jew as well as the non-Jew is to learn the Torah in order to know how to do God's will; thereby they also become attached to God and learn to desire to imitate His ways. Whereas almost every advanced society provides for schools and some degree of compulsory education, the Torah places the onus of teaching on the father. When a child begins to speak, he should immediately be taught the verse: "The Torah that Moses commanded us is an heritage of the Congregation of Israel." Another opinion is that the verse to be taught should be from Proverbs: "My son be attentive to the tradition of your father and do not forsake the teachings of your mother."

Since this Commandment applies to the Jew as well as the non-Jew then both are obligated to study at all times and under all circumstances. Some of the greatest minds in Jewish history were those of men who were occupied with menial work, hard labor, and exhausting tasks. Yet, they designated a certain period each day for the study of Torah. The oft-repeated axiom that has come down to us through the ages is: "Forsake the Torah for one day and it will abandon you for two days." Sadly although the New Testament teaches that a gift of the Spirit of God is the teacher Christianity has continued since its inception stressed "preaching" over "teaching." Nowhere is the New Testament is a preacher called a gift of the spirit; in fact just the opposite is true. Only when the teacher has done his job then his students become the proclaimers or "preachers." Gentile Christianity has it just backwards today and has since the Gentiles took over the Jesus movement after the first century.

## COMMENTS OF THE RABBIS

**Nabmanides:** If the Torah is to remain a permanent possession of Israel, the only way to insure this is for one generation to teach it to the succeeding generation exactly as it was received.

**Sforno, Ibn Ezra, Rashbani, Bahya ben Asher:** The teacher must clarify the principles of the Torah with sharp decisiveness and not allow the listener to remain in doubt or perplexity.

**Saadia:** The best way to teach Torah is in an attractive manner, even in a story-telling fashion if necessary.

**Abrabanel:** The Hebrew word, meaning "to teach," has its root in the word "*shenayim*," which means "two." The reasoning is that the Torah can be understood only if it is taught not merely once, but over and over again.

Alshekh: The verse above is preceded by the command: **"And these words. . . shall be upon your heart."** This is to impart to us that before we can teach the Torah to our children, we ourselves must be convinced in our own heart that it constitutes our own way of life.

Recanati: It is not enough that man recognizes God philosophically. God must also be seen through His works. In order to do this, we need a "blueprint" of His plans, designs, and requirements. The Torah is this "blueprint." Hence we are to teach our children to understand this Torah, so that they can build for themselves a life-structure that will have moral purpose and religious meaning.

*"The Sages, the Prophets [and all Israel] have longed for the days of the Messiah not in the hope of establishing their rule over the whole earth, nor out of desire to exercise dominion over the idolaters - indeed, neither for the sake of being exalted by the nations, nor from any desire for food, for drink, or for pleasure - but in order that they may be free to study the Torah and its Wisdom, without any oppression or interference, and so may win Eternal Life; as we have explained in Hilchoth Teshubah [The Laws on Repentance, IX, 2].*

*"Now at that time there will be neither famine nor war, neither jealousy nor strife - since good things will be in great abundance, and the choicest delicacies will be as common as the dust - so that the concern of all mankind will be solely to gain a knowledge of the Lord, and Israel [above all] will therefore be constituted of great Sages, such as may fathom the mystery of things, attaining knowledge of their Creator according to the fullest human capacity, even as it is said, For the earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Isa. XI, 9; Mishneh Torah, Shoftim, Hilchoth Melachim, XII, 4-5).*

## A CONCLUSION YOU HAVE TO READ

Let me close with a short commentary. I have been blessed to learn much over the years of my dedicated study of God's Word as well as the intense study of the origin of my Christian faith. As a former Christian Pastor there are many reasons why I resigned my Pastorship and no longer continue in full time ministry. Gifted as I am with a clear mind for detail...such a gift was put to work in the pursuit of excellence in ministry from the very beginning as I devoted myself to give God my very best. That being the case I was challenged quite often in Seminary no less with what I encountered both in and out of classes that made me have to ask questions that often had very difficult answers. Things just did not fit many times. I could not let such things pass as if they did not matter. Things that others did not notice stood out to me as glaring irregularities. That only prompted on my part more intense and dedicated study of God's Word to find out why so many, many things did not fit or add up which were supposed to originate with a God of unity and a God that was not of confusion. I called it "Swiss cheese" Christian theology because it was full of holes. It would not be long before my studies led me to begin to uncover the purposeful corruption of the Jewish Scriptures which are handed down today as "Divine Revelation" in the Christian's Old and New Testaments. Upon unbiased study I sadly over months and years saw hundreds of passages which were blatant forgeries of the originals. Such corruptions literally replaced "the faith once given to the Saints" with a replay of Gentile sun-worship and astro-theology made to look like "Jesus." I uncovered the FACT that complete doctrines and truths given to non-Jews and later Jews at Sinai were replaced by pagan sun-worship and its false religious beliefs which were later written into the Christian's religious texts in order to reinforce such current concepts to Gentiles who already were involved in such paganism. God was made to look like He was endorsing the status quo in many places in these religious texts. It seemed as Israel was to be a light to no one as these forged texts endorsed such beliefs and behaviors which the Jewish Scriptures called idolatry and blasphemy. Such intense study led to my discovery of what many before me I found had also discovered for themselves over the past centuries; namely, the almost total replacement of the real religion of Jesus with a replacement which has more in common with



paganism that with the Patriarchs, Moses, the Prophets, and the real historical Jesus. The deception was enormous and almost fool proof because we had been give a black leather book in Christianity that said on its spine "Holy Bible" and it was full of such paganism put into the mouths of disciples and apostles let alone Jesus. Then I uncovered the fact that after many Gentile doctrines were endorsed and ratified that the New Testament was to be formally written much later and such ideas and alterations were to find their way into the stories about Jesus as the New Testament was later to be produced. I found myself an ordained Pastor of an apostate faith and opposing a lot of what the historical Jesus both believed and taught. Instead of a good and true minister of the Word of God I had to face the stark reality that I as a Christian and Pastor no less did not have the Word of God but a bastardized version of it which had hundreds of Jewish texts purposefully mistranslated, misquoted, and taken out of context on purpose in order to foist upon unlearned Gentiles of that day a ruse, a deception, and a false reassurance that there was no need to change anything in the light of the continuing influence of Biblical Judaism and the Jews calling for them to repent of their false religion. Instead of all non-Jews repenting and turning in obedience to the various Commandments of God which frame their Covenant with God [the Covenant of Noah] we ended up with with a "New" document which did away with the Laws and Commandments of God and all found themselves "not under the Law but under grace." Let me say it another say: "not under the Commandments of God but under grace." Such is the lie of false religion put into the mouths of men we are taught to revere by those who altered the revelation of God in the first place.

And you know what? I would have never know this or found this out **IF I HAD NEVER STUDIED THE WORD OF GOD AND ONLY LISTENED TO PREACHING!**

I have gone to church my whole life. I have listened to preaching my whole life. I took classes on preaching in Seminary. But I was blessed to learn Biblical languages and techniques to be used in the study of God's Word and fortunate for me that after Seminary I was ordained in a non-denominational church which provided an avenue to use these other skills in my ministry. It was there that I began to investigate these things I had learned that "did not add up" during Seminary. It would take time over years to study these various problems out thoroughly because they were many. God was faithful to me; I was faithful to myself and my quest for truth. Over the years I found myself on two "tracts;" my obligation to the church and my ministry required a lot of time but in the time left over I studied as hard as I could to find the answers to the many questions and problems posed above.

I hope you realize that if I had only attended a church and listened to preaching week after week rehearse over and over again such errors I never would have found these truths that Bet Emet make available to you on our various websites. It was **ONLY** through the intense study of God's Word that I found out my sin and my error, it was **ONLY** through the intense study of God's Word and all associated areas of study that it led to that I found out these various deceptions which I had fallen prey to throughout my life. It was **ONLY** through the intense study of God's Word that I discover the clever and purposeful alterations of God's true Scriptures. It was **ONLY** thought he discovery of such falsifications of the Christian religious texts that I came to see how doctrine after doctrine that was cherished by Jesus was altered and changed. It was **ONLY** though study that I fully realized that I had bought into a lie and never knew it. Without such knowledge **THAT ONLY CAME THROUGH STUDY** was I able to see my true spiritual condition before God and the great need of repentance in my life.

**Answer for yourself:** Now can you see why God commanded of both the Jew in the Covenant of Moses and the non-Jew in the Covenant of Noah "to study"? Now it is so plain to see why God never said "preach" to show yourself approved.....for if you don't have the truth then you are hopelessly blinded to truth you never knew you did not possess. **The tragic result of this is that you go through life thinking you are loving God and all the while you are brutalizing God as Jeremiah 10 taught us in an earlier article. Then we wake up dead and hear "depart from Me ye workers of iniquity." Don't let that be you!**

*2 Tim 2:15 15 Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. (KJV)*

There is so much in the above verse:

- You have the personal responsibility to do study for yourself for you will stand before God in the judgment on day and not your pastor
- You have the personal responsibility to make yourself approved before God and according to the above passage this comes through "study" and not "preaching"
- You have the personal responsibility to make sure you don't wake up from death and find yourself standing ashamed before God & realize that you spent your whole live believing lies and were an idolator and blasphemer and never repented of it because you simply were ignorant of your true spiritual condition before God because you never seriously studied and thought as I once did your pastor will tell you everything you needed to know...what a joke
- You have the personal responsibility to interpret correctly the Word of God...let alone know which is the true Word of God from the corrupted documents before you die

*It is our prayer at Bet Emet Ministries that you take these admonitions to heart and repent for the Kingdom of God is near.*



# THE LAWS OF NOAH.....BLASPHEMY #7

## Honoring Scholars And The Aged

If you have studied with us this far then you know by know that long before the Jewish people existed God made Covenants with non-Jews and that their relationship and good-standing with God was determined by how they lived up to their Covenant stipulations (Laws). In particular we have been looking at the Laws of Noah and the Covenant of Noah where a non-Jew was considered "righteous" by God if he lived up to his Covenant and repented when he strayed from his Covenant Commandments and returned to obedience unto God.

In our day and time if you are reading this article then you are most likely a contemporary Christian and most likely highly indoctrinated by your denominational or non-denominational theology. If you have been faithful to study with us up to this point then you have seen beyond any doubt that the Jesus Movement of the first century instructed non-Jews who came to faith in God through Yeshua's followers to obey the Covenant of Noah and the Laws of Noah. As a typical Christian or otherwise I assume that you are basically a "good person" and not the chiefest of sinners. Yet when we examine in detail these Laws of Noah which frame our Covenant with God then we encounter many things that not only challenge how we live in America today but which should bring shame to the best of Christians as you will come to quickly realize that your Gentile denominational religious belief system in normative Christianity has caused you to sin in many areas which before now you had no knowledge that such beliefs and actions were sinful. It is our hope at Bet Emet Ministries that your love for God is greater than your love to eat with the Pastor after Sunday's service and that you take to heart the matters that will be discussed here for let us end this introduction with these words:

*I Jn 5:3 3 For this is the love of God, that we keep his commandments: and his commandments are not grievous. (KJV)*

**+209: ONE MUST RESPECT THE WISE (LEV. 19:22) AND HONOR SCHOLARS AND REVERE ONE'S TEACHER (NUM. 15:25).**

*Then you shall rise up before the hoary head and honor the face of the elder (Leviticus 19:32)*

By this injunction we are commanded to respect scholars and to rise before them in order to do them honor. It is contained in His words *Thou shalt rise up before the hoary head, and honor the face of the old man (Lev. 19:32)* on which the Sifra says: *"Thou shalt rise up. . . and honor - a rising up which will manifest honor."* The provisions of this Commandment are explained in the first chapter of Kiddushin.

The profound respect which the Jew confers upon learned men is evidenced by the interpretation which the Rabbis gave to the biblical verse, "And you shall honor the face of the elder:" Not only must we respect one who is older in years, but also one who is our superior in wisdom and learning. Common sense teaches that we

must help an old person, Jew or non-Jew, and show him sympathy and consideration in word and deed.

How can we show our respect for a wise man? We are not permitted to sit in his seat or contradict his counsel. Even an old man must rise when a sage passes by; but this is not necessary when a gesture of respect is out of place. This is particularly true if the sage is his principal instructor, i.e., the one whom he considers his "master" (*rabbo muvhak*). He must show him respect and reverence at all times. Should the occasion arise when one has to make a choice between showing respect for one's father or one's teacher, he must show deference to the teacher first. You must know that while this Commandment to respect Scholars is a duty incumbent on all alike, and even a Scholar is obliged to respect his equal in learning - as the Sages say: "The Scholars in Babylon were wont to rise before one another," - it is especially and in large measure obligatory on a disciple, who owes much greater respect to his teacher than to any other Scholar, and has the duty of fearing him as well, since the Sages state clearly that one's duty to one's teacher is greater than one's duty to one's father, whom one is enjoined by Scripture to honor and to fear. And the Sages say explicitly: "If a man's father and his teacher [are in the same straits], he must help his teacher first." The reasoning for this admonition I find profound: "For his father did but bring him into the world, but his teacher that has taught him wisdom brings him into the World to come. However, a father who is learned in the Law has precedence over a teacher." When a teacher dies, his disciple must rend his garments in mourning, as he would for a close relative.

By these comments you can see the importance of a teacher considering that "study" was the highest form of worship in the first century when Yeshua lived. No wonder a "teacher" is a gift of the Spirit!

The Sages also make it clear that a disciple is forbidden to dispute with his teacher (Sanhed. 5b (Sonc. ed. p. 18) and by disputing I mean opposing his decision, rejecting his opinion, and teaching and giving instruction without his permission. He is also forbidden to quarrel with him, to speak angrily to him, or to judge him harshly, that is, to attribute evil motives to his acts or words, for it is possible that [the teacher's] intentions were not those [attributed to him]. In [Tractate Sanhedrin], chapter Chelek (Sanh. 5b) the Sages say: "To contend against [the ruling of] one's teacher is like contending against the Shechinah (Divine Presence), as it is said, When they strove against the Lord (Num. 26:19); to quarrel with one's teacher is like quarrelling with the Shechinah, as it is said, These are the waters of Meribah, where the children of Israel strove with the Lord (Num. 20:13); to murmur against one's teacher is like murmuring against the Shechinah, as it is said, Your murmurings are not against us, but against the Lord (Ex. 16:8); to impute [evil] to one's teacher is like imputing [evil] to the Shechinah, as it is said, The people spoke against God, and against Moses" (Num. 21:5).

*All this is perfectly clear, for although the controversy of Korah, and the striving of the children of Israel, and their accusations and suspicions were in truth directed against Moses, who was the Teacher of all Israel, Scripture nevertheless treats them all as directed against God.*

And the Sages expressly say: "Let the fear of thy teacher be as the fear of Heaven" (Ethics of the Fathers IV, 12)

All the foregoing is deduced from the Scriptural injunction to honor Scholars and parents, as is clear from the language of the Talmud, [and the fear of one's teacher] is not an independent Commandment. You should understand this.

The Sages regarded the learned as aged irrespective of their actual age (Kid. 3 3a). They taught that the obligation to respect old age transcended the bounds of race or religion. "Rabbi Johanan used to rise before an old heathen, saying, "Many a sorrow must have lighted upon that grey head" (ibid.). However, while deference to old age is thus enjoined by Jewish law, the Sages admit that in the pursuit of knowledge reasoning ranks

foremost: 'A decision of law depends not upon the teacher's age but upon his reasoning' (B.B. 142b). Maimonides reaffirms this view, recognizing no religious bias or prejudice as ground for invalidating the facts and conclusions established by patient research throughout the ages. Thus, referring to a scientific discovery of certain natural phenomena, he writes: 'Inasmuch as all these findings are based upon clear proof in which there is no flaw, and which no one can question, we do not pay any attention to their source - whether they were the work of [Hebrew] prophets or of [foreign] nations. For [wherever we are confronted with] a finding for which a reason has been brought forward, and whose truth has been established by proofs in which there is no flaw, we rely upon the statement or teaching of whatsoever person it be that produced it; [that is, we rely solely] on the strength of the proof which has been brought forward or of the reason which has been established' (Mishneh Torah, Zmanitn, Hilchoth Kiddush Ha-Chodesh XVII, 24).

## COMMENTS OF THE RABBIS

**Ibn Ezra:** If one shows disrespect for the elderly, God will see to it that when he, in turn, becomes old, people will show disrespect for him. "As one sows, so shall he reap."

**Alshekh:** Young people are prone to think that they get on in the world well enough without the advice of elderly people. The Torah here warns us that, if we take this attitude, God is apt to change circumstances so that we will not be able to cope with difficult situations. By not respecting the counsel of our elders, we deprive ourselves of the sagacious advice that would have helped us out of plights.

**Hinnukh:** Man's purpose in life is to acquire more and more wisdom. It is only through wisdom that he can properly appreciate God and worship Him. An aged man surely acquired a great deal of wisdom from the great number of experiences in his life and is likely to know full well what is right and what is wrong. For this wisdom, he should be respected.

**Recanati:** The reason why we must revere a sage is that peace in the world can be sustained only by the intelligence of man. This quality is incorporated in the very person of the sage. If the world which God created is to be maintained by the characteristic virtues of the wise man, then, by respecting the sage, we are, indeed, respecting God and His creation.

In closing it is of importance we understand the blessings given to those of profound learning in spiritual matters. Jewish law prescribes the following Blessings: on seeing a Sage distinguished for his knowledge of the Law - **"Blessed art Thou, O Lord our God, King of the universe, who hast imparted of Thy wisdom to them that fear Thee"**; on seeing a wise man distinguished for other than sacred knowledge - **"Blessed. . . who hast given of Thy wisdom to flesh and blood"** (Shulchan Aruch, Orach Chaim 224: 6-7).





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# THE LAWS OF NOAH....BLASPHEMY #8

## One Must Not Blaspheme The Name Of God

If you have studied with us this far then you know by know that long before the Jewish people existed God made Covenants with non-Jews and that their relationship and good-standing with God was determined by how they lived up to their Covenant stipulations (Laws). In particular we have been looking at the Laws of Noah and the Covenant of Noah where a non-Jew was considered "righteous" by God if he lived up to his Covenant and repented when he strayed from his Covenant Commandments and returned to obedience unto God.

In our day and time if you are reading this article then you are most likely a contemporary Christian and most likely highly indoctrinated by your denominational or non-denominational theology. If you have been faithful to study with us up to this point then you have seen beyond any doubt that the Jesus Movement of the first century instructed non-Jews who came to faith in God through Yeshua's followers to obey the Covenant of Noah and the Laws of Noah. As a typical Christian or otherwise I assume that you are basically a "good person" and not the chiefest of sinners. Yet when we examine in detail these Laws of Noah which frame our Covenant with God then we encounter many things that not only challenge how we live in America today but which should bring shame to the best of Christians as you will come to quickly realize that your Gentile denominational religious belief system in normative Christianity has caused you to sin in many areas which before now you had no knowledge that such beliefs and actions were sinful. It is our hope at Bet Emet Ministries that your love for God is greater than your love to eat with the Pastor after Sunday's service and that you take to heart the matters that will be discussed here for let us end this introduction with these words:

*I Jn 5:3 3 For this is the love of God, that we keep his commandments: and his commandments are not grievous. (KJV)*

## -60: ONE MUST NOT BLASPHEME THE GREAT NAME OF GOD (LEV. 24:16)

By this prohibition we are forbidden to blaspheme the great of the L-RD. The Rabbis interpret this as prohibiting the uttering of the name of the Holy Tetragrammaton. This is what is called [euphemistically] "blessing the Name". Scripture expressly prescribes stoning as the punishment for contravention of the prohibition contained in His words *"And he that blasphemeth the name of the Lord, he shall surely be put to death; all the congregation shall certainly stone him (Lev. 24:16)*. But Scripture does not single out this sin for express prohibition; it is included in the general prohibition contained in His words, *Thou shalt not curse Elohim (Exodus 22:17)*. The term "Elohim" means both "God" and "judges." Thus the verse quoted both prohibits cursing a judge, an offense punishable by whipping, and provides the necessary admonition against blasphemy, for which Scripture expressly lays down the penalty of death by stoning. The Mechilta says: "In the words of Scripture, *He that blasphemeth the name of the Lord, he shall surely be put to death*, we hear the penalty for this sin; but we have not heard the prohibition of it. Scripture therefore says [elsewhere], *Thou shalt not curse Elohim (Exodus 22:27, Mechilta)*. And according to the Sifra, *"The penalty for [blaspheming] the Special*

*Name is death; for one of the substituted names-whipping." The Mechilta further says: "Thou shalt not curse Elohim: this is the prohibition of blaspheming (Exodus 22:27).*

The provisions of this Commandment are explained in the seventh chapter of Sanhedrin.

*Maimonides says in the Mishneh Torah: "He who asserts that idolatry is true, even if he does not worship an idol, reviles and blasphemes the Honoured and Revered Name of the Lord. The worshipper of idols and the blasphemer are thus in the same class. . . . Hence, the worshipper of idols is hanged, just as the blasphemer is hanged, in each case after being first stoned. . . . Both the blasphemer and the worshipper of idols deny the fundamental principles of our religion" (Mishneh Torah, Mada, Hilchoth Abodath Kochabim II, 6).*

*"Of all those who are condemned to death by a Court of law, the blasphemer is the only one in whose case all the witnesses and judges are required to place their hands, one after another, upon the head of the culprit and say to him, "Thy blood be upon thy head, for thou hast brought it on thyself (ibid., II, 10; see also Lev. XXIV, 14).*

Now you hopefully can understand the seriousness of idolatry and blasphemy as a Christian who has never studied out the origin of his faith let alone the reliability of the documents which he bases his faith upon. As well you now better understand the necessity of study as one of the Commandments in the Covenant of Noah given to all mankind because through "study" and not "preaching" one has a better chance of uncovering the truth and exposing deceptions of preaching. It is through the love of God that He commanded us to study in order that we don't fall into the deceptions of idolatry and blasphemy. I pray that you take these things to heart and examine our [websites](#) as the necessary knowledge and materials concerning such idolatry and blasphemy of Gentile Christianity are detailed in these sites in hopes of providing the reader the necessary facts he needs to see the truth and repent of such errors so that he begins to worship God in Spirit and in Truth. It is a shame we have to teach these things but the deception and hatred of the Jewish people has been so great during the last two millennium by the Gentile Church that the faith of Yeshua has been corrupted almost beyond recognition. It is my personal prayer for you that these articles are a blessing to you and that they help you begin to think and question in hopes you return to the faith of Yeshua; the faith once given to the saints.



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## A DETAILED UNDERSTANDING OF BLASPHEMY AS UNDERSTOOD BY THE RABBIS

Blasphemy is the act of cursing the Creator. It is a deed so indescribably heinous, that the Talmud, whenever referring to blasphemy, calls it by the euphemistic term "Blessing God," to avoid directly expressing the idea of cursing God, the Father of all.

Blasphemy is the only means by which one transgresses the Seven Universal Laws through the faculty of speech alone.

The prohibition against blasphemy comes to teach us not to speak evilly against God, nor to detract from His exaltedness in any way by intentionally using words to lessen the reverence and faith befitting Him. I would hope no one would purposefully take the Name of the L-RD in vain by cursing while using the name of God or the L-rd but I know they do. In fact earlier in my life as a young adult I did but I never knew at the time that such speech was the unforgiveable sin and was the sin of blasphemy. Needless to say I no longer do that but I cannot take back what was done long ago and I carry my personal shame for that today. But even more insidious is the using of the Name of God in a flippant way which I hear almost daily in casual conversations with other people. It seems the Name of the L-rd and God is being used to preface anything we say and such casual use of the Name of God is considered blasphemy as well. An example would be: "God it is hot out today" or something like that. Such nonreverent use of the Holy Name constitutes blasphemy even though one is not cursing when using the Name of the L-RD.

As with any of the Seven Universal Laws, before one can be tried in a Court of Law for having transgressed a commandment, there must be a witness to the deed who is willing to testify against the accused. This poses something of a legalistic problem, for how can the witness testify against the accused unless he repeats the blasphemous expression used, which would be a further transgression of this commandment?

In the Jewish Courts of Law, the matter was handled in the following manner: the witnesses during the entirety of the trial was directed to use a euphemistic phrase for the actual blasphemous utterance that he heard, eliminating reference to God in the phrase. Then, at the conclusion of the proceedings, the courtroom was cleared of all but those essential to the trial, and the witnesses were obligated to repeat the actual blasphemy that they heard. Upon hearing the blasphemy, the judges rent their garments as one does for the death of a parent or any other tragedy that befits a response of grief.

Rabbi Chiya declared that after the destruction of the Second Temple one who heard blasphemy was no longer required to rend his garments, otherwise all would be walking around with their garments in tatters. (Sanh. 60a)

The Code of Jewish Law, which is the final word in determining the religious obligations of the Jew, states that a person who hears blasphemy is commanded to place the blasphemer under a ban of excommunication, regardless of whether the blasphemy was uttered against God's Name or any of His divine attributes, whether in the Hebrew language or any of the other languages of the world, or whether the blasphemer was a Jew or a

Gentile. (Yoreh Deah 340.37) This ban of communication means that the person has no rights as a member of the community and that all are forbidden to speak to him or her.

Profaning the L-RD of Hosts with one's lips, God forbid, is a transgression similar to, but a more refined than idolatry.

## GOD IS THE SOURCE FOR ALL THINGS...OR IS HE?

Whereas idolatry is the act of worshipping a creation and thereby denying the true existence of the Creator, blasphemy is an acknowledgment of His existence, but a denial of His greatness or His goodness. **The blasphemer denies the truth that everything comes directly from God solely for mankind's benefit and as a bestowal of goodness.** Often the goodness is unrevealed, as with a person's pain and suffering. At these times, one with a coarse consciousness or without a sufficient degree of faith in God can come to verbally expressing dissatisfaction with his lot through blasphemy, and thus transgress the law.

We see the essence of this problem in the Book of Job. Job, God's faithful servant is struck down by Satan with boils from his feet to the crown of his head. As he sat in agony from the affliction, his wife scolded him, saying: "Are you still holding fast to your integrity? Curse God, and die." But he answered her, "You speak as one who is despicable." Should we accept only the good from God and not also accept the evil?" With all this, Job did not sin with his lips.' (Job 2:9-10).

**And consistent with this, it is a Jewish tradition to bless God for the bad as well as for the good.** Even when one, God forbid, hear news of a person's death, he responds by saying, "Baruch Dayan Emet - Blessed be the True Judge."

## THE FALSE TEACHING OF SPIRITUAL WARFARE AS SEEN IN TODAY'S CHURCES AND THE SIN OF BLASPHEMY

**Answer for yourself:** Did you ever consider that your church has taught you to blasphemy God by its perversion of the teaching of "spiritual warfare"? This might seem impossible for you but read on please.

**Blasphemy as an expression of an incomplete faith in God is consistent with the false notion that there are two powers, God's and Satan's. The theology that believes this remains constantly at the level of blasphemy, for it denies that God is the L-rd and Master of all.**

We need look no further than the very Book of Job just cited to see clearly that God, indeed, is the Ruler of Satan as well as everyone and everything else, for when Satan wishes to test Job, he first petitions God for permission whereby God sets definite boundaries for the Satan, commanding him not to take Job's life, saying, "Behold, he is in thy hand, but guard his life." (Job 2:6).

**The notion that the evil force rebelled against the L-rd and set up a separate kingdom is, in itself, the teaching of blasphemy for it denigrates the Creator and denies His infinite majesty.**

Some authorities state that false oaths or meaningless oaths whereby one invokes the Name of God are forbidden under the category of blasphemy. An example of a false oath would be for one to take an oath in God's Name that a tree is a rock, and a meaningless oath would be for one to swear in God's Name that a tree is a tree. There is a difference of a opinion as to whether delaying acting on an oath is a violation of the law.

The commandment of blasphemy is transgressed even if one uses another term for God, e.g. an attribute or the like, such as the Merciful One, the Father, or any other descriptive term. No matter how one curses God, and no matter in what language, one transgresses this commandment is subject to the death penalty by a court of law.

**Anyone who acknowledges that an idolatry is true, even though he does not serve it, it is as if he reviles and blasphemes the mighty and exalted Name of God. Whether a person is an idolator or a blasphemer it is the same in that both deny God.**

One who blasphemed and instantly retracted his words is nonetheless guilty if he blasphemed in front of witnesses.

If he blasphemed in private and his words were heard no one other than himself and his Creator, let him repent and God will forgive his transgression.

One who curses God in the name of idolatry is subject to being attacked and killed by zealots, who are, in turn, held harmless by the law. But one who is not a zealot, but seeks reprisal against a transgressor because of a desire for justice, must begin proceedings through due process of law against the accused.

A zealot is one who serves God with a passionate love and is jealous for God's honor. Reacting to a desecration of God's Name, the zealot takes immediate action to stop the desecration. If one has to ponder the situation or ask the opinion of another, wiser than he in such matters, his hesitation or intellectual inquiry takes him out of the category of the zealot, and he and is forbidden to take action. The scriptural source for the action of a zealot is seen by heroics of Phineas, who stopped a plague among the Children of Israel when he slew a prince of the tribe of Simeon and the Midianite woman with whom he was having forbidden sexual relations. (Numbers 25:7-8)

Anyone who acknowledges that an idolatry is true, even though he does not serve it, it is as if he reviles and blasphemes the mighty and exalted Name of God. Whether a person is an idolator or a blasphemer it is the same in that both deny God.

**It should be the goal of every one of the Children of Noah to strive to do more than the minimum that the law requires, for this is the idea of piety and one who fulfills the Seven Universal Law is called one of the pious of the nations. Bearing this in mind, a person is well-advised to withhold negative comments against his fellow man as well as against his Creator, for in God's image was man created and one who reviles his fellow, insults God as well. Such gossip and tale-bearing falls under the category of blasphemy of the Name of the L-RD. This concept has no limit for the commandments of God are as deep as the ocean and as wide as the sky. Since everything in creation reflects the hand of the Creator, a truly pious person withholds himself from speaking negatively against anything. There are times, however, when it is appropriate and even mandatory to speak out against someone, for instance when one is engaged in wicked pursuits and it appears that others will follow the transgressor's lead, then it becomes a great kindness to speak in condemnation of that person. But in the main, gossip, calumny, and tale-bearing against one's fellow man, even when the statements are true, will stand in the way of the individual's spiritual and moral growth.**

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# THE LAWS OF NOAH....ONE MUST NOT EAT ANY LIMB TAKEN FROM A LIVING ANIMAL #1

If you have studied with us this far then you know by know that long before the Jewish people existed God made Covenants with non-Jews and that their relationship and good-standing with God was determined by how they lived up to their Covenant stipulations (Laws). In particular we have been looking at the Laws of Noah and the Covenant of Noah where a non-Jew was considered "righteous" by God if he lived up to his Covenant and repented when he strayed from his Covenant Commandments and returned to obedience unto God.

In our day and time if you are reading this article then you are most likely a contemporary Christian and most likely highly indoctrinated by your denominational or non-denominational theology. If you have been faithful to study with us up to this point then you have seen beyond any doubt that the Jesus Movement of the first century instructed non-Jews who came to faith in God through Yeshua's followers to obey the Covenant of Noah and the Laws of Noah. As a typical Christian or otherwise I assume that you are basically a "good person" and not the chiefest of sinners. Yet when we examine in detail these Laws of Noah which frame our Covenant with God then we encounter many things that not only challenge how we live in America today but which should bring shame to the best of Christians as you will come to quickly realize that your Gentile denominational religious belief system in normative Christianity has caused you to sin in many areas which before now you had no knowledge that such beliefs and actions were sinful. It is our hope at Bet Emet Ministries that your love for God is greater than your love to eat with the Pastor after Sunday's service and that you take to heart the matters that will be discussed here for let us end this introduction with these words:

*1 Jn 5:3 3 For this is the love of God, that we keep his commandments: and his commandments are not grievous. (KJV)*

## -182: ONE MUST NOT EAT ANY LIMB TAKEN FROM A LIVING ANIMAL (DEUT. 12:23)

By this prohibition we are forbidden to eat a limb of a living creature: that is, to cut off a [whole] limb from a live animal or fowl and eat as much as an olive's size of the limb in its natural condition [that is, together with its veins and sinews]; and even though there is only the smallest amount of meat on it, whoever eats it is punished by whipping. The prohibition is contained in His words, *Thou shalt not eat the life with the flesh (Deut. 12:23).*

There are distinctions between this prohibition as it pertains to a Jew and as it relates to a non-Jew. A Jew's prohibition is only concerned with kosher animals, while for a Gentile it applies to all animals.

The Sifr'e says:

*"Thou shalt not eat the life with the flesh:* this refers to a limb of a living creature." The verse is

interpreted similarly in the Gemara of Hullin (102b [Sonc. ed. p. 569])<sup>3</sup> where we also read: "He who eats a limb [severed] from a living creature, and also flesh [severed] from a living creature, is liable twice." The reason for this is that there are two prohibitions, of which the first, *Thou shalt not eat the life with the flesh* forbids eating a limb, and the second, *Ye shall not eat any flesh that is torn of beasts in the field* (*Ex. 22:30*) forbids eating the flesh of a living creature, as we have explained.

This prohibition occurs again, in another form, in His words to Noah forbidding the eating of a limb of a living creature: *Only flesh with the life thereof, which is the blood thereof shall ye not eat* (*Gen. 9:4*).

"It is forbidden to cut off a limb of a living animal and eat it, because such an action would produce and develop **cruelty**; besides, the heathen kings used to do it; **it was also a kind of idolatrous worship to cut off a certain limb of a living animal and eat it**" (Moreh Nebuchim III, 48).

## THE RABBIS COMMENT

All commentaries are unanimous in their explanation. The purpose of this prohibition against eating the limb of an animal while the animal is still alive-a mitzvah which is applicable to the Noahide as well as to the Jew-is for man to refrain from an act of unspeakable cruelty and inhumanity. Maimonides adds another reason to that given above. This was a heathen practice and should, therefore, not be imitated by the Jew or the non-Jew.



## THE LAWS OF NOAH.....A TORN OR MAULED ANIMAL IS FORBIDDEN TO EAT #2

If you have studied with us this far then you know by know that long before the Jewish people existed God made Covenants with non-Jews and that their relationship and good-standing with God was determined by how they lived up to their Covenant stipulations (Laws). In particular we have been looking at the Laws of Noah and the Covenant of Noah where a non-Jew was considered "righteous" by God if he lived up to his Covenant and repented when he strayed from his Covenant Commandments and returned to obedience unto God.

In our day and time if you are reading this article then you are most likely a contemporary Christian and most likely highly indoctrinated by your denominational or non-denominational theology. If you have been faithful to study with us up to this point then you have seen beyond any doubt that the Jesus Movement of the first century instructed non-Jews who came to faith in God through Yeshua's followers to obey the Covenant of Noah and the Laws of Noah. As a typical Christian or otherwise I assume that you are basically a "good person" and not the chiefest of sinners. Yet when we examine in detail these Laws of Noah which frame our Covenant with God then we encounter many things that not only challenge how we live in America today but which should bring shame to the best of Christians as you will come to quickly realize that your Gentile denominational religious belief system in normative Christianity has caused you to sin in many areas which before now you had no knowledge that such beliefs and actions were sinful. It is our hope at Bet Emet Ministries that your love for God is greater than your love to eat with the Pastor after Sunday's service and that you take to heart the matters that will be discussed here for let us end this introduction with these words:

*I Jn 5:3 3 For this is the love of God, that we keep his commandments: and his commandments are not grievous. (KJV)*

### -181: ONE MUST NOT EAT ANY LIMB TAKEN FROM A LIVING ANIMAL (EXODUS 22:30)

*You shall not eat any flesh that is torn by beasts in the field, you shall cast it to the dogs (Exodus 22:30)*

By this prohibition we are forbidden to eat terefah.

**Answer for yourself:** What is terefah?

Terefah is the flesh of an animal torn by a wild beast, or by a wild bird, or the flesh of any injured or diseased animal which, although ritually slaughtered, is known to be one which could not have lived more than a year; or the flesh torn from a living clean beast.

**Animals and fowl that may not be eaten (aside from "unclean" animals) are divided into two**

**classifications: Nevelah ("carcass") and terefah ("torn").** Nevelah refers to the flesh of an animal or fowl that died of natural causes or was not slaughtered by *shehi'itah*, i.e., in accordance with Jewish law. **Terefah refers to the flesh of an animal or fowl that was killed by a predatory animal [one who eats blood] or one that had physical defects or injuries with which it could not have survived for twelve months. The flesh of an animal with such physical defects is forbidden food, even if the animal was ritually slaughtered. The general rule is that any injury with which the animal cannot survive renders it terefah or unfit for consumption under Jewish law.**

Any of the following eight defects discovered on examination following ritual slaughter renders an animal *terefah*:

- **a. *Derusah*:** An animal or fowl whose flesh was torn by a bird of prey or a wild beast.
- **b. *Nekubah*:** An animal or fowl with a perforated vital organ; e.g., a perforated heart.
- **c. *Hisurah*:** An animal or fowl with an underdeveloped or atrophied organ; e.g., a lung of less than normal size.
- **d. *Netulah*:** An animal or fowl that is found to have, for example, no liver.
- **e. *Pesukah*:** An animal or fowl with a cut windpipe.
- **f. *Keru'ah*:** An animal or fowl with a torn membrane, such as that of the stomach.
- **g. *Nefulah* (lit. "a fallen animal"):** An animal or fowl whose "limbs were loosened from one another" as the result of a fall from a high place.
- **h. *Shevurah* (lit. "a broken animal"):** An animal with most of its ribs fractured.

An animal with these defects is *terefah*, regardless of whether they were inflicted on the animal by accident, by other animals, or by a man (e.g., a hunter).

It is contained in His words, ***Ye shall not eat any flesh that is torn of beasts in the field (Ex. 22:30)***

The prohibitions in this Commandment and the preceding one are repeated as regards the priests in His words, ***That which dieth of itself, or is torn of beasts, he shall not eat to defile himself therewith (Lev. 22:8).***

The reason why the prohibition is repeated in their case is that, since Scripture commands them to eat of the sin-offering of a bird which is [slaughtered] by *melikah* - a method of slaughtering which if used in the preparation of ordinary food would undoubtedly be invalid, as it makes the meat *nevelah* - it might occur to us that they are permitted to eat even as ordinary food [the flesh of an animal which has been slaughtered by] *melikah*, or has been improperly slaughtered; Scripture therefore explains that they continue to be in the same position as laymen with regard to the admonition against eating *nevelah* or *terefah*. This is the explanation given by the Sages, who also mention this verse in connection with another law, which is not relevant to the present work (Hullin, 100b (Sonc. ed. p. 557)).

But a domestic or wild animal that is inferred by one of the accepted modes of interpretation to have become *terefah* is forbidden food, even though it has been ritually slaughtered; and one who ritually slaughters it and eats of its flesh is punished by whipping under Rabbinic law.

The things that make [an animal or bird] *terefah* are explained in the third chapter of Hullin. The provisions of this and the nine preceding Commandments are explained in the same chapter [of Hullin], in the last chapter of Makkoth, and in the first chapter of Bekoroth.

In his Mishneh Torah Maimonides enumerates seventy diseases and injuries which render a beast *terefah* (Kedushah, Hikhoth Shechitah X, 9). Later scholars have devoted much time and thought to the exhaustive study of this subject, with the result that the certification of meat as kosher carries with it a maximum guarantee of fitness for human consumption.

## THE RABBIS COMMENT

**Hinnukh:** An animal that has been mauled by a wild beast falls prey to infection and disease even if the direct cause of the animal's death was *shehitah*. The meat of such an animal is detrimental to man's health. Hinnukh adds that whatever food is bad for a man's body will also be bad for his soul.

**Abrabanel:** This, too, was the reason why hunting is forbidden. However, although we are forbidden to eat the meat of animals killed by a hunter, we may derive other benefits from such meat; e.g., it may be given to one's dogs.

**Ibn Ezra, Da'at Zekemm:** Why does the Torah mention no other means of disposing of *terefah* meat than to feed it to dogs? Because dogs act as the guardians of flocks of sheep and herds of cattle. Should one of the herd, nevertheless, become prey to a wild beast, the dogs should be given the meat of the dead animal and should be rewarded for their efforts to protect these animals.





## FURTHER COMMENTS...EATING THE LIMB OF A LIVING ANIMAL

There is some discussion as to whether the prohibition of eating the limb of a living animal was originally given to Adam the First Man or not.

One opinion states that it was, indeed, included in the original commandment forbidding the eating of fruit of the tree of knowledge of good and evil.

According to this opinion, Adam who was clearly given vegetation for food, as it is written, *"And God said, Behold I have given you every herb bearing seed which is upon the face of the whole earth, and every tree upon which there is fruit of a tree bearing seed, to you these shall be for food."* (Gen. 1:29). Adam was not forbidden to eat meat, but was merely forbidden to kill animals for food. If the animal had died of itself, it was permissible as food. What Noah was given, therefore, was a refinement of this commandment, in which God allowed man to kill animals for food, but forbade him to eat the flesh of any animal while the animal was still alive. According to the other opinion, Adam had received six of the Seven Universal Laws and had been forbidden to eat the flesh of an animal in any manner. Only after the Flood was the leniency of permitting animal flesh instituted. (Maimonides)

This commandment is one which is revealed explicitly in scripture, as it is written, *"Every moving thing that lives shall be for you for food; just as the green herbs, I have given you everything. But flesh with its living soul, its blood, you shall not eat."* (Gen.9:34) This, of course, does not mean that an animal's blood is its soul and that what man was being forbidden was animal blood. It is taught by the sages that the vitalizing animal soul is contained within the blood, and this is what the commandment refers to, for when an animal dies, this vitalizing soul departs. So long as this vitalizing soul remains within the animal, its flesh is forbidden to man as food.

At first glance, this commandment seems peculiarly out of place as one of the Seven Universal Laws.

**Answer for yourself:** How can eating the limb of an animal take its place side by side with such obvious fundamental principles of human morality such as those prohibiting idolatry or murder?

Besides a few bizarre and isolated sociological perversions in Africa and China, one is hard put to imagine who would even consider eating an animal's meat while the animal lives.

And yet, this is precisely why this commandment may well represent the essence of the Seven Universal Laws. Although mankind is enjoined to obey these commandments as they appear, the letter of the law only serves as a minimum, a starting point, which guarantees God's favor and insures human morality. But if man wishes to realize his greatness spiritually, he must tap into the infinite potential of the seven laws, using them to refine and elevate himself. We see here that eating the limb of a living animal serves as

a hint as to the potential refinement that man can attain through his eating habits and by practising kindness to every creature.

For what man ingests as food is absorbed in his bloodstream and in every cell of his body and thereby becomes part of his essential being.

The person who eats snakes and monkeys will surely be different from the man who eats nuts and berries. And the mystical teachings state that the Holy Spirit will never rest on one who kills any creature, even the lowliest insect, purposelessly. (Teachings of the AriZal, Rabbi Isaac Luria Ashkenazi)

The early sages differ concerning the act of consuming the blood of an animal. The sages say that the Children of Noah contend that they are not forbidden blood as food. The Children of Noah may eat the flesh of an animal that dies by itself, but there is an opinion that states that only the flesh of an animal killed through slaughtering is permissible. One is guilty of transgressing this commandment subject to punishment by the courts whether he eats the limb of a living animal or for merely the flesh of living animal, even the smallest amount. The actual transgression is the eating of a limb or any flesh while it lives. Use of an animal's hide or any other benefit is permissible. Although a person is subject to punishment for eating the limb or the flesh of a living domestic or wild animal, he is not so condemned for the limb or flesh of a living chicken. It is, however, forbidden to eat this as well. Fish and other creatures, including animals, that are killed may have a limb or flesh taken from them and eaten. Slaughtering does not have to be in a ritual manner as with Jews. However, the killing of any animal for food must be done in as humane a manner as possible. Fish are considered dead the moment they are taken out of the water, but even so, one may not eat a fish while it appears to be alive as this is a lack of refinement and the chief reason for the giving of the Seven Universal Laws was to refinement the nature of man.

When one slaughters an animal, even if its windpipe and esophagus are severed, so long as the limbs are still moving, the limbs and the meat that are separated from them are forbidden to a Gentile because of this law. However, if one eats the limb or flesh of an animal after it has been killed, but while it is still moving, he is not punished for this by the courts, for it is not actually considered the limb or flesh of a living animal.

Everything that is forbidden to a Jew because of the law of the Limb Of A Living Animal is similarly forbidden to a Gentile, except that the Gentile has the added strictness of being guilty for this particular transgression whether the animal is spiritually clean or unclean. The Jew is guilty only if the animal is a type that is spiritually clean. Animals, together with their lives, were given into the hands of mankind. The higher spiritual rank of man dictates that he not eat the limb of a living animal. Even though the flesh of man and the flesh of animal are related, the one may be incorporated within the other through eating. But the soul (in the blood) of an animal may never be incorporated within the soul of man. Therefore the admonition for mankind to not eat blood as did the pagans in their false ritual worship. Another reason is that it is this blood that contains the Divine Life Source in the form of the Soul which God gave as atonement for the sins of mankind.

The soul [blood] of an animal must first be separated from its physical being before the animal body may be absorbed within and become part of the human body. (Samson Raphael Hirsch commenting on Genesis 2:16 and 9:5)

## ATONEMENT...THE SOUL...THE BLOOD...THE LIFE...WHAT IS GOING ON?

As a Christian Pastor I can say that out of all the Biblical doctrines which Gentile Christianity completely misunderstands and teaches incorrectly I can find no other more misunderstood teaching than what Gentile Christianity teaches concerning ATONEMENT and how it actually was accomplished. The confusion rests in the understanding of the "blood" as the vehicle for the "life" which is contained within the blood for God tells

**us if we read slowly and think that it is the "LIFE" that is in the blood that He gives mankind for atonement and NOT THE BLOOD. We read over this so often because we are subconsciously or consciously brainwashed by erroneous teaching our whole life to "think" blood when in reality we as Christians got it just backwards. The link above will straighten this all out and I strongly suggest that every Christian read the above information and make adjustments in their religious beliefs systems if they want to meet God with the truth one day. Shalom.**



## ACTS 15...EATING THE LIMB OF A LIVING ANIMAL...AND IT'S CONNECTION TO ATONEMENT

The new "Jesus Movement" faced a problem of the highest magnitude within twenty years after the Cross of Christ: "What are we going to do with these Gentiles who claim to be followers of Yeshua Meshichenu (Yeshua, our Jewish Messiah)? The solution: *"We should not make it difficult for the Gentiles who are turning to God."* (Acts 15: 19-21). Yacov (James) and the head zakenim (elders) then proceeded to mention "4 abstentions" for these Gentiles who wished to be part of the Jesus Movement:

- 1) Don't eat food polluted by idols;
- 2) Don't engage in sexual immorality;
- 3) Don't eat the meat of strangled animals;
- 4) Don't eat blood.

To twentieth century Western people this list seems pretty simple--the only abstention those in our society have to worry about is #2--sexual immorality. So now it's clear sailing for all those Gentiles. Thanks a lot for reading this article.

But wait, that is not as simple as the English makes it seem, for Yeshua is Jewish, and without a proper understanding of the language of Hebrew, the Greek language from which the Hebrew was translated, the history, and the culture of the first century, you and I cannot be assured we have the correct understanding of this Acts 15 passage. Let us never forget that obedience is better than any sacrifice today as well as yesterday. Also, let us understand that Jesus' church deemed that these things discussed in Acts 15 were "NECESSARY" for those who wished to be included in Jesus' Movement and church.

**Answer for yourself:** How certain that you have been taught, let alone follow, these "NECESSARY" things today? If you find out that you have not been taught, nor follow such things, are you a member in "good standing" in Jesus' church?

As you read this article, as well as others I have researched and prepared, you should have easily seen that reading the English often leads us astray from the mind of Christ. You may say "You mean it's not quite that easy and clear?" You may say "You mean to tell me there may be more to understanding what James is telling the Gentiles than meets the eye? Do you mean more information is assumed as "given" in this situation than is normally understood by the normal Christian nowadays?" That is exactly what I am telling you as you will shortly understand. Let us investigate.

## WHY SHOULD THE CHRISTIAN BE AWARE OF THE HISTORICAL

# SITUATION IN THE BOOK OF ACTS?

The historical situation in Acts 15 must be uncovered in order to understand the impact importance of these 4 abstentions for Gentile believers in the first century, so we as good Christians can then apply that understanding of Biblical truth to today's circumstances. Add to this process the tragic observation that the vast majority of today's Gentile Christian congregations totally ignore these 4 simple instructions and it becomes clear that this decision from long ago has been blatantly misunderstood and or ignored for the past 19 centuries. Today's Christians who understand Yeshua's words "why do you say you love me and not obey ye" should be open to repentance when in-depth Bible study recovers long-lost truths which never changed that both challenge and correct their religious belief system and conduct. We must, with a good conscience, apply these truths to our lives today, regardless if they seem different from what you have heard or weren't previously aware of or not. If today's Christians want to uncover these truths and their significance for their lives, it will be a difficult but not an unfruitful task, but such is our test of the level of love we have for God. Let us continue in our search for truth for our love for God is manifested through obedience and not a mental faith which lacks righteous responses in obedience to "every word that proceeds from the mouth of God." This is of major importance if we truly love God, not to mention the rewards and treasure laid up in Heaven in our account that comes only in response to obedience.

In this article we will address one of the four admonitions for Gentiles to observe who wished to be part of Jesus' church. These same Commandments given to Noah were later rehearsed to Moses at Sinai and can be found in the Torah:

1. **One must not eat any limb taken from a living animal (Deut. 12:23)**
2. **A torn or mauled animal is forbidden for consumption (Ex. 22:30)**
3. **Prohibitions against eating the flesh of any animal which was torn by a wild beast...which, in part, prohibits the eating of such flesh as was torn off of an animal while it was still alive (Deut. 15:19)**

# UNDERSTANDING KOSHER

Kashrut ("kahsh-root") is a Hebrew word for the overall body of rules concerning "keeping kosher."

**Answer for yourself:** But what is kosher? The word itself means "right, proper, fit to eat according to Biblical law." However, kosher is more than just a type of food (clean or unclean) or way of preparing it (manner of killing). **Kosher is a life-style and an attitude.** It is the belief that God in His great wisdom laid out a set of standards for His chosen people. From a Messianic Jewish perspective it is a belief that following those standards, though having no bearing on one's salvation, is evidence of a heart dedicated to pleasing God and a desire to live within the guidelines He set for His holy people.

# KOSHER AND IT'S PURPOSE

All of the Bible's, as well as Judaism's rituals and practices have one goal. That is to turn the mundane things of everyday life into actions that honor HaShem (God). Their collective purpose is to raise one's entire life to a level of Kedusha (holiness). The way we wake up, the way we dress, the way we eat, the way we live our lives, are all ways to honor HaShem.

# KOSHER AND IT'S CONNECTION WITH BLOOD

From the time Noah came off the ark, HaShem (God) instructed him that he may eat any animal, but that it must no longer contain blood. A Brit Hadasha ("New Testament") perpetuation of this law is



**found in the book of Acts, chapter 15 where these admonitions were reiterated for the Gentile nations by James.** During the time that Yeshua (Jesus) walked the earth, the only godly people were the Jews and the "God fearers." If a non-Jew (a Gentile believer like you and me) wanted to be righteous, he lived as a "God fearer" and was respected by many Jews, but did not have full participation in the Jewish community. If this person wanted full participation, he had to become a "Ger" or "proselyte." In modern times this is referred to as becoming a "convert to Judaism." The person would be circumcised and agree to take on the whole yoke of the Torah (Law).

Because the first believers in Yeshua were Jews, many believed that this practice was also required of non-Jewish followers of Yeshua. It is this problem that we see brought forth in Acts 15. The Council at Jerusalem convened to decide what halakah (practices, Jewish law, literally "the way") these believers would be required to follow. Verse 19 shows that the decision was made in such a way as to not make it too difficult for Gentiles who were turning to God. Their decision concerning food was "abstain from food polluted by idols, . . . from the meat of strangled animals, and from blood." We see in this attitude of "making it easy" that **this decision was considered the minimum. It is because of these Scriptures that we believe that all followers of Yeshua, whether Jew or Gentile, are required to abstain from meat that contains blood.**

**Answer for yourself:** What does this have to say about the mass where they [eat the literal body and blood of a man?](#)

While removing 100% of all blood from an animal would be virtually impossible, there are ways to remove most of it - in other words, as much as humanly possible. The only way to obtain meat in this condition (other than slaughtering, draining, and preparing it yourself) is to purchase it "kashered" from a kosher butcher or kosher grocery store. According to the Council at Jerusalem, **then, a non-Jewish believer should be able to eat "unkosher" animals as long as they were killed, drained and prepared so as to have the blood removed!**

## KOSHER MEATS-CLEAN FOODS ALLOWED FOR MAN TO EAT

The following list from Leviticus 11 and Deuteronomy 14 shows what God considers fit to eat:

1. Of the animals, they must chew their cud and have a split hoof. Those that qualify are the ox (bovines, including cows), the sheep, the goat, the deer, the gazelle, the ibex, the antelope and the mountain sheep. Animals that are not kosher because although they have one of the two characteristics, they do not have both are the camel, the rock badger, the rabbit, and the pig. Any animal that walks on paws (such as dogs and cats) are also not kosher.
2. Of the things that fly (including birds), the following are *not* kosher: the eagle, the vulture, the red kite, the black kite, all owls, all ravens, the cormorant, the osprey, the stork, all herons, the hoopoe and the bat.
3. Of the insects, only locust, katydid, cricket and grasshopper are kosher (winged creatures that walk on all fours and have jointed legs for hopping on the ground). All other insects are *not* kosher.
4. Of those that live in the water (including fish) only those that have fins and scales may be eaten. Anything else (including shrimp, lobster, scallops, crabs and other shellfish) is not kosher. Some "fin fish" do not have scales and therefore are also not kosher.
5. Of those that "move about on the ground," these are specifically listed as forbidden: the weasel, the rat, all lizards, the gecko, the skink and the chameleon. Leviticus 11:41 says "Every creature that moves about on the ground is detestable; it is not to be eaten." This includes snakes and worms.

## BUT WHY ARE SOME MEATS OFF-LIMITS?

**Answer for yourself:** Why are certain living creatures forbidden as food? Hazal (the Sages) tell us that these laws are "Hukkim" (statutes). These are laws given without specific reason, and therefore are to be obeyed simply because HaShem said so. We should not be so arrogant as to think we know better than God. Even if all

obvious health reasons for avoiding these were able to be removed, they would still be forbidden to us. But it goes well beyond physical and health reasons as we see below and it is this understanding that the Gentile nations could not fathom since they did not understand Biblical atonement as taught and practiced by the Jews.

Be that as it may the key reason why these above classifications of animals and fowl are considered unclean is that these species eat the blood of other species; they devour the Divine Life source or the soul of another life form. This is explicitly forbidden by God in the Scriptures where we are admonished to not consume or eat blood. This very life source in the form of blood contains the very essence of God in the form of the soul. It is this soul...in Hebrew called Nephesh...which is given by God for atonement. Thus the very holiness of the soul for atonement.

## FORGIVENESS WAS NOT THE THEME OF SACRIFICES BEFORE MOSES AND THE GOLDEN CALF - BUT REPRESENTING FELLOWSHIP OF ONE'S SOUL WITH GOD

Before the fall man lived in blessed unity with God. This unity was destroyed by sin, and the fellowship between God and man was disturbed, **thought not entirely abolished**. In the punishment which God inflicted upon the sinners, He did not withdraw His mercy from men; and before driving them out of paradise, He gave them clothes to cover the nakedness of their shame, by which they had first of all become conscious of their sin. Even after the expulsion He still manifest Himself to them, so that they were able once more to draw near to Him and enter into fellowship with Him. This fellowship (NOT forgiveness) they sought through the medium of sacrifices, in which they gave a visible expression not only to their gratitude towards God for His blessing and His grace, but also to their supplication for the further continuance of His divine favor. It was in this sense that both Cain and Abel offered sacrifices [burnt offerings and NOT sin offerings...remember?], thought not with the same motives or in the same state of heart toward God. In this sense of fellowship and not forgiveness Noah also offered sacrifice [burnt offerings and NOT sin offerings...remember?]. After Noah's deliverance from the flood; something changed in the offering of sacrifices. Whereas the sons of Adam offered their sacrifices to God from the fruit of their labor, in the tilling of the ground and the keeping of sheep, Noah presented his burnt offering from the clean cattle and birds that had been shut up with him in the ark (those animals would from that time forward be assigned to man as food...Gen. 9:3). Noah was probably led to make this selection by the command of God to take with him into the ark not one or more pairs, but 7 of every kind of clean beasts. Noah may have discerned in this an indication of the divine will, that the 7th animal of every description of clean beast and bird should be offered in sacrifice to the Lord, for His gracious protection from destruction by the flood. Also notice the distinction of "clean and unclean" foods long before the Sinai experience. Moses, in Leviticus revelation, also received a still further intimation as to the meaning of the animal sacrifices. We see this in the prohibition which God appended to the permission to make use of animals as well as green herbs for food: **"flesh with the life thereof, which is the blood thereof, shall ye not eat "** (Gen. 9:4-5).

This prohibition is because the flesh still contained the blood as the animal's soul (the soul lives in the blood of the animal). In this there was already an intimation, that in the bleeding sacrifice the SOUL of the animal was given up to God with the blood; and therefore; that by virtue of its blood as the vehicle of the soul, animal sacrifice was the most fitting means of representing the surrender of the human soul to God. THIS IS VERY IMPORTANT! You will quickly come to see that the "blood" accomplished nothing; rather it was a picture of the soul of the person who brought the animal to the altar.

## THE SOUL OF THE ANIMAL AS FOUND IN IT'S BLOOD REPRESENTED, WHEN PRESENTED ON THE ALTAR, THE SURRENDER OF THE HUMAN SOUL TO GOD

*Lev 17:11 11 For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood [IN THAT IT CARRIES THE SOUL/LIFE] that maketh an atonement for the soul. (KJV)*

Let me say right up front that the soul/life is in our blood so when we talk about blood and atonement let us understand we are not speaking of red blood corpuscles but the life or the soul which inhabits our blood. More on that later.

I remember not liking English when I was in school but thank goodness that they taught me the difference between the subject and the predicate of a sentence and the difference between a preposition and the object of the preposition. Did I lose you? I hope not for this is very important. To be a sentence and not a clause a phrase has to have a subject, very, and predicate. Above in Lev. 17:11 the subject of the sentence is "LIFE" and the verb is seen clearly to be "IS." So the "life" "is" something. We next find the word "IN" which is the preposition and the object of the preposition is the word "BLOOD."

**Answer for yourself:** Since when does the object of the preposition become the subject of the sentence? It never does. We clearly see that from the construction of the sentence above it is the "LIFE" that makes atonement and not the "BLOOD." The life just happens to be in the blood. One's life brings atonement or it does not. One's blood or red blood cells has nothing to do with it but what we do with our lives does! Ok...set down and catch your breath.

**Answer for yourself:** But Moses says it twice. I have given "it" ....what is "it"?

"It" refers to the life as stated in the above sentence which modifies the word "life" which is the subject and not the word "blood" which is the object of the preposition.

Now it is beginning to dawn upon you a little and you are beginning to see maybe for the first time in your life that the whole of Christianity's teachings on atonement are WRONG! What you will find when you have studied this out in depth is that when the "blood of Jesus" is mentioned in the NT it is referring to his death that accomplished the taking of the revelation of God and His Covenants and Torah to the Gentile nations that saves people which hopefully they accept and begin to live out and not something that was involved in Jesus' actual blood that dripped from his body. Such bloody concepts and false atonements as taught by Gentile Christianity for 1900 year come right out of astro-theology and sun worship and the real meaning of atonement as taught below you never hear. It is time you do. Let us remember Lev. 17:11 above as we read the next paragraphs.

It is not the "blood" but the "soul" in the blood which demonstrates surrender to God and it is later to be understood as seen as placed on the altar where we see the "soul of the offerer of sacrifices" on the altar in lieu of the animal which is but a substitute for the person bringing the animal for sacrifice.

The animal was literally the extension of the person bringing the sacrifice.

God would not have a human sacrifice his own life and blood and place it upon the altar as a demonstration of "communion" and "fellowship" with God; instead the animal was the extension of the person's life. The person bringing the animal had fed, groomed, and cared for the animal usually. It was part of his life and his life and energy had been invested into the care of the animal. So when the "soul" of the animal was taken and offered upon the altar [in the form of his blood] in the release and placing of the animal's blood on the altar, then the person by proxy was represented on the altar in communion with God as well. Understand the animal was innocent having never sinned. This was supposed to be a picture of the spiritual

**position of the person bringing the sacrifice. What we as Christians fail to understand because we have not been taught correctly is that the person bringing the sacrifice or offering HAD TO DO CERTAIN THINGS BEFORE HE COULD BRING THE SACRIFICE! The person bringing the sacrifice was ALREADY to have repented of his sin, confessed his sin, prayed, and made restitution to his fellowman if needed BEFORE he ever brought the animal to the altar.**

**Amazingly the message of repentance and forgiveness is almost absent within the teachings of Christianity but yet it fills the pages of the Jewish Scriptures....which just happens to be the Bible Yeshua/Jesus used. The Jews knew this and lived it. Then when the sinner repented of his sin, confessed his sin, prayed for forgiveness and made restitution if necessary and had completed these spiritual necessities PRIOR to bringing the animal to the altar, then the person's soul was AT-THAT-MOMENT (atonement) right with God long before he took the animal for the sacrifice. He was forgiven and his repentance, confession, prayer, and restitution had accomplished for him atonement PRIOR to the animal being offered. According to the Genesis through Malachi "at that moment" his soul was again in right standing and relationship with God. In order to make such a declaration to the world and his fellowman, as well as to God, then he would take an animal and it would be slain and its blood [the life of the animal in the blood of the animal which represented the sinner AFTER his repentance, confession, prayer, etc.] would be placed on the altar. In so doing, the animal was a CORRECT PICTURE of the spiritual state of the person making the sacrifice who had previously repented for now the animal's soul (in the animal's blood) was on the altar in communion with God and was NOW a true picture of the sacrificer's soul in communion with God.**

**Besides this, if anyone wanted to eat meat, the animal's soul had to be given back to God before the flesh could be consumed. The blood or it's very life had to be drained before the meat could be eaten. So you see in the sacrificial system there were two dynamics at work: atonement and the conditions necessary to eat meat which also contained the Divine image which had to be given by to God.**

**Answer for yourself: Did you ever notice that animal sacrifices were brought to God since Noah but there is NO mention of sin offerings until the Golden calf.....so how was man to be in right relationship with God without sin offerings? I just told you!**

## **HOW IS JESUS RELATED TO ALL THIS?**

**What I just described in the sacrificial system is the truth concerning the death of Yeshua that most likely you have never even considered.**

**The truth concerning atonement may possibly have been only dimly surmised by Noah and his sons; but it must have been clearly revealed to the patriarch Abraham when God demanded the sacrifice of his only son, with whom his whole heart was bound up, as a proof of his obedience of faith, and after he had attested his faith in his readiness to offer this sacrifice, supplied him with a ram to offer as a burnt-offering [burnt offerings and NOT sin offerings...remember?], instead of his own (Gen. 22). In this the truth was practically revealed to him, that the *true God did not require human sacrifice from His worshipers, but the surrender of heart/soul and the denial of the natural life, even though it should amount to a submission to death itself. This act of surrender was to be perfected in the animal's sacrifice; and that it was only when the sinner presented the animal and it's blood (a picture of himself) with these motives that sacrifice would be pleasing to God. This explains Isaiah chapter one which so many fail to understand when God says He is weary of sacrifices. We fail to realize that just killing animals and bringing sacrifices without a repentant heart and soul by the sinner accomplished nothing and God knows this. It is a tragic waste of the animal's life and this is what is hidden from the Christian when he reads Isaiah chapter one and mistakenly thinks God is annulling the sacrificial system when the reverse is truth; namely God is upset because it is not being performed correctly.***

Please read this next paragraph slowly and think. When we look to Jesus/Yeshua with this understanding then his death takes on a whole new perspective once the sacrificial system is understood correctly. To apply to Jesus' death such pagan concepts and fail to understand the sacrificial system and how it operated guarantees that you fall into the trap of believing the Gentile's sun worship and their false atonements as later applied to Jesus' life. The Jewish Bibles was corrupted in its translation to reflect this sun worship and later such doctrines were applied to many; Jesus was the latest in a long line of Gentile sun-godmen. This truth concerning the Jewish sacrificial system and how it operated had to be kept from the Gentile followers of Jesus and cleverly the texts were changed in key places in order to make sure the Gentile followers of Jesus did not turn to Judaism. This might sound like something unbelievable; that the texts were changed. But they were. There are hundreds of alterations, additions, purposeful mistranslations and corruptions in our Christian bibles. Let me give you just one example: Isa. 53:10 from the KJV and the Jewish Tanakh. Let us remember that we as Christians and followers of Jesus expect an accurate as possible translation if we are to learn the truths of God. I will let you be the judge of this:

### Isa. 53:10 from the KJV

*Isa 53:10 10 Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand. (KJV)*

### Isa. 53:10 from the Tanakh of 1917

*10 ¶ Yet it pleased the LORD to crush him by disease; to see if his soul would offer itself in restitution, that he might see his seed, prolong his days, and that the purpose of the LORD might prosper by his hand:*

### Isa. 53:10 from the Stone Edition of the Jewish Bible

*10 HaShem desired to oppress him and He afflicted him; if his soul would acknowledge guilt, he would see offspring and live long days and the desire of HaShem would succeed in his hand*

If you read closely the Christian bible has one's soul as an offering for sin. As Christians we are taught to think "blood" and never realize what is being said on a deeper level. We are pre-conditioned to read such passages as "sacrificial atonement" or "vicarious atonement" never realizing that the very "soul" [translated as life in the Hebrew] that was offered for atonement was not blood but the very "life" of the person who had repented of his sin, confessed his sin, prayed, given alms, made restitution, etc. One's life that was full of repentance, restitution, admission of guilt in confession which culminated in repentance brought forgiveness and atonement at-that-moment with God. No animal sacrifice has been brought in the passage but also notice the result of such repentance: blessings in the form of many children, long life, etc. Repentance always brings God's blessings. Clearly you see in the Hebrew texts above the idea of "restitution" and "acknowledging of guilt."

**Answer for yourself:** What guilt does Jesus have to confess since he is taught by Christianity to be without spot and blemish? You are beginning to see the purposeful deceptions in the Christian Bible and it's translation that has gone on since the early second century to keep these truths from you.

## PURPOSE OF OFFERINGS

The word "korban" is commonly translated either "sacrifice" or "offering", but the truth is that the English language does not possess a word that accurately expresses the concept contained in the word. The word "sacrifice" implies that the person bringing it is required to deprive himself of something in order to satisfy someone else's need, but God finds no satisfaction in inflicting pain or deprivation upon His



children. The word "offering" is closer to the mark but it too fails to convey the true meaning of a "korban". "Offering" implies that the Recipient of the gift must be appeased, that He requires a tribute that will somehow appease His wrath or make Him receptive to the entreaties of a supplicant, or that He has a need that can only be satisfied by someone other than Himself. As if God required our gifts! "If you have acted righteously, what will you have given Him! (Job 35:7); God does not become enriched by man's accomplishments.

The Hebrew word itself provides the answer. The root of the meaning is "to come near." Again the idea carries the concept of fellowship. The person bringing an offering does so in order to come closer to God, to elevate his level of spirituality thereby approaching God in the Spirit.

*Now remember the person brought the animal as a picture of himself who had previously repented, confessed his sin, admitted his guilt, turned from his sin, prayed, asked for forgiveness; etc. We see that through his repentance, confession, prayer, and restitution he was "coming near" to God and the sacrifice of the animal and the placing of the animal's soul on the altar was a demonstration that he, the person bringing the sacrifice, had ALREADY "drawn near to God". The offering was a picture of that fact to all the world as well as to God to see!*

## IT ALL BEGAN WITH ADAM...DRAWING CLOSE TO GOD AFTER WE SIN

When Adam was deposited in the Garden of Eden, his first responsibility was to work it and guard it (Gen. 2:15). That means that Adam was commanded to plant, work, cultivate; everything that was necessary to keep the Garden as a Paradise. Before Adam's sin, man had no need to be a peasant; everything grew for him at God's command, with no need for him to exert himself in any way. It was only after his sin that he was expelled from Eden and required to earn his bread through the sweat of his brow.

How then was he to *work and guard* Eden? Through the study of Torah and the performance of positive and negative commandments. His livelihood would come in return for his obedience to God's will. God will always respond to man's righteousness by blessing his material efforts.

Adam's mission was to make himself an offering in his lifetime, by dedicating himself unreservedly to God. On God's Throne of Glory, there is an image of a man (Ez. 1:10). Every human being has his own image above, his ideal spiritual self, which represents his goal and his potential. Man's soul is placed in an earthly body so that he can surmount the challenges of material life and raise himself up to his personal, heavenly self; to unite his earthly self with his higher self. Just as everyone has a body and a soul, and his mission is to triumph in the eternal struggle of body versus soul, so, too, many must struggle to live up to the summons of his higher self.

Man is religious yet he sins! How can he defy the Creator he believe in? He is kind and generous, yet he is sometimes mean and stingy. He is moral, but has lapses in conduct. Whatever man is, he is often inconsistent, and if he is honest with himself, he knows that he is far from living up to his inner image. He wants his body to come closer to his soul; on a yet higher level, he should also want his soul to live up to its counterpart on high.

Similarly, there is a Temple in heaven that corresponds to the Temple on earth. The masters of Kabbalah teach that the good deeds of the people of God accumulate to build a spiritual replica of that heavenly Temple, and when there are enough such good deeds, the heavenly Temple will come down to the Temple Mount, signaling the end of the exile and the beginning of the perfect world foretold by the prophets. This is similar to the striving of the individual soul. There is a higher ideal we must see to capture in our mundane lives. Possibly it is best expressed by the Psalmist: "the heavens are the Lord's, but the earth He has given to mankind (Psm. 115:16). The heavens are already heavenly; God does not need man to improve upon them. But He has given us

the earth that we might make it heavenly, as well. God gave mankind the Torah as instruction to bring heaven to earth through obedience of God's will as expressed in His living Word. This is best expressed through acts of Loving Kindness (Gemilut Hasadim) and Repairing of the World (Tikkun Olam). Adam was the offering, and for him to devote anything less than his maximum to God would have been to steal his Divinely conferred potential and misappropriate it for himself. The sin of eating from the Tree of Knowledge was such a misappropriation because he would be flouting the will of God. The truest offering is when the owner brings "himself" to God, making himself and his desires subservient to the teachings and guidelines of the Torah. The symbolism of the offerings is based on this concept; that the animal is secondary; that is but an indication of what its owner feels and toward what he strives.

## REASONS FOR THE OFFERINGS

The function and purpose of the offerings are not concepts that man can grasp rationally. Especially in modern times when anything not measurable, observable, or repeatable is questioned and denied, the idea of offerings is not an easy one to understand. It is necessary, therefore, to understand that they and their efficacy are manifestations of God's plan and wisdom. They are reality, even though we have never seen them and have no personal experience through which to know their potency.

We cannot understand why the slaughter of a sanctified animal, the placing of its blood and the burning of its flesh on the Altar; why these acts should bring God's Presence down to earth (accomplishes fellowship). Had the Jewish people been asked about the possibility of this happening before they had seen it, perhaps even they would have been skeptical. But they saw it happen! They saw the cloud of God's glory descend upon the Tent of Meeting. They saw a heavenly fire descend to their Altar and remain there for hundreds of years. They saw a Divine glow on Moses' face. To them, these were demonstrable, visible, tangible facts.

This is incomprehensible to our rational, scientific minds. But so was the splitting of the atom to rational minds a hundred years ago.

Various reasons for the offerings are given by classic commentators. The reason for the offerings is so profound that it is beyond human comprehension and the best efforts of the greatest of Jewish thinkers can yield only a drop in the ocean of God's intent.

## OFFERINGS AS A SUBSTITUTE FOR MAN...BUT WE ALREADY SAID THAT

The offerings were seen to elevate three parts of every human deed: thought, speech, and action. When a person sins and then brings an offering, all three of those elements are used to take the sinful use to which he had previously put them, and transform it into the instrument of doing God's will. The person bringing the offering performs the commandment of leaning, by placing his hands on its head and leaning on it, thereby dedicating his strength and activity to God. He purifies his thought and intentions, by confessing his sin, pronouncing the spiritual goal that he hopes to attain, or uttering praises to God. As a further way of purging his sinful thoughts, the innards of the animal; representing the human organs that are the seat of desire and through, are burned on God's Altar. In the case of an elevation-offering, which is completely burned, the animal's feet symbolize the hands and feet with which man ran and acted to defy his Creator. The animal's blood (containing its soul), representing man's soul, was placed on the Altar (notice it is the soul that is placed upon the Altar; just not the blood).

## ISAIAH 53....IS ABOUT A NATION'S CONFESSION OF THEIR GUILT AND THEIR REPENTANCE...NOT JUST ONE MAN

Israel is heading for captivity due to idolatry. She desperately needs to repent. From Isa. chapter 40 through 66 the write consistently interchanges pronouns from singular to plural to describe the nation of Israel. We must not be confused when reading "he" as if the writer is speaking about one man when it is the whole nation that was guilty of sin; especially idolatry which will bring about her soon captivity.

**Answer for yourself:** Did you notice I said "her" when describing a nation? This is perfectly permissible to speak of the many as represented by one and that is exactly was Isaiah the Prophet is doing from chapter 40-66. If you doubt me then read the chapters for context and notice the continual interchanging of singular and plural pronouns when describing the nation.

You have seen some powerful things in this article. You saw that your Christian Bible is a deliberate covering up of the true text of Isaiah. You are reading most likely from your Christian Bible which is a very poor translation, or should I say, a very good mistranslation of Isaiah 53. This is why I spend so much time on the text. The Bible Jesus used and read did not read anything like our Christian Old Testament in hundreds of places. Isaiah is a good instance.

**Simply said, this Christian translation has been "Jesusized" by having the concept of guilt removed, for in Christian "theology" Jesus can have no guilt!**

*In one of the greatest passages in the Bible, we are told by Isaiah the prophet that if the "soul" of the "suffering servant" would acknowledge guilt...Israel being the suffering servant and not just one man; but a nation of people comprising many "ones."*

**Answer for yourself:** What do you do when you acknowledge guilt?

You confess and then repent. This is the subject of the verse. You literally turn around your "life". Your life changes direction; from sin to righteousness. You no longer continue your sinister ways. Now you can see how such a life, after repentance and confession of sin, was understood, even as the Christian Bibles say: "soul/life an offering for sin"! **One's life, when turned to God and away from sin, was the atonement that Leviticus 17 speaks about.**

**Answer for yourself:** Could we have missed this understanding when looking at the death of Jesus or, as Isaiah said, the martyrdoms of millions of Israelites (remember Jesus is paradigm of all Jews)?

While this procedure (placing the animal's soul on the alter in substitute for yours) is being accomplished with one's offering, the sacrificer meditates upon his sin, for the offering service teaches him graphically that he has sinned against God with body and soul. He contemplates that justice would have dictated that *his* human body be burned on the altar as a penalty for sin and *his* soul required by God in lieu of the animal's blood be placed upon it. It is only God's graciousness that permits the animal to become his substitute. Then, parts of the offering are given to the Kohanim (priests/teachers), so that those who dedicate their lives to study and teach the Torah are sustained through him and so that they will pray for him. It is an act of supreme graciousness that God is prepared to accept an offering from us instead of punishing us directly for our misdeeds. This is why the offerings are described throughout Leviticus as a satisfying aroma to God, because God is pleased when His children repent and seek to change their lives for the better.

**When one brings an offering with such noble thoughts he has truly made himself an offering.** The Sages have said of one who brings a humble meal-offering, it is as if he had offered his own life upon the altar. He thereby raised his mundane desires and makes them worthy of being placed on the heavenly altar.

Now...you have been blessed I pray to know the truth about God's atonement for all mankind.



# COMING TO THE CORRECT UNDERSTANDING OF ATONEMENT AS JESUS UNDERSTOOD IT

Jesus was a Jew. He lived and practiced Judaism. His Bible was the Torah, the Prophets, and the Writings. Jesus was not a "Christian" and he did not hold to many religious beliefs held by Christians today. There is no greater divergence in religious beliefs between Jesus and Christians today than those connected with atonement. I will explain below.

## FORGIVENESS WAS NOT THE THEME OF SACRIFICES BEFORE MOSES AND THE GOLDEN CALF - BUT REPRESENTING FELLOWSHIP OF ONE'S SOUL WITH GOD

Before the fall man lived in blessed unity with God. This unity was destroyed by sin, and the fellowship between God and man was disturbed, thought not entirely abolished. In the punishment which God inflicted upon the sinners, He did not withdraw His mercy from men; and before driving them out of paradise, He gave them clothes to cover the nakedness of their shame, by which they had first of all become conscious of their sin. Even after the expulsion He still manifest Himself to them, so that they were able once more to draw near to Him and enter into fellowship with Him. This fellowship (NOT forgiveness) they sought through the medium of sacrifices, in which they gave a visible expression not only to their gratitude towards God for His blessing and His grace, but also to their supplication for the further continuance of His divine favor. It was in this sense that both Cain and Abel offered sacrifices [burnt offerings and NOT sin offerings...remember?], thought not with the same motives or in the same state of heart toward God. In this sense of fellowship and not forgiveness Noah also offered sacrifice [burnt offerings and NOT sin offerings...remember?]. After Noah's deliverance from the flood; something changed in the offering of sacrifices. Whereas the sons of Adam offered their sacrifices to God from the fruit of their labor, in the tilling of the ground and the keeping of sheep, Noah presented his burnt offering from the clean cattle and birds that had been shut up with him in the ark (those animals would from that time forward be assigned to man as food...Gen. 9:3). Noah was probably led to make this selection by the command of God to take with him into the ark not one or more pairs, but 7 of every kind of clean beasts. Noah may have discerned in this an indication of the divine will, that the 7th animal of every description of clean beast and bird should be offered in sacrifice to the Lord, for His gracious protection from destruction by the flood. Also notice the distinction of "clean and unclean" foods long before the Sinai experience. Moses, in Leviticus revelation, also received a still further intimation as to the meaning of the animal sacrifices. We see this in the prohibition which God appended to the permission to make use of animals as well as green herbs for food: **"flesh with the life thereof, which is the blood thereof, shall ye not eat "** (Gen. 9:4-5).

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## The animal was literally the extension of the person bringing the sacrifice.

God would not have a human sacrifice his own life and blood and place it upon the altar as a demonstration of “communion” and “fellowship” with God; instead the animal was the extension of the person’s life. The person bringing the animal had fed, groomed, and cared for the animal usually. It was part of his life and his life and energy had been invested into the care of the animal. So when the “soul” of the animal was taken and offered upon the altar [in the form of his blood] in the release and placing of the animal’s blood on the altar, then the person by proxy was represented on the altar in communion with God as well. Understand the animal was innocent having never sinned. This was supposed to be a picture of the spiritual position of the person bringing the sacrifice. What we as Christians fail to understand because we have not been taught correctly is that the person bringing the sacrifice or offering HAD TO DO CERTAIN THINGS BEFORE HE COULD BRING THE SACRIFICE! The person bringing the sacrifice was ALREADY to have repented of his sin, confessed his sin, prayed, and made restitution to his fellowman if needed BEFORE he ever brought the animal to the altar.

Amazingly the message of repentance and forgiveness is almost absent within the teachings of Christianity but yet it fills the pages of the Jewish Scriptures....which just happens to be the Bible Yeshua/Jesus used. The Jews knew this and lived it. Then when the sinner repented of his sin, confessed his sin, prayed for forgiveness and make restitution if necessary and had completed these spiritual necessities PRIOR to bringing the animal to the altar, then the person’s soul was AT-THAT-MOMENT (atonement) right with God long before he took the animal for the sacrifice. He was forgiven and his repentance, confession, prayer, and restitution had accomplished for him atonement PRIOR to the animal being offered. According the Genesis through Malachi “at that moment” his soul was again in right standing and relationship with God. In order to make such a declaration to the world and his fellowman, as well as to God, then he would take an animal and it would be slain and its blood [the life of the animal in the blood of the animal which represented the sinner AFTER his repentance, confession, prayer, etc.] would be placed on the altar. In so doing, the animal was a CORRECT PICTURE of the spiritual state of the person making the sacrifice who had previously repented for now the animal’s soul (in the animal's blood) was on the altar in communion with God and was NOW a true picture of the sacrificer’s soul in communion with God.

Besides this, if anyone wanted to eat meat, the animal’s soul had to be given back to God before the flesh could be consumed. The blood or it’s very life had to be drained before the meat could be eaten. So you see in the sacrificial system there were two dynamics at work: atonement and the conditions necessary to eat meat which also contained the Divine image which had to be given by to God.

Answer for yourself: Did you ever notice that animal sacrifices were brought to God since Noah but there is NO mention of sin offerings until the Golden calf.....so how was man to be in right relationship with God without sin offerings? I just told you!

## HOW IS JESUS RELATED TO ALL THIS?

What I just described in the sacrificial system is the truth concerning the death of Yeshua that most likely you have never even considered.

The truth concerning atonement may possibly have been only dimly surmised by Noah and his sons; but it must have been clearly revealed to the patriarch Abraham when God demanded the sacrifice of his only son, with whom his whole heart was bound up, as a proof of his obedience of faith, and after he had attested his faith in his readiness to offer this sacrifice, supplied him with a ram to offer as a burnt-offering [burnt offerings and NOT sin offerings...remember?], instead of his own (Gen. 22). In this the truth was practically revealed to him, that the *true God did not require human sacrifice from His worshipers, but the surrender of heart/soul and the denial of the natural life, even though it should amount to a submission to death*

*itself. This act of surrender was to be perfected in the animal's sacrifice; and that it was only when the sinner presented the animal and it's blood (a picture of himself) with these motives that sacrifice would be pleasing to God. This explains Isaiah chapter one which so many fail to understand when God says He is weary of sacrifices. We fail to realize that just killing animals and bringing sacrifices without a repentant heart and soul by the sinner accomplished nothing and God knows this. It is a tragic waste of the animal's life and this is what is hidden from the Christian when he reads Isaiah chapter one and mistakenly thinks God is annulling the sacrificial system when the reverse is truth; namely God is upset because it is not being performed correctly.*

Please read this next paragraph slowly and think. When we look to Jesus/Yeshua with this understanding then his death takes on a whole new perspective once the sacrificial system is understood correctly. To apply to Jesus' death such pagan concepts and fail to understand the sacrificial system and how it operated guarantees that you fall into the trap of believing the Gentile's sun worship and their false atonements as later applied to Jesus' life. The Jewish Bibles was corrupted in its translation to reflect this sun worship and later such doctrines were applied to many; Jesus was the latest in a long line of Gentile sun-godmen. This truth concerning the Jewish sacrificial system and how it operated had to be kept from the Gentile followers of Jesus and cleverly the texts were changed in key places in order to make sure the Gentile followers of Jesus did not turn to Judaism. This might sound like something unbelievable; that the texts were changed. But they were. There are hundreds of alterations, additions, purposeful mistranslations and corruptions in our Christian bibles. Let me give you just one example: Isa. 53:10 from the KJV and the Jewish Tanakh. Let us remember that we as Christians and followers of Jesus expect an accurate as possible translation if we are to learn the truths of God. I will let you be the judge of this:

#### Isa. 53:10 from the KJV

*Isa 53:10 10 Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand. (KJV)*

#### Isa. 53:10 from the Tanakh of 1917

*10 ¶ Yet it pleased the LORD to crush him by disease; to see if his soul would offer itself in restitution, that he might see his seed, prolong his days, and that the purpose of the LORD might prosper by his hand:*

#### Isa. 53:10 from the Stone Edition of the Jewish Bible

*10 HaShem desired to oppress him and He afflicted him; if his soul would acknowledge guilt, he would see offspring and live long days and the desire of HaShem would succeed in his hand*

If you read closely the Christian bible has one's soul as an offering for sin. As Christians we are taught to think "blood" and never realize what is being said on a deeper level. We are pre-conditioned to read such passages as "sacrificial atonement" or "vicarious atonement" never realizing that the very "soul" [translated as life in the Hebrew] that was offered for atonement was not blood but the very "life" of the person who had repented of his sin, confessed his sin, prayed, given alms, made restitution, etc. One's life that was full of repentance, restitution, admission of guilt in confession which culminated in repentance brought forgiveness and atonement at-that-moment with God. No animal sacrifice has been brought in the passage but also notice the result of such repentance: blessings in the form of many children, long life, etc. Repentance always brings God's blessings. Clearly you see in the Hebrew texts above the idea of "restitution" and "acknowledging of guilt."

**Answer for yourself:** What guilt does Jesus have to confess since he is taught by Christianity to be without spot

and blemish? You are beginning to see the purposeful deceptions in the Christian Bible and it's translation that has gone on since the early second century to keep these truths from you.

## PURPOSE OF OFFERINGS

The word "korban" is commonly translated either "sacrifice" or "offering", but the truth is that the English language does not possess a word that accurately expresses the concept contained in the word. The word "sacrifice" implies that the person bringing it is required to deprive himself of something in order to satisfy someone else's need, but God finds no satisfaction in inflicting pain or deprivation upon His children. The word "offering" is closer to the mark but it too fails to convey the true meaning of a "korban". "Offering" implies that the Recipient of the gift must be appeased, that He requires a tribute that will somehow appease His wrath or make Him receptive to the entreaties of a supplicant, or that He has a need that can only be satisfied by someone other than Himself. As if God required our gifts! "If you have acted righteously, what will you have given Him! (Job 35:7); God does not become enriched by man's accomplishments.

The Hebrew word itself provides the answer. The root of the meaning is "to come near." Again the idea carries the concept of fellowship. The person bringing an offering does so in order to come closer to God, to elevate his level of spirituality thereby approaching God in the Spirit.

*Now remember the person brought the animal as a picture of himself who had previously repented, confessed his sin, admitted his guilt, turned from his sin, prayed, asked for forgiveness; etc. We see that through his repentance, confession, prayer, and restitution he was "coming near" to God and the sacrifice of the animal and the placing of the animal's soul on the altar was a demonstration that he, the person bringing the sacrifice, had ALREADY "drawn near to God". The offering was a picture of that fact to all the world as well as to God to see!*

## IT ALL BEGAN WITH ADAM...DRAWING CLOSE TO GOD AFTER WE SIN

When Adam was deposited in the Garden of Eden, his first responsibility was to work it and guard it (Gen. 2:15). That means that Adam was commanded to plant, work, cultivate; everything that was necessary to keep the Garden as a Paradise. Before Adam's sin, man had no need to be a peasant; everything grew for him at God's command, with no need for him to exert himself in any way. It was only after his sin that he was expelled from Eden and required to earn his bread through the sweat of his brow.

How then was he to *work and guard* Eden? Through the study of Torah and the performance of positive and negative commandments. His livelihood would come in return for his obedience to God's will. God will always respond to man's righteousness by blessing his material efforts.

Adam's mission was to make himself an offering in his lifetime, by dedicating himself unreservedly to God. On God's Throne of Glory, there is an image of a man (Ez. 1:10). Every human being has his own image above, his ideal spiritual self, which represents his goal and his potential. Man's soul is placed in an earthly body so that he can surmount the challenges of material life and raise himself up to his personal, heavenly self; to unite his earthly self with his higher self. Just as everyone has a body and a soul, and his mission is to triumph in the eternal struggle of body versus soul, so, too, many must struggle to live up to the summons of his higher self.

Man is religious yet he sins! How can he defy the Creator he believe in? He is kind and generous, yet he is sometimes mean and stingy. He is moral, but has lapses in conduct. Whatever man is, he is often inconsistent,

and if he is honest with himself, he knows that he is far from living up to his inner image. He wants his body to come closer to his soul; on a yet higher level, he should also want his soul to live up to its counterpart on high.

Similarly, there is a Temple in heaven that corresponds to the Temple on earth. The masters of Kabbalah teach that the good deeds of the people of God accumulate to build a spiritual replica of that heavenly Temple, and when there are enough such good deeds, the heavenly Temple will come down to the Temple Mount, signaling the end of the exile and the beginning of the perfect world foretold by the prophets. This is similar to the striving of the individual soul. There is a higher ideal we must see to capture in our mundane lives. Possibly it is best expressed by the Psalmist: "the heavens are the Lord's, but the earth He has given to mankind (Psm. 115:16). The heavens are already heavenly; God does not need man to improve upon them. But He has given us the earth that we might make it heavenly, as well. God gave mankind the Torah as instruction to bring heaven to earth through obedience of God's will as expressed in His living Word. This is best expressed through acts of Loving Kindness (Gemilut Hasadim) and Repairing of the World (Tikkun Olam). Adam was the offering, and for him to devote anything less than his maximum to God would have been to steal his Divinely conferred potential and misappropriate it for himself. The sin of eating from the Tree of Knowledge was such a misappropriation because he would be flouting the will of God. The truest offering is when the owner brings "himself" to God, making himself and his desires subservient to the teachings and guidelines of the Torah. The symbolism of the offerings is based on this concept; that the animal is secondary; that is but an indication of what its owner feels and toward what he strives.

## REASONS FOR THE OFFERINGS

The function and purpose of the offerings are not concepts that man can grasp rationally. Especially in modern times when anything not measurable, observable, or repeatable is questioned and denied, the idea of offerings is not an easy one to understand. It is necessary, therefore, to understand that they and their efficacy are manifestations of God's plan and wisdom. They are reality, even though we have never seen them and have no personal experience through which to know their potency.

We cannot understand why the slaughter of a sanctified animal, the placing of its blood and the burning of its flesh on the Altar; why these acts should bring God's Presence down to earth (accomplishes fellowship). Had the Jewish people been asked about the possibility of this happening before they had seen it, perhaps even they would have been skeptical. But they saw it happen! They saw the cloud of God's glory descend upon the Tent of Meeting. They saw a heavenly fire descend to their Altar and remain there for hundreds of years. They saw a Divine glow on Moses' face. To them, these were demonstrable, visible, tangible facts.

This is incomprehensible to our rational, scientific minds. But so was the splitting of the atom to rational minds a hundred years ago.

Various reasons for the offerings are given by classic commentators. The reason for the offerings is so profound that it is beyond human comprehension and the best efforts of the greatest of Jewish thinkers can yield only a drop in the ocean of God's intent.

## OFFERINGS AS A SUBSTITUTE FOR MAN...BUT WE ALREADY SAID THAT

The offerings were seen to elevate three parts of every human deed: thought, speech, and action. When a person sins and then brings an offering, all three of those elements are used to take the sinful use to which he had previously put them, and transform it into the instrument of doing God's will. The person bringing the offering performs the commandment of leaning, by placing his hands on its head and leaning on it, thereby dedicating his strength and activity to God. He purifies his thought and intentions, by confessing his sin, pronouncing the spiritual goal that he hopes to attain, or uttering praises to God. As a further way of purging his sinful thoughts, the innards of the animal; representing the human

organs that are the seat of desire and through, are burned on God's Altar. In the case of an elevation-offering, which is completely burned, the animal's feet symbolize the hands and feet with which man ran and acted to defy his Creator. The animal's blood (containing its soul), representing man's soul, was placed on the Altar (notice it is the soul that is placed upon the Altar; just not the blood).

## ONE MORE LOOK AT IT

In closing let us refresh what we learned above. Let's look at Leviticus 17:11 in context in order to make sure we understand the “central” idea of the passage.

"And whatever man of the house of Israel, or of the strangers who sojourn among you, who consumes any blood, I will set My face against that person who consumes blood, and will cut him off from among his people. For the **life [SUBJECT OF THE SENTENCE]** of the flesh is **in the blood [DIRECT OBJECT OF THE SENTENCE]**, and I have given **it** to you upon the altar to make atonement for your souls; for it is the blood that makes an atonement for the soul. Therefore, I say to the children of Israel, `No one among you shall consume blood, nor shall any stranger who sojourns among you consume blood.'"

**Answer for yourself:** Did you know that “blood” was not the subject of the sentence? Did you notice what was? Did you understand that it was the “life” that was placed on the altar for atonement and not the blood?

In other words it is not the blood that atones, but the “soul” [LIFE] that atones.

**Answer for yourself:** Are you aware that as a Christian your whole understanding of the sacrificial system in the Bible is wrong because you have focused on “blood” for atonement instead of the “life” in the blood which is the real atoning agent?

## ISAIAH 53....IS ABOUT A NATION'S CONFESSION OF THEIR GUILT AND THEIR REPENTANCE...NOT JUST ONE MAN

Israel is heading for captivity due to idolatry. She desperately needs to repent. From Isa. chapter 40 through 66 the write consistently interchanges pronouns from singular to plural to describe the nation of Israel. We must not be confused when reading "he" as if the writer is speaking about one man when it is the whole nation that was guilty of sin; especially idolatry which will bring about her soon captivity.

**Answer for yourself:** Did you notice I said "her" when describing a nation? This is perfectly permissible to speak of the many as represented by one and that is exactly what Isaiah the Prophet is doing from chapter 40-66. If you doubt me then read the chapters for context and notice the continual interchanging of singular and plural pronouns when describing the nation.

You have seen some powerful things in this article. You saw that your Christian Bible is a deliberate covering up of the true text of Isaiah. You are reading most likely from your Christian Bible which is a very poor translation, or should I say, a very good mistranslation of Isaiah 53. This is why I spend so much time on the text. The Bible Jesus used and read did not read anything like our Christian Old Testament in hundreds of places. Isaiah is a good instance.

Simply said, this Christian translation has been “Jesusized” by having the concept of guilt removed, for in Christian “theology” Jesus can have no guilt!

*In one of the greatest passages in the Bible, we are told by Isaiah the prophet that if the “soul” of the “suffering servant” would acknowledge guilt...Israel being the suffering servant and not just one man; but a nation of people comprising many "ones."*



**Answer for yourself:** What do you do when you acknowledge guilt?

You confess and then repent. This is the subject of the verse. You literally turn around your “life”. Your life changes direction; from sin to righteousness. You no longer continue your sinister ways. Now you can see how such a life, after repentance and confession of sin, was understood, even as the Christian Bibles say: “soul/life an offering for sin”! **One’s life, when turned to God and away from sin, was the atonement that Leviticus 17 speaks about.**

**Answer for yourself:** Could we have missed this understanding when looking at the death of Jesus or, as Isaiah said, the martyrdoms of millions of Israelites (remember Jesus is paradigm of all Jews)?

While this procedure (placing the animal’s soul on the alter in substitute for yours) is being accomplished with one’s offering, the sacrificer meditates upon his sin, for the offering service teaches him graphically that he has sinned against God with body and soul. He contemplates that justice would have dictated that **his** human body be burned on the altar as a penalty for sin and **his** soul required by God in lieu of the animal’s blood be placed upon it. It is only God’s graciousness that permits the animal to become his substitute. Then, parts of the offering are given to the Kohanim (priests/teachers), so that those who dedicate their lives to study and teach the Torah are sustained through him and so that they will pray for him. It is an act of supreme graciousness that God is prepared to accept an offering from us instead of punishing us directly for our misdeeds. This is why the offerings are described throughout Leviticus as a satisfying aroma to God, because God is pleased when His children repent and seek to change their lives for the better.

**When one brings an offering with such noble thoughts he has truly made himself an offering.** The Sages have said of one who brings a humble meal-offering, it is as if he had offered his own life upon the altar. He thereby raised his mundane desires and makes them worthy of being placed on the heavenly altar.

Now...you have been blessed I pray to know the truth about God's atonement for all mankind.



# THE LAWS OF NOAH.....MURDER #1

## DO NOT MURDER

If you have studied with us this far then you know by know that long before the Jewish people existed God made Covenants with non-Jews and that their relationship and good-standing with God was determined by how they lived up to their Covenant stipulations (Laws). In particular we have been looking at the Laws of Noah and the Covenant of Noah where a non-Jew was considered "righteous" by God if he lived up to his Covenant and repented when he strayed from his Covenant Commandments and returned to obedience unto God.

In our day and time if you are reading this article then you are most likely a contemporary Christian and most likely highly indoctrinated by your denominational or non-denominational theology. If you have been faithful to study with us up to this point then you have seen beyond any doubt that the Jesus Movement of the first century instructed non-Jews who came to faith in God through Yeshua's followers to obey the Covenant of Noah and the Laws of Noah. As a typical Christian or otherwise I assume that you are basically a "good person" and not the chiefest of sinners. Yet when we examine in detail these Laws of Noah which frame our Covenant with God then we encounter many things that not only challenge how we live in America today but which should bring shame to the best of Christians as you will come to quickly realize that your Gentile denominational religious belief system in normative Christianity has caused you to sin in many areas which before now you had no knowledge that such beliefs and actions were sinful. It is our hope at Bet Emet Ministries that your love for God is greater than your love to eat with the Pastor after Sunday's service and that you take to heart the matters that will be discussed here for let us end this introduction with these words:

*I Jn 5:3 3 For this is the love of God, that we keep his commandments: and his commandments are not grievous. (KJV)*

## -289 DO NOT MURDER (EXODUS 20:13)

*Thou shalt not murder. (Exodus 20:13)*

By this prohibition we are forbidden to kill one another. It is contained in His words, *Thou shalt not murder (Ex. 20:13)* and whoever violates this Negative Commandment is beheaded. The Exalted One says: *Thou shalt take him from Mine altar, that he may die (Ex. 21:14).*

As familiar as this prohibition is we find an even earlier account of mankind being given this knowledge by God in Gen. (9:5-6)

*Gen 9:5-6 5 And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every*

*man's brother will I require the life of man. 6 Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man. (KJV)*

An exception to the prohibition of taking of human life in Jewish law is the permissibility of killing in self-defense, or in the defense of another who is being mortally threatened.

The provisions of this Commandment are explained in the ninth chapter of Sanhedrin, and in the second chapter of Makkoth.

Pursuant to their method of deriving ethical guidance concerning all aspects of human conduct from the Divine Commandments, the Sages of Israel said: "To put one's neighbor publicly to shame is like shedding blood" (B.M. 58b), for "A man should throw himself into a fiery furnace rather than put his neighbor publicly to shame" (ibid., 59a). According to the Mishnah: "Whosoever destroys a single soul, Scriptures regards him as though he had destroyed a whole world" (Sanh. 37a). The Mechilta also states: "If one sheds blood it is accounted to him as though he diminished the Divine Image" (Ex. XX, 13, Mechilta).

Related to the above commitment are the following:

- That the manslayer die not, until he stands before the congregation for judgment (Numbers 35: 12)
- Moreover, you shall take no ransom for the life of a murderer (Numbers 35:31)

Both the body and the soul of man are the handiwork of God. Hence, when one murders his fellow man, he has committed a cardinal sin.

Since willful murder is punishable by death, everything must be done to make sure that the suspect is really guilty before he is executed. The Rabbis said that a court of justice that administered capital punishment even only once in seventy years was to be considered a 'brutal' court.

No one, except the immediate survivors of the murder victim, is allowed to lay a hand upon a murderer, even if he was a witness to the actual crime. A murderer may be put to death only after he has been duly tried and convicted by the court of justice. Anyone, even a witness to the actual crime, who takes the law into his own hands, is considered guilty of murder and subject to the death penalty.

In order to be subject to the death penalty, a murderer must have committed the crime with his own hands. If he has merely hired someone else to commit the murder, or tied the victim's hands and feet and a wild animal later killed him, the murderer is not subject to execution. He will eventually die by Divine punishment.

During the era of the First Commonwealth, when the Land of Israel was ruled by kings, a murder suspect could be executed by royal decree - even on the strength of circumstantial evidence, which was not sufficient basis for a death sentence by a court of justice. However, in emergencies, a court of justice also could issue a death sentence even on the basis of circumstantial evidence.

Murder, by definition, includes any act that may hasten the demise of a person, even if that person is already close to death.

The family of a murder victim does not have the right to waive murder charges in return for compensation paid them by the murderer, for the body and soul of the victim did not belong to his family but to God.

## THE RABBIS COMMENT

Nahmanides: Why does the prohibition of murder immediately follow the commandment to honor one's

parents? The logic is as follows:

- God is the partner of the father and mother. It is obviously a crime to destroy that which was created by such a sacred partnership.

Alshekh: In the eyes of God every man is a light unto the world and no one has a right to extinguish this light.

Keli Yakar: Man was created in the image of God, being endowed with such Divine attributes as mercy and compassion. When one man kills another, he thereby denies the Godliness in his fellow man. The same is applicable to cases of suicide; a man who takes his own life thereby denies the Godliness inherent in his own person.

Abrabanel: Murder does not only refer to the immediate physical destruction of one's fellow man, but also includes acts creating situations that will eventually lead to physical or psychological destruction. For example, the Rabbis say that one who withholds charity from the poor or one who humiliates another person in public is, in fact, guilty of murder.

## ARE CHRISTIANS GUILTY OF MURDER AND DON'T KNOW IT?

**Answer for yourself:** What are the horrible consequences we as Christians and followers of Jesus have in store according to the above Rabbinical interpretation just because we grew up in Gentile Christianity and the Christian Church?

**In over 20 years of ministry I have not found one Christian church that tithes correctly according to the Scriptures.**

Many will think that such a comment is absurd; my response it to only say *"I know what the Jewish Scriptures teach regarding the tithe....do you really know yourself....or are you tithing and depending upon what you hear from pulpit as if it is correct but never have investigated the subject of tithing for yourself"?*

Simply said if you have studied out the tithe for yourself then you know what I said above it correct. Little do most Christians know but their churches and pastors do not teach the tithe correctly and God has instructed the poor to benefit from the tithe. The Torah commands that **ALL THE TITHE** that was collected every **third and sixth year** of the shemittah cycle [7 yr cycle] **was to be given to the poor.** The funds collected the third and sixth year for the poor was called the **"POOR MAN'S TITHE"**. This "POOR TITHE" was collected for 2 years out of 6 and had to be distributed not only to the poor but to the LEVITES (considered "poor" since he had no inheritance in the land), to the WIDOWS, ORPHANS, SICK, LAME, BLIND, GENTILE SOJOURNERS, ETC., but a cash equivalent might be given instead of the actual produce or animals. **Again let me stress that ALL of the tithe was given to the poor. The way I look at it 2 yrs out of 6 is 1/3 so accordingly 1/3 of all funds the church collects MUST be given to the poor, the sick, lame, blind, mentally retarded, deaf, crippled, homeless, etc.**

**Answer for yourself:** Does your pastor stand before you remind you that you are robbing God and the remedy to such hideous sin is to give the church the money? Have you ever stopped and asked the Pastor if 1/3 of ALL the funds you and others give the church in the form of tithes are given according to the Commandments above?

***Don't let you pastor use Malachi 3:10 to collect an offering and then come back when you question him and tell you "that was the Old Law" or "the Old Covenant." It is time to really believe the Commandments of God and the failure to tithe correctly NOT ONLY MAKES YOU AN ACCESSORY TO ROBBERY OF GOD BUT ACCORDING TO THE RABBIS GUILTY TO MURDER AS WELL SINCE YOU ARE FAILING TO FEED THE POOR AS GOD INSTRUCTED!***

**Hinnukh:** God created the world so that man should dwell and be fruitful therein. Therefore, when a person commits a murder, he is interfering with God's plan. But if causing the death of a fellow man is against God's purpose in creating man, how do we justify the capital punishment to which a murderer is subject under Jewish law? Obviously, those who committed crimes subject to capital punishment are not the sort of people who are worthy to dwell in the world and want to make it a better place in which to live. They are set upon destroying themselves and the world, and since they thereby frustrate God's design it is necessary that they should be removed from the world.

***I pray you see enough in this article to begin to seriously consider your personal study of the tithe and your personal responsibilities before God.***





# THE RABBIS COMMENT ON THE PROHIBITION OF MURDER

Over the years I have come to appreciate the wisdom of the Rabbis. But it is not like we were not told by God to not listen to them; in fact we are!

*Deut 17:8-14 8 If there arise a matter too hard for thee in judgment, between blood and blood, between plea and plea, and between stroke and stroke, being matters of controversy within thy gates: then shalt thou arise, and get thee up into the place which the LORD thy God shall choose; 9 And thou shalt come unto the priests the Levites, and unto the judge that shall be in those days, and inquire; and they shall shew thee the sentence of judgment: 10 And thou shalt do according to the sentence, which they of that place which the LORD shall choose shall shew thee; and thou shalt observe to do according to all that they inform thee: 11 According to the sentence of the law which they shall teach thee, and according to the judgment which they shall tell thee, thou shalt do: thou shalt not decline from the sentence which they shall shew thee, to the right hand, nor to the left. 12 And the man that will do presumptuously, and will not hearken unto the priest that standeth to minister there before the LORD thy God, or unto the judge, even that man shall die: and thou shalt put away the evil from Israel. 13 And all the people shall hear, and fear, and do no more presumptuously.*

What I also find amazing is the fact that just prior to Yeshua's death he is recorded as designating the Pharisees as the spiritual leaders of Israel after denouncing the Sadducees and remarking to them "the kingdom is taken from you" prior in his discourse. On the heels of this decree we find the next one from Yeshua:

*Matt 23:1-3 1 Then spake Jesus to the multitude, and to his disciples, 2 Saying, The scribes and the Pharisees sit in Moses' seat: 3 All therefore whatsoever they bid you observe, that observe and do.... (KJV)*

We see just before Yeshua's death him binding and loosing a decree that the Pharisees whom the people loved were to be the spiritual leaders of Israel and I likewise find it rather amazing that this pronouncement is validated by the fact that the only "sect" of Biblical Judaism that survives the Roman war of 70 A.D. is the sect of the Pharisees.

With that as a background let us read these following comments by the Rabbis and listen with our hearts and minds.

The commandment prohibiting murder is explicitly stated to Noah by God, *"Whoever sheds the blood of man, by man shall his blood be shed, for He made man in the image of God."* (Genesis 9:6)

**A Noahide who kills a human being, even a baby in the womb of its mother, receives the death**

**penalty.** This means that one who strikes a pregnant woman thereby killing the fetus, incurs the death penalty. The fetus must be 40 days after conception. **Before 40 days, the act is in the category of destruction of man's seed and he is liable for punishment from Heaven, not by a court on earth.**

**Men and women are equally responsible to observe the prohibition against murder, and any act for which a man is held liable, a woman is equally held liable.**

**If a person kills one who is terminally ill or is falling from the top of a cliff or is certain to die even momentarily for any other reason, he transgresses the prohibition against murder and is liable for punishment by the courts. This places the idea of mercy killing or euthanasia squarely in the category of murder.**

If one pushes a person onto a subway track and a train subsequently comes and kills him, or if one leaves a person in a situation where he will surely starve to death, **although the action only indirectly causes the person's death, it is murder and the act is punishable by the courts.**

If a person sees someone pursuing another for the obvious or suspected intent of committing murder or with the intent of causing the pursued to commit a sin, and the observer is able to stop the pursuer by wounding him, but kills him instead, he transgresses this commandment and receives the death penalty. **If, however, the person himself is being pursued, he is free to take any action necessary to save his own life.**

Authorities are in disagreement about the permissibility of a Noahide killing a fetus in order to save the life of the mother. **But all agree that taking the mother's life to save the fetus is murder and punishable by the courts.**

If a Noahide kills someone through a messenger, both the messenger and the one who sent him are liable for punishment as murderers.

**A person is commanded to allow himself or herself to be killed rather than kill. This means that if a person is threatened on pain of death to kill someone, he must not commit murder regardless of the consequences.**

There is a difference of opinion as to whether the Seven Universal Laws include the commandment forbidding the willful destruction of a man's seed through masturbation or any other act of wasting semen. All agree, however, that sexual relations with a woman who is incapable of bearing children is not considered wasting semen. One opinion is that the commandment to be fruitful and multiply, having been given to Noah but not repeated to Moses, was in force only during those generations before the historical event of Mount Sinai. In those early times, wasting semen was considered among the most heinous of sins and a chief reason that God brought the Flood to destroy the world. Moreover, the Torah clearly teaches that Judah's two sons of Er and Onan were killed by God for, "the thing which he did was evil in the eyes of the L-rd." (Genesis 38:10) But this also occurred prior to the giving of the Torah on Mount Sinai. **This opinion concludes that since the commandment against wasting seed was not repeated at Mount Sinai, it is no longer in effect as part of the Seven Universal Laws.**

**The other opinion states that despite its not being repeated at Mount Sinai, since it was originally part of the Seven Universal Laws, man must not willfully destroy his seed, though the act is not punishable by the courts. After a man has fulfilled his minimal obligation of bringing a son and a daughter into the world, and wishes then to use contraceptive devices, he should use those types that do not act directly on the semen. Also, according to this viewpoint, masturbation would be strictly forbidden.**

***In spiritual terms, the reason for the great concern and strictness concerning a man wasting his seed is that it is considered the willful destruction of his life-giving force and equated with life itself.***

*Therefore, the destruction of one's seed is related closely to murder, and, more than that, to murder of one's own children.*

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# THE LAWS OF NOAH.....PROHIBITIONS AGAINST THEFT #1

## Do Not Steal

If you have studied with us this far then you know by know that long before the Jewish people existed God made Covenants with non-Jews and that their relationship and good-standing with God was determined by how they lived up to their Covenant stipulations (Laws). In particular we have been looking at the Laws of Noah and the Covenant of Noah where a non-Jew was considered "righteous" by God if he lived up to his Covenant and repented when he strayed from his Covenant Commandments and returned to obedience unto God.

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*I Jn 5:3 3 For this is the love of God, that we keep his commandments: and his commandments are not grievous. (KJV)*

## -244: THE PROHIBITION AGAINST THEFT...LEV 19:11; EXODUS 20:13

*¶ Ye shall not steal; neither shall ye deal falsely...Lev. 19:11*

*15\* (20:13) Thou shalt not steal...Exodus 20:13..or 15..depending upon translation*

By this prohibition we are forbidden to steal money. It is contained in His words, *Ye shall not steal (Lev. 19:11)*, on which the Mechilta says: *"Ye shall not steal"*: this is the prohibition of stealing money (*Exodus 20:13; Mechilta*).

Theft is a serious sin. This is true whether one steals as a joke or even with the intention of making restitution immediately.

*Man must not only obey the commands of God, but must also deal righteously with his fellow men. Dishonesty toward a fellow man is tantamount to insulting God Himself.*

One who illegally appropriates the belongings of another either by theft or by retaining an object he has borrowed or found, and fails to return to its owner when called upon to do so, is guilty of a sin. If he swore that he did not have an object when, in fact, he had it in his possession, he was disqualified from serving as a witness in any court of justice.

Furthermore, if he took an oath that he did not possess any of the articles in question and it was later disclosed that he had lied, then he had to return the object, add a fifth of its value, and bring a guilt-offering.

If witnesses testify that a man committed a theft, the accused must make restitution in an amount double the value of the property he has stolen.

In some instances, restitution must amount to four or five times the value of the item stolen. If a man stole a lamb and then sold or slaughtered it, he has to pay the owner an amount four times the value of the animal. If he stole an ox and then sold or slaughtered it, he has to pay the owner an amount five times the value of the animal.

If a thief is financially unable to make restitution for the stolen article, the courts have a right to sell him as a slave and then repay the victim of the theft from the proceeds of the sale. This covers only the basic cost of the stolen object, not the additional fine imposed. A woman guilty of theft cannot be sold into slavery. A thief who repented, and who confessed to the court of his own free will that he had committed a theft, needs merely to repay the basic value of the object. He need not make double restitution.

It is forbidden to buy or accept stolen property, even if the property is not recognized as such. One must therefore not buy a goat from a shepherd, because the shepherd is probably making the sale without the knowledge of his employer and intends to keep the money.

The penalty for kidnapping-the "theft" of a human being- which this commandment implies, is death by strangulation. The law explicitly states, however, that mere abduction is not subject to capital punishment; the death penalty applies only if the kidnapper "humiliated" his victim; i.e., if he forced him to work for him, or if he sold him into slavery.

As stated above one who infringes this prohibition must pay in accordance with what Scripture prescribes regarding two-fold restitution, or fourfold and fivefold restitution (Ex. 21:37), or returning only the principal (as where he admits the theft before witnesses testify against him).

The Sifra says: "Since it is said with reference to theft, *He shall pay double*, we know the penalty; but whence do you derive the prohibition? From the words of Scripture, *Ye shall not steal*. [Stealing is forbidden] even if the purpose is to annoy, that is, even if the object is merely to vex the owner and cause him distress, [with the intention of returning [the stolen article] to him later. *"Ye shall not steal* even for the purpose of paying fourfold or fivefold restitution" (Lev. 19:11, Sifra).

The provisions of this Commandment are explained in the seventh chapter of Baba Kamma.

Included in this Commandment, according to the Mechilta, is the prohibition against "Stealing the hearts of people", as when one urges his friend to be his guest whilst in his heart he does not mean to invite him, or offers gifts to him knowing well that they will not be accepted (Ex. XXII, 3, Mechilta).

According to Maimonides, a receiver of stolen property can never attain to perfect repentance, "because he does



not know who is the owner of the stolen property, since the thief steals from many persons and brings him the stolen articles; and also because the receiver encourages the thief and induces him to sin" (Mada, Hilchoth Teshubah IV, 5).

## THE RABBIS COMMENT

**Abrabanel:** These mitzvot follow the dictates of common sense, but we are asked to observe them out of a higher motivation; namely that they were commanded to us by God.

**Maimonides:** The assessment of restitution in the amount of twice, or four times, or five times the original value of the stolen property is made dependent on the risk the thief runs in committing his crime. The less his risk of being apprehended, the greater his punishment. If he commits his theft in a "crowd situation" he runs a high risk of apprehension; hence, he need make restitution in an amount of only twice that of the value of the stolen property. The risk is somewhat less if he steals sheep in the open field because the shepherd cannot watch over the flock all the time; hence, if the thief is caught, he must make "four-fold" restitution. If he steals an ox which is in the habit of straying from the herd, the risk of apprehension is even less because it is difficult for the cowherd to watch over the oxen in his care; hence, if the thief is caught, he has to make "five-fold" restitution.

**Kei Yakar:** Why does a thief have to make restitution in the amount of double the value of the property he has stolen? Because he may already have had some possessions of his own, hence his sin involved not only theft but also the unjust coveting of the possessions of another.

**Abrabanel:** A thief must make "two-fold" restitution because he must be punished also for the discomfiture suffered by his victim. If, for example, he has stolen a chair, he has thereby deprived the victim not only of his property but of his comfort; hence, the thief must not only return the chair he has stolen, but also deprive himself of a chair, even as he deprived his victim of it. He therefore must give his victim an additional chair. or the monetary value of one

Why does one who stole an animal have to make "four-fold" and "fivefold" restitution ? Abrabanel explains that each step involved in the theft represents a separate act of theft for which restitution must be made. Aside from the theft itself, therefore, the thief is liable to punishment also for the separate acts of tying down the animal, placing it into position, and slaughtering it.

**Abrabanel contends that these penalties were intended to counteract some of the punishments meted out to thieves in some barbaric societies of the time, which would execute a thief or mutilate him physically.** Jewish law viewed such punishments as cruel and unnecessary. Aside from the monetary penalty which the thief had to pay, the humiliation he experienced at being caught and sentenced was considered sufficient punishment.

Where in the Torah do we find mentioned a case of kidnapping which was considered tantamount to theft? In the account of how Joseph was kidnapped by his brothers. The biblical account of the anguish suffered by the victim's father shows the justification for making such a crime liable to the same severe punishment as theft.

**Recanati:** Of what crime is a thief actually guilty when he commits a theft? He is guilty of thwarting the plan of God, who intended that the victim should have in his possession the object which he, the thief, has stolen from him.

**Hinnukh:** He considers these commandments as self-evident truisms which require no explanation. Most of the other commentaries also find it unnecessary to elaborate on these mitzvot.



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# THE LAWS OF NOAH.....PROHIBITIONS AGAINST THEFT #2

## Do Not Rob By Violence

If you have studied with us this far then you know by know that long before the Jewish people existed God made Covenants with non-Jews and that their relationship and good-standing with God was determined by how they lived up to their Covenant stipulations (Laws). In particular we have been looking at the Laws of Noah and the Covenant of Noah where a non-Jew was considered "righteous" by God if he lived up to his Covenant and repented when he strayed from his Covenant Commandments and returned to obedience unto God.

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## -245: DO NOT ROB BY VIOLENCE ...LEV. 19:13

*13 Thou shalt not oppress thy neighbor, nor rob him...Lev. 19:13*

By this prohibition we are forbidden to commit robbery, that is, to take by open force and violence anything to which we have no right. It is contained in His words *Nor shalt thou rob him (Lev. 19:13).*

One is not permitted to keep money or property owned by another, or to withhold from another goods or money rightfully due him. Any one who has found an object belonging to someone else and intends to return it to its rightful owner, but purposely puts off doing so, is guilty of a sin. One who has an object belonging to another but tells him that he does not have it, or one who with some unjustifiable excuse puts off paying the wages of one who has worked for him, is considered as if he had committed a theft.

**Theft is a sin, no matter how small or insignificant the stolen object. For this reason one is not permitted to decide for himself that an object or coin which he has stolen has so little value that it would be folly to return it to its rightful owner.**

**If a person stole an object and has disposed of it, he must compensate the rightful owner with goods or cash of equal value.**

**According to Jewish law, one who stole a plank and used it in building a house must tear down the entire house and return the plank. However, in order to eliminate undue hardship to the guilty party, the Rabbis subsequently issued *takkanat ha-shavim*, an "amendment" to the law, whereby it was declared sufficient if the guilty party made adequate financial restitution for the plank.**

***Takkanat ha-shavim* also provides that in the case of an individual who has stolen an object, and lost it, and then of his own initiative offers to make restitution for it, his offer should not be accepted-his repentance is to be considered sufficient restitution.**

**If the stolen object has been altered-e.g., if someone stole a bolt of cloth and made a suit from it-the guilty party is expected to pay no more than the original value of the cloth.**

**It is forbidden to buy anything from an individual who has the reputation that he is a thief, because by doing so one would strengthen the hand of a transgressor.**

**Many authorities hold that accepting an object from someone who does not give it of his own free will but only in deference to social or other pressures is tantamount to theft.**

**This Negative Commandment is juxtaposed to a Positive Commandment, which is contained in His words, *He shall restore that which he took by robbery (Lev. 5:23)* but even if [the transgressor] destroys [by his own action the possibility of fulfilling] the positive injunction, he is not punished by whipping, since a man does not both suffer whipping and repay," this being a Negative Commandment which is subject to repayment.**

**Thus if the robber burns the article he has stolen, or throws it into the sea, he pays [the owner] what it was worth; and if he denies the charge on oath [swearing falsely], he must add a fifth [of its value], and must bring a guilt-offering. This is the explanation given at the end of Makkoth.**

**The provisions of this Commandment are explained in the ninth and tenth chapters of Baba Kamma.**

**The Sages also speak of the prohibition against *avak gezelah* (lit. "dust of robbery"), as where one "partakes of a meal that is insufficient for its owner, and the guest imagines that he has not sinned, since he says to himself "Did I eat aught without the owner's consent?"' (Mishneh Torah, Mada, Hilchoth Teshubah IV, 5). This form of robbery, though regarded by most people as trivial, is nevertheless strictly forbidden, since "not only are those deeds forbidden which are manifestly rapacious and fraudulent, but also those which in the end must lead to fraud" (Moses Chayim Luzzatto, "Mesillat Yesharim", Ch. ii, p. 72).**

## THE RABBIS COMMENT

**Hinnukh: Delaying the payment of wages due for work or services rendered is not a sin in itself. Nevertheless, Jewish law forbids it because it may tempt one to withhold such payments altogether, and thus make him guilty of a transgression.**



# THE LAWS OF NOAH.....PROHIBITIONS AGAINST THEFT #3

## Do Not Remove A Landmark Or Fraudulently Alter Land Boundaries

If you have studied with us this far then you know by know that long before the Jewish people existed God made Covenants with non-Jews and that their relationship and good-standing with God was determined by how they lived up to their Covenant stipulations (Laws). In particular we have been looking at the Laws of Noah and the Covenant of Noah where a non-Jew was considered "righteous" by God if he lived up to his Covenant and repented when he strayed from his Covenant Commandments and returned to obedience unto God.

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## -246: DO NOT REMOVE A LANDMARK OR FRAUDULENTLY ALTER LAND BOUNDARIES...DEUT. 19:14

*Thou shalt not remove thy neighbor's landmark (Deut. 19:14).*

By this prohibition we are forbidden to alter land boundaries fraudulently, that is, to shift landmarks between ourselves and our neighbors, so as to be able to claim another's land as our own. This prohibition is contained in His words *Thou shalt not remove thy neighbor's landmark (Deut. 19:14).*

In a free economy, it is not only conceivable but it is also a daily occurrence that the financially strong can devise ways of encroaching on the rights and property of the weak. The inescapable result is that the rich become richer and the poor become poorer. The Torah warns us against *hassagat gevul* - encroaching on another's property. Technically, this commandment deals with land-ownership that is seized unscrupulously, by

changing the boundary lines. Such action amounts, of course, to robbery and, as such, is already forbidden by the Torah. The effect of this further prohibition is to make the offender doubly guilty if the encroachment takes place on the sacred soil of Israel.

The Sifré says: "*Thou shalt not remove thy neighbor's landmark*: but has it not already been said: *Nor shalt thou rob him*" (Lev. 19:13). Why then add: *Thou shalt not remove [thy neighbor's landmark]*? To teach us that one who encroaches on his neighbor's land transgresses two Commandments. I might think that this applies also outside the Land: Scripture therefore says: [*Thou shalt not remove thy neighbor's landmark. . .*] *in thine inheritance which thou shalt inherit in the land*. In the Land of Israel one breaks two Negative Commandments, but outside it only one" (Deut. 19:14, Sifre), namely, *Nor shalt thou rob him*. Thus it is shown that this Negative Commandment applies only to the Land of Israel.

The Commandment concerning hasagath gevul ("removing a neighbor's landmark") is the source of the law against encroaching unlawfully upon a neighbor's trade (Shabbath 85a). The prohibition against changing laws handed down from time immemorial is also traced to this Commandment (Tur Choshen Mishpat, 368). It appears that the Commandment applies also in the realm of the mind: thus, according to the Sifré, we must not ascribe the opinions of say, Rabbi Eliezer to Rabbi Joshua, or vice versa, because it is written: Thou shalt not remove thy neighbor's landmark (Deut. 19:14, Sifre').

## THE RABBIS COMMENT

Bahya ben Asher, Abrabanel: The man who encroaches on the property of another casts doubt upon God's creation of the world and His design for its apportionment among its inhabitants. Applying this originally to the division of the land among the twelve tribes, the Rabbis later extended the principle to individual holdings. In other words, it was apparently God's express wish that each man have the piece of land that is in his possession. This land is a gift from God. By infringing on the property rights of another one defies God's intent and purpose.

Alshekh: If God so wishes, He will broaden the boundaries of one's property; but when one tries to diminish his neighbor's boundaries and someone else does the same to him, this may become an accepted pattern among men. It constitutes interference with God's plans.





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# THE LAWS OF NOAH.....PROHIBITIONS AGAINST THEFT #4

## Do Not Defraud And Cheat

If you have studied with us this far then you know by know that long before the Jewish people existed God made Covenants with non-Jews and that their relationship and good-standing with God was determined by how they lived up to their Covenant stipulations (Laws). In particular we have been looking at the Laws of Noah and the Covenant of Noah where a non-Jew was considered "righteous" by God if he lived up to his Covenant and repented when he strayed from his Covenant Commandments and returned to obedience unto God.

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## -247: DO NOT DEFRAUD AND CHEAT...LEV. 19:13

*13 Thou shalt not oppress thy neighbor, nor rob him; the wages of a hired servant shall not abide with thee all night until the morning.*

*You shall give him his hire on the same day (Deuteronomy 24:15)*

By this prohibition we are forbidden to usurp debts which are due from us, that is, to retain them and refuse payment. It is contained in His words *Thou shalt not oppress thy neighbor, nor rob him (Lev. 19:13).*

One is not permitted to keep money or property owned by another, or to withhold from another goods or

money rightfully due him. Any one who with some unjustifiable excuse puts off paying the wages of one who has worked for him, is considered as if he had committed a theft.

**Stealing** is the act of taking away the property of another by insidious and secret means, and it is forbidden in His words, *Ye shall not steal (Lev. 19:11)* as I have explained **Robbery** is the act of taking the property of another by open force and violence, as robbers do on the highways, and is forbidden in His words, *Nor shalt thou rob him (Lev. 19:13)*. **Oppression** occurs when you owe another a certain sum, that is to say, when you have in your keeping, and are responsible for, a sum of money which belongs to another, and you keep it and do not give it to him, whether you use force or do not use force, but only prevarication and trickery. Such conduct also is forbidden in His words *Thou shalt not oppress thy neighbor*, which are thus explained in the Sifra: *"Thou shalt not oppress thy neighbor: this means wronging him in money matters, as for example, withholding the wages of a hired servant" and all similar actions. The wages of a hired servant are given as an example only because they are definitely a debt due from you, though he has given you none of his money, and you have not received any money from him; this notwithstanding, because he has a definite claim against you, you are forbidden to withhold it from him.*

An honest day's work is worth an honest day's pay. Payment must be made as soon as possible, not at the pleasure of the employer. The employer must see to it particularly that day workers, who live from hand to mouth, are paid no later than the night following that working day. One who works on the night shift must be paid no later than the day following that working night. These laws are applicable in the case of all day laborers, Jewish or Gentile.

An employer who withholds the wages of a day laborer thereby violates four precepts: (a) "You shall not oppress your neighbor," (b) "You shall not steal," (c) "You shall not keep the wages of a hired laborer overnight," and (d) "You shall give him his hire on the same day." Each day that he withholds the wages of his worker represents a new transgression of these precepts.

On the other hand, the worker is expected to ask for his wages. Thus, if one gives a pair of shoes to a cobbler for repair and the latter does the work and never demands payment, the employer (or customer) is not guilty of a transgression in not paying him.

In disputes involving the payment of wages the Rabbis made every effort to protect the worker. If a worker demanded his pay but his employer contended that he had already been given his wages, all that was required of the worker was that he testify under oath that he had not yet received his pay. The worker's memory was considered more reliable than that of the employer, whose mind was occupied with many other concerns.

The prohibition relating to this matter is duplicated, and this very case is given as an example, in His words, *Thou shalt not oppress a hired servant that is poor and needy (Deut. 24:14)* meaning: *"Thou shalt not oppress a hired servant, because he is poor and needy"*, as He goes on to say: *Neither shall the sun go down upon it, for he is poor (Deut. 24:15)*.

The Sifré says: *"Thou shalt not oppress a hired servant that is poor and needy: Has it not been said already, Nor shalt thou rob him?"* [Why then this further statement?] It is to teach us that one who withholds the wages of a hired servant transgresses [the Negative Commandments] *Thou shalt not oppress, Thou shalt not rob, and The wages of a hired servant shall not abide with thee, and* [the Positive Commandment], *In the same day thou shalt give him his hire" (Deut. 24:15)* and it adds, in interpretation of His words, *"poor and needy":*

*"I [the Lord] punish more quickly when it concerns the poor and needy" (Deut. 24:16).*

**The law is the same for one who wrongs [his fellow-man in money matters] as for a robber: thus He says *[If any one sin. . .] and deal falsely with his neighbor in a matter of deposit, or of pledge, or of robbery, or have wronged his neighbor, (Lev. 5:21).***

**According to Rabbi Menachem Hababli, this Commandment applies to the withholding of a reply to another's greeting (Ta'ame' ha-Mitzvoth, Neg. Comm. 127).**

## **THE RABBIS COMMENT**

**Nahmanides:** One who feels compelled to hire himself out as a day laborer is usually in dire financial straits. An employer who hires such an individual must keep in mind that by withholding the worker's wages, he, the employer, may actually cause him to starve.

**Recanati:** God allocates to all His creatures their daily sustenance. Hence, one who withholds the wages of a day laborer is guilty of frustrating the designs of God. If a man who employs day laborers remembers that he himself expects prompt "payment" in the world to come for the good deeds he has performed in his lifetime, he will not be likely to withhold the wages of the man who works for him.



# THE LAWS OF NOAH.....PROHIBITIONS AGAINST THEFT #5

## It Is Forbidden To Deny Receipt Of A Loan Or A Deposit

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## -248: IT IS FORBIDDEN TO DENY RECEIPT OF A LOAN OR A DEPOSIT (LEV. 19:11)

*Neither shall ye deal falsely (Lev. 19:11)*

By this prohibition we are forbidden to repudiate our debts or deposits entrusted to us. It is contained in His words, *Neither shall ye deal falsely (Lev. 19:11)*, which, it is explained, refer to money dealings.

Many must not only obey the commands of God, but must also deal righteously with his fellow man. Dishonesty toward a fellow man is tantamount to insulting God Himself because we are created in the image of God.

One who illegally appropriates the belongings of another either by theft or by retaining an object he has borrowed or found, and fails to return to it owner when called upon to do so, is guilty of a sin. If he swore that

he did not have an object when, in fact, he had it in his possession, he was disqualified from serving as a witness in any court of justice.

Furthermore, if he took an oath that he did not possess any of the articles in question and it was later disclosed that he had lied, then he had to return the object, add a fifth of its value, and bring a guilt offering.

The Sifra says: "From the words [If any one sin. . .] and deal falsely therein, and swear to a lie, (etc.), we learn the punishment. Whence do we derive the prohibition? From the words of Scripture, *Neither shall ye deal falsely (Lev. 19:11)*.

You already know from the above statement that one who denies a deposit is disqualified from being a witness, even though he has not sworn [falsely], because he has transgressed His words (exalted be He), *Neither shall ye deal falsely*.

The provisions of this Commandment are explained in several places in Tractate Shebuoth.

Under Scriptural law, if the defendant makes a complete denial of the claim against him, he is exempt from payment and from taking an oath. The Rabbis, however, argue that, since it is unlikely that the plaintiff would come to court if he had no claim whatever, the defendant should take an oath. If the defendant makes a partial admission, he must swear that he does not owe the balance of the amount. If the plaintiff claim is corroborated by a single witness only, the defendant takes an oath, and he is absolved from payment.





# THE LAWS OF NOAH.....PROHIBITIONS AGAINST THEFT #6

## You Must Not Deceive Anybody In Business

If you have studied with us this far then you know by know that long before the Jewish people existed God made Covenants with non-Jews and that their relationship and good-standing with God was determined by how they lived up to their Covenant stipulations (Laws). In particular we have been looking at the Laws of Noah and the Covenant of Noah where a non-Jew was considered "righteous" by God if he lived up to his Covenant and repented when he strayed from his Covenant Commandments and returned to obedience unto God.

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## -250: YOU MUST NOT DECEIVE ANYONE IN BUSINESS (LEV. 25:14)

*If thou sell aught unto thy neighbor, or buy of thy neighbor's hand, ye shall not wrong one another (Lev. 25:14)*

By this prohibition we are forbidden to wrong one another in the business of buying and selling. It is contained in His words *If thou sell aught unto thy neighbor, or buy of thy neighbor's hand, ye shall not wrong one another (Lev. 25:14)*, on which the Sifra says: "Ye shall not wrong one another: this [refers to] wronging in money matters (Ibid., Sifra).

The same admonition is repeated: *And you shall not wrong one another (Leviticus 25: 17)*

The Torah regards an exorbitant profit, whether on the part of the buyer or the seller, as extortion and lays

**down one-sixth of the market value of the article as the maximum profit which may be made. Any greater profit renders the sale legally invalid, to the extent that the buyer or seller affected is permitted to annul the transaction.**

**Under ideal conditions complete trust and confidence should prevail between the parties to the transaction, and a man's word should be his bond. This situation is however regarded as almost Utopian, and as a result the Torah takes up a pragmatic attitude and cautions against the practice of relying on one's word in consummating a deal, because it leaves the door open to wrongdoing. The Rabbis, interpreting the intent of the biblical law, introduced legal forms of acquisition in addition to those of the Torah, which obviated all guesswork and ambiguity. There were to be specific processes to be followed in order to remove any doubt of the validity of an acquisition.**

**Land can be acquired by kesef (money), shetar (deed), and hazakah (possession). There is to be a cash payment made and a deed is to be signed by the purchaser.**

### **Ownership of movable objects can pass in several ways:**

- **By hagbahah-the buyer lifts up the object in token of purchase.**
- **By meshikhah-the buyer removes the purchased article from the vendor's premises to his own. The Rabbis devised this method in order to protect the purchaser in a case where, after payment (kesef), the object was left temporarily in the vendor's possession and, in case of fire, the latter might not make any effort to save what was no longer his property.**
- **By halifin-bartering one object for the other. When one acquires one object the other automatically becomes the owner of the bartered object.**
- **By mesirah-handing over the reins of an animal or part of an object which is too heavy for meshikhah**

**The provisions of this Commandment are explained in the fourth chapter of Baba Mezia.**

**The significance that Jewish ethics attaches to this Commandment may be gathered from the following words of the Mechilta: "If one is honest in his business dealings, and the spirit of his fellow-creatures takes delight in him, it is accounted to him as though he had fulfilled the whole Torah" (Ex. XV, 26, Mechilta).**



# THE LAWS OF NOAH.....PROHIBITIONS AGAINST THEFT #7

## Do Not Covet Another Man's Possessions Even If You Are Willing To Pay For Them

If you have studied with us this far then you know by know that long before the Jewish people existed God made Covenants with non-Jews and that their relationship and good-standing with God was determined by how they lived up to their Covenant stipulations (Laws). In particular we have been looking at the Laws of Noah and the Covenant of Noah where a non-Jew was considered "righteous" by God if he lived up to his Covenant and repented when he strayed from his Covenant Commandments and returned to obedience unto God.

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## -265: DO NOT COVET ANOTHER MAN'S POSSESSIONS EVEN IF YOU ARE WILLING TO PAY FOR THEM (EX. 20:14)

*Thou shalt not covet thy neighbor's house (Ex. 20:14)*

By this prohibition we are forbidden to occupy our minds with schemes to acquire what belongs to another of our brethren. It is contained in His words *Thou shalt not covet thy neighbor's house (Ex. 20:14)*, on which the Mechilta says: "*Thou shalt not covet*: I might think that the mere expression of a desire [is forbidden]: Scripture therefore says, *Thou shalt not covet the silver or the gold that is on them, nor take it unto thee (Deut. 7:25)*. As in that case, so also in this case [the prohibition applies] only to putting the desire into practice" (Ex. 20:14, Mechilta).

This Commandment is also repeated: *And you shall not covet (Deuteronomy 5: 18)*

### Covetousness can take one of the following two forms:

- A man casts a covetous eye upon the possessions (wife, home, etc.) of another individual but his envy does not go beyond daydreaming. This too, is forbidden, but such feelings are not subject to penalty because they represent a violation of Jewish law in thought but not in deed.
- Next, there is the envy that leads to action. Here, the coveting involves not only a desire for the possessions of another, but scheming and crafty attempts to talk the other person into giving up his possessions. The covetous man may even exercise undue pressure upon his victim to persuade him to sell the coveted property to him. This action is, in fact, a violation of two commandments, because the individual is guilty of envy both in thought and in deed.

If covetousness leads one to steal the possessions of another, he has violated three commandments-envy in thought, envy in deed, and theft

It has thus been made clear to you that this Negative Commandment forbids us to scheme in order to acquire anything belonging to our brethren which we covet, even if we buy it and pay its full price. Any action of this kind is an infringement of *Thou shalt not covet*.

"The first of all fences against wronging thy fellow-man is the avoidance of covetousness" (Rabbenu Asher, "Hebrew Ethical Wills", I, p. 121, Schiff Classics). The Mechilta calls attention to the fact that coveting is the root from which all crimes spring (Ex. XX, 17, Mechilta).

## THE RABBIS COMMENT

**Maimonides:** Simple envy often leads to desire that overrides all other considerations, with serious consequences. Thus, according to Maimonides, mere envy is a sin in itself, but one who is seized by desires that override all other considerations is guilty of not only one, but two sins.

**Ibn Ezra:** How can man avoid being covetous, seeing that envy seems to be a normal human attribute? If a man sees that his neighbor has a beautiful wife or a magnificent home, he should realize that it was God's will that these should belong to his neighbor and not to him. He must therefore understand that his neighbor's possessions are beyond his reach. As an example, Ibn Ezra cites the case of someone who has a beautiful mother. It would not even occur to him to desire her, because he has been taught from earliest childhood that she belongs to his father and can never become his. This should be his attitude also with regard to any other possession that belongs not to him but to someone else.

**Sforno:** If one should find himself coveting an object belonging to his neighbor, he must train himself to pretend that the object does not exist at all. Only in this manner can a man become immune to the inevitable chain reaction in which envy begets lust, lust begets theft, and theft begets murder.

**Hinnukh:** It may be said that the commandment not to covet was included by implication in the seven commandments given to Noah, which were intended for all men on earth to observe (Genesis 9), for although these commandments do not mention envy, they include the prohibition against murder and murder is one of the results of envy.

**Alskehk:** What is the underlying psychological motivation of a man's lust for someone else's wife? Could it stem from obedience to God's pronouncement that "it is not good for man to be alone" and that he should have a helpmate? It is man's God-given desire and drive that impels him to seek out the opposite sex. But how can a woman who is already married in the eyes of God and the law agree to become the helpmate of another? We see then that a man's desire for a woman who is already the wife of another cannot be interpreted as a sincere

**attempt on his part to seek out a helpmate in accordance with the will of God. This is pure lust.**





# THE LAWS OF NOAH.....PROHIBITIONS AGAINST THEFT #8

## Even The Desire For Another's Possessions Is Forbidden

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## -266: EVEN THE DESIRE FOR ANOTHER'S POSSESSIONS IS FORBIDDEN (DEUT. 5:18)

*Neither shalt thou desire thy neighbour's house (Ex. 20:17).*

By this prohibition we are forbidden to set our thoughts to covet and desire what belongs to another, because this will lead to scheming to acquire it (Deut. 5:18). The wording of the prohibition on this matter is: *Neither shalt thou desire thy neighbour's house (Ex. 20:17).*

These two Negative Commandments do not relate to one and the same subject. The first, *Thou shalt not covet (Ex. 20:14)* prohibits the actual acquisition of what belongs to another; the second forbids us even to desire and covet it. The Mechilta says: "Here it says *Thou shalt not covet thy neighbour's house*, and later on it

says, *Neither shalt thou desire thy neighbour's house*. One thus incurs guilt by desiring alone and by coveting alone (Ex. 20:14, Mechilta of R. Ishamel). It also says there: "How do we know that if one begins by desiring, one will end by coveting" Because Scripture says: *Neither shalt thou desire. . . neither shalt thou covet (Deut. 5:18)*. How do we know that if one begins by coveting, he will end by robbing with violence? Because Scripture says: *They covet fields, and seize them (Micah 2, 2; Ex. 20, Mechilta of R. Ishamel)*.

The explanation of this is that if one sees a beautiful object in his brother's possession, and he sets his heart on it and desires it, he infringes the prohibition contained in His words *Neither shalt thou desire*. Then his love for the object will become stronger, until he devises some scheme to obtain it, and does not cease to beg and press the owner to sell it to him, or to give it to him in exchange for something better and more valuable; and if he succeeds in this, he thereby breaks another Commandment, namely *Thou shalt not covet*; since by his persistence and his scheming he has acquired a thing which the owner did not want to sell. Thus he has broken two Commandments, as we have explained. If, however, the owner, because of his love for the object, refuses to sell or exchange it, and the coveter because of his great craving for it proceeds to take it by force and compulsion, he also transgresses the Commandment, *Nor shalt thou rob him (Lev. 19:13)*. To understand this you should study the story of king Ahab and Naboth (I Kings 21).

The difference between *Neither shalt thou desire*, and *Thou shalt not covet*, will now be clear to you.

As coveting is the root of robbery, Neg. Comms. 265-266 are binding upon non-Israelites as well, since the prohibition of robbery is one of the seven Commandments which the "Noachid" were commanded to observe (see Pos. Comm. 9, Vol. I, p. 13, n. 4; Sefer ha-Chinuch, Comm. 416).

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# THE LAWS OF NOAH.....PROHIBITIONS AGAINST THEFT #9

## We Are To Permit The Worker To Eat Of The Produce With Which He Is Working (Deut. 23:25)

If you have studied with us this far then you know by know that long before the Jewish people existed God made Covenants with non-Jews and that their relationship and good-standing with God was determined by how they lived up to their Covenant stipulations (Laws). In particular we have been looking at the Laws of Noah and the Covenant of Noah where a non-Jew was considered "righteous" by God if he lived up to his Covenant and repented when he strayed from his Covenant Commandments and returned to obedience unto God.

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## +201: WE ARE TO PERMIT THE WORKER TO EAT OF THE PRODUCE WITH WHICH HE IS WORKING (DEUT. 23:25)

*When you go into your neighbor's vineyard, you may eat grapes to your fill as you desire. . . but you may not put anything in your own vessel (Deuteronomy 23:25)*

*But you may not put a sickle to your neighbor's standing corn (Deuteronomy 23:26)*

*You shall not muzzle an ox when he is treading out the corn (Deuteronomy 25:4)*

**By this injunction we are commanded that a laborer must be allowed to eat in the course of his work**

**of [the produce] among which he is working, provided that it is still attached to the soil.** This injunction is contained in His words (exalted be He), *When thou comest into thy neighbour's vineyard, then thou mayest eat grapes, when thou comest into thy neighbour's standing corn, then thou mayest pluck ears with thy hand (Deut. 23:25-26).*

The Talmud makes this law apply only to laborers. There is a distinctively Jewish morality in the socioeconomic relationship between management and labor. The Torah demands of the laborer "a fair day's work for a fair day's pay"; but it also requires of the employer understanding and compassion.

Workers in the orchards and vineyards may not be restrained by the owner from partaking of the fruit they are harvesting. They may eat as much as they wish without deduction from their wages and without being reprimanded. This rule applies only to those who are gathering the produce of the soil. A cowman may not drink any of the milk while milking nor a cheesemaker eat any of the cheese. A worker who is handling produce of the soil which has been detached from the earth (talush) may eat from it until his part of the work is finished; if he is engaged to harvest the crop from the soil, he may eat only from the basket he has just filled.

The laborer may not interrupt his work in order to partake of the crop. When harvesting the vineyard, he may eat only while he is actually working, while turning at the end of a row or while on his way from the winepress to refill his basket. He may not transfer this right to his wife or children. But, so long as he does not steal any of his employer's time, he may eat as much of the crop as he wishes.

The master is not only urged to show compassion for the laborer; he must also treat his animal with kindness and consideration. He is not allowed to muzzle it while plowing. It must be allowed to eat as much of the crop as it could. To scare the animal by shouting at it is also forbidden.

Anyone violating these laws was liable to the penalty of lashes.

The Gemara of Baba Mezia explains that from these two verses we derive [the rule] that [a laborer] is permitted to eat [of the produce] among which he is working and which is still attached to the soil; and that neither verse would suffice without the other [to establish this rule], as in the case above in connection with which we quoted the saying that "these are two separate texts, and the law can be gathered only from both of them together" (Positive Commandment 140). Here the Positive Commandment that a laborer must be permitted to eat [produce] still attached to the soil is derived from two verses, and the Sages say expressly:

*"These [laborers] may eat [of that upon which they are employed] according to Scriptural law", etc.*

The provisions of this Commandment are explained in the seventh chapter of Tractate Baba Mezia.

"When he is working among figs he may not eat grapes, and when among grapes he may not eat figs; but he may refrain until he reaches the best fruits and then eat. In no case have the Sages said that he may eat save during the time of his labor, but, on the principle of restoring lost property to its owner [i.e. to save the employer's time], they have said: Laborers may eat as they go from one furrow to another or as they return from the wine-press" (B.M. 91b).

Though by law a laborer is permitted to eat more than the value of his hire, the Sages observe that "a man should not be so gluttonous as to close the door against himself" when in need of employment (ibid., 92a).

## RABBIS COMMENT

**Bahya ben Asher:** Why should a laborer be permitted to satiate himself with the fruits which he is reaping for the owner? Why this special privilege? Because the Torah takes a realistic line. It is natural for a laborer who is in the vineyard to taste of the grapes. So strong is this urge that even if this were considered a sin, he would probably still yield to it. Since the Torah takes man's nature into consideration and does not demand the



**impossible of him, it allows the laborer to eat his fill without violating the law.**

**Hinnukh: Basically, the purpose of these laws is to instill in us a goodness of heart and a sensitive concern for our fellow man and for the domestic animal; but there is more to these laws than simply being exercises in religious ethics. A man who gives of his labor and strength to till the soil and prays anxiously for its produce, as well as the ox that labors to till the soil-though they are not the actual owners of the crop-should not be denied enjoyment, and the fruits of their labor.**



# THE LAWS OF NOAH.....PROHIBITIONS AGAINST THEFT #10

## A WORKER MUST NOT CUT DOWN STANDING CORN DURING HIS WORK

If you have studied with us this far then you know by know that long before the Jewish people existed God made Covenants with non-Jews and that their relationship and good-standing with God was determined by how they lived up to their Covenant stipulations (Laws). In particular we have been looking at the Laws of Noah and the Covenant of Noah where a non-Jew was considered "righteous" by God if he lived up to his Covenant and repented when he strayed from his Covenant Commandments and returned to obedience unto God.

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## -267: A WORKER MUST NOT CUT DOWN STANDING CORN DURING HIS WORK (DEUT. 23:25)

*But thou shalt not move a sickle unto thy neighbor's standing corn (Deut. 23:25)*

By this prohibition a hired labourer is forbidden to eat of the growing crops among which he is working. It is contained in His words *But thou shalt not move a sickle unto thy neighbor's standing corn (Deut. 23:26)*, on which the Talmud says: "But a sickle: this [word] extends the law to everything which requires a sickle, and to the time of the sickle" (B.M. 87b (Sonc. ed. p. 505); that is to say, at the time of the harvest thou art not to harvest it for thyself.

This commandment is similarly repeated and elaborated upon:

*But you may not put a sickle to your neighbor's standing corn (Deuteronomy 23:26)*

*You shall not muzzle an ox when he is treading out the corn (Deuteronomy 25:4)*

The Talmud makes this law apply only to laborers. There is a distinctively Jewish morality in the socioeconomic relationship between management and labor. The Torah demands of the laborer "a fair day's work for a fair day's pay"; but it also requires of the employer understanding and compassion.

Workers in the orchards and vineyards may not be restrained by the owner from partaking of the fruit they are harvesting. They may eat as much as they wish without deduction from their wages and without being reprimanded. This rule applies only to those who are gathering the produce of the soil. A cowman may not drink any of the milk while milking nor a cheesemaker eat any of the cheese. A worker who is handling produce of the soil which has been detached from the earth (talush) may eat from it until his part of the work is finished; if he is engaged to harvest the crop from the soil, he may eat only from the basket he has just filled.

The laborer may not interrupt his work in order to partake of the crop. When harvesting the vineyard, he may eat only while he is actually working, while turning at the end of a row or while on his way from the winepress to refill his basket. He may not transfer this right to his wife or children. But, so long as he does not steal any of his employer's time, he may eat as much of the crop as he wishes.

The master is not only urged to show compassion for the laborer; he must also treat his animal with kindness and consideration. He is not allowed to muzzle it while plowing. It must be allowed to eat as much of the crop as it could. To scare the animal by shouting at it is also forbidden.

Anyone violating these laws was liable to the penalty of lashes.

It is known that this verse refers only to a hired laborer, and that His words *When thou comest. . .* (Deut. 23:26) mean, "when a labourer cometh", as the Targum translates it: "When thou shalt be hired."

In the seventh chapter of Baba Mezia we read: "These [labourers] may eat [of that upon which they are employed] according to Scriptural law: he who is engaged upon that which is attached to the soil after the work is finished', [etc.] (B.M. 87a (Sonc. ed. p. 504).

The provisions of this Commandment are explained in that chapter.

One who works on growing crops, as for instance in reaping or cutting, is not permitted to eat until after his work is finished, that is, after the harvesting of the crop; but one who works on produce already gathered may eat before his work is finished, because afterwards the produce is liable to tithe (Mishpatim, Hilchoth Sechiruth XII, 2).

## THE RABBIS COMMENT

**Bahya ben Asher:** Why should a laborer be permitted to satiate himself with the fruits which he is reaping for the owner? Why this special privilege? Because the Torah takes a realistic line. It is natural for a laborer who is in the vineyard to taste of the grapes. So strong is this urge that even if this were considered a sin, he would probably still yield to it. Since the Torah takes man's nature into consideration and does not demand the impossible of him, it allows the laborer to eat his fill without violating the law.

**Hinnukh:** Basically, the purpose of these laws is to instill in us a goodness of heart and a sensitive concern for our fellow man and for the domestic animal; but there is more to these laws than simply being exercises in religious ethics. A man who gives of his labor and strength to till the soil and prays anxiously for its produce, as well as the ox that labors to till the soil-though they are not the actual owners of the crop-should not be denied

**enjoyment, and the fruits of their labor.**



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# THE LAWS OF NOAH.....PROHIBITIONS AGAINST THEFT #11

## A WORKER MUST NOT TAKE MORE FRUIT THAN HE CAN EAT

If you have studied with us this far then you know by know that long before the Jewish people existed God made Covenants with non-Jews and that their relationship and good-standing with God was determined by how they lived up to their Covenant stipulations (Laws). In particular we have been looking at the Laws of Noah and the Covenant of Noah where a non-Jew was considered "righteous" by God if he lived up to his Covenant and repented when he strayed from his Covenant Commandments and returned to obedience unto God.

In our day and time if you are reading this article then you are most likely a contemporary Christian and most likely highly indoctrinated by your denominational or non-denominational theology. If you have been faithful to study with us up to this point then you have seen beyond any doubt that the Jesus Movement of the first century instructed non-Jews who came to faith in God through Yeshua's followers to obey the Covenant of Noah and the Laws of Noah. As a typical Christian or otherwise I assume that you are basically a "good person" and not the chiefest of sinners. Yet when we examine in detail these Laws of Noah which frame our Covenant with God then we encounter many things that not only challenge how we live in America today but which should bring shame to the best of Christians as you will come to quickly realize that your Gentile denominational religious belief system in normative Christianity has caused you to sin in many areas which before now you had no knowledge that such beliefs and actions were sinful. It is our hope at Bet Emet Ministries that your love for God is greater than your love to eat with the Pastor after Sunday's service and that you take to heart the matters that will be discussed here for let us end this introduction with these words:

*I Jn 5:3 3 For this is the love of God, that we keep his commandments: and his commandments are not grievous. (KJV)*

## -268: A WORKER MUST NOT TAKE MORE FRUIT THAN HE CAN EAT (DEUT. 23:25-26\* depending upon the translation used)

*When thou comest into thy neighbor's vineyard,] then thou mayest eat grapes until thou have enough at thine own pleasure; but thou shalt not put any in thy vessel (Deut. 23:25)*

This commandment is similarly repeated and elaborated upon:

*24 (23:25) When thou comest into thy neighbor's vineyard, then thou mayest eat grapes until thou have enough at thine own pleasure; but thou shalt not put any in thy vessel.*

*25 (23:26) When thou comest into thy neighbor's standing corn, then thou mayest pluck ears with thy*



*hand; but thou shalt not move a sickle unto thy neighbor's standing corn.*

**By this prohibition a hired labourer is forbidden to take more of the growing crops among which he is working than he needs for his meal.** It is contained in His words [*When thou comest into thy neighbor's vineyard,*] *then thou mayest eat grapes until thou have enough at thine own pleasure; but thou shalt not put any in thy vessel (Deut. 23:25).*

The Talmud makes this law apply only to laborers. There is a distinctively Jewish morality in the socioeconomic relationship between management and labor. The Torah demands of the laborer "a fair day's work for a fair day's pay"; but it also requires of the employer understanding and compassion.

Workers in the orchards and vineyards may not be restrained by the owner from partaking of the fruit they are harvesting. They may eat as much as they wish without deduction from their wages and without being reprimanded. This rule applies only to those who are gathering the produce of the soil. A cowman may not drink any of the milk while milking nor a cheesemaker eat any of the cheese. A worker who is handling produce of the soil which has been detached from the earth (talush) may eat from it until his part of the work is finished; if he is engaged to harvest the crop from the soil, he may eat only from the basket he has just filled.

The laborer may not interrupt his work in order to partake of the crop. When harvesting the vineyard, he may eat only while he is actually working, while turning at the end of a row or while on his way from the winepress to refill his basket. He may not transfer this right to his wife or children. But, so long as he does not steal any of his employer's time, he may eat as much of the crop as he wishes.

The master is not only urged to show compassion for the laborer; he must also treat his animal with kindness and consideration. He is not allowed to muzzle it while plowing. It must be allowed to eat as much of the crop as it could. **To scare the animal by shouting at it is also forbidden.**

**Anyone violating these laws was liable to the penalty of lashes.**

It is known that this verse refers only to a hired laborer, and that His words *When thou comest. . . (Deut. 23:26)* mean, "when a labourer comet", as the Targum translates it: **"When thou shalt be hired."**

The provisions of this Commandment are explained in the seventh chapter of Baba Mezia, where it is also explained what it is permissible for him to eat, and what he is not allowed to eat, and cannot eat without violating the prohibition: *Thou shalt not put any in thy vessel.*

The reason why a special prohibition was needed for the case of the labourer, although that case is covered by the general prohibition of robbery (Neg. Comm. 245), is that the labourer may imagine it to be permissible. "It was therefore out of His kindness that the Holy One added a prohibition in order to guard one in a situation where he is liable to sin. The principle is similar to that enunciated by the Sages: 'The Holy One, blessed be He, desiring to confer merit on Israel, has multiplied for them the Torah and Commandments'" (Sefer ha-Chinuch, Comm. 577).

As stated earlier in the previous article it is stated in the seventh chapter of Baba Mezia: "These [labourers] may eat [of that upon which they are employed] according to Scriptural law: he who is engaged upon that which is attached to the soil after the work is finished', [etc.] (B.M. 87a (Sonc. ed. p. 504).

The provisions of this Commandment are explained in that chapter.

One who works on growing crops, as for instance in reaping or cutting, is not permitted to eat until after his work is finished, that is, after the harvesting of the crop; but one who works on produce already gathered may eat before his work is finished, because afterwards the produce is liable to tithe (Mishpatim, Hilchoth Sechiruth XII, 2).

# THE RABBIS COMMENT

**Bahya ben Asher:** Why should a laborer be permitted to satiate himself with the fruits which he is reaping for the owner? Why this special privilege? Because the Torah takes a realistic line. It is natural for a laborer who is in the vineyard to taste of the grapes. So strong is this urge that even if this were considered a sin, he would probably still yield to it. Since the Torah takes man's nature into consideration and does not demand the impossible of him, it allows the laborer to eat his fill without violating the law.

**Hinnukh:** Basically, the purpose of these laws is to instill in us a goodness of heart and a sensitive concern for our fellow man and for the domestic animal; but there is more to these laws than simply being exercises in religious ethics. A man who gives of his labor and strength to till the soil and prays anxiously for its produce, as well as the ox that labors to till the soil-though they are not the actual owners of the crop-should not be denied enjoyment, and the fruits of their labor.



# THE LAWS OF NOAH.....PROHIBITIONS AGAINST THEFT #12

## KIDNAPPING IS PROHIBITED

If you have studied with us this far then you know by know that long before the Jewish people existed God made Covenants with non-Jews and that their relationship and good-standing with God was determined by how they lived up to their Covenant stipulations (Laws). In particular we have been looking at the Laws of Noah and the Covenant of Noah where a non-Jew was considered "righteous" by God if he lived up to his Covenant and repented when he strayed from his Covenant Commandments and returned to obedience unto God.

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*I Jn 5:3 3 For this is the love of God, that we keep his commandments: and his commandments are not grievous. (KJV)*

## -243: KIDNAPPING IS PROHIBITED (EX. 20:13\* or 15 depending upon translation)

By this prohibition we are forbidden to abduct another individual or an infant (Ex. 20:13). It is contained in His words in the Ten Commandments, *Thou shalt not steal (Ex. 20:13)*, on which the Mechilta says: *"Thou shalt not steal: this is the prohibition of abduction" (Ex. 20:13).*

Theft is a serious sin. This is true especially when the theft if of another's life.

The penalty for kidnapping-the "theft" of a human being- which this commandment implies, is death by strangulation. The law explicitly states, however, that mere abduction is not subject to capital punishment; the death penalty applies only if the kidnapper "humiliated" his victim; i.e., if he forced him to work for him, or if he sold him into slavery.

## THE RABBIS COMMENT

**Abrabanel:** Where in the Torah do we find mentioned a case of kidnapping which was considered tantamount to theft? In the account of how Joseph was kidnapped by his brothers. The biblical account of the anguish suffered by the victim's father shows the justification for making such a crime liable to the same severe punishment as theft.

The Gemara of Sanhedrin says:

"Whence do we derive the prohibition of abduction? Rabbi Josiah said: From *Thou shalt not steal*; Rabbi Johanan said: From *They shall not be sold as bondmen (Lev. 25:42; Neg. Commd. 258)*. Now there is no dispute between them: one Sage states the prohibition of stealing [i.e. abduction], the other Sage states the prohibition of selling [the kidnapped person]" [Sanh. 86a (Sonc. ed. p. 569)] since no punishment is inflicted unless the transgressor both kidnaps and sells, and for infringement of both these prohibitions the penalty is strangling. His words are, *He that stealeth a man, and selleth him, and if he be found in his hand, he shall surely be put to death (Ex. 21:16)*; The words "*if he be found in his hand*" are understood as meaning he has been found in the thief's possession before he had sold him.

The provisions of this Commandment are explained in the eleventh chapter of Sanhedrin.

"He who steals a human being is killed, because he is also prepared to kill him whom he steals" (Moreh Nebuchim III, 41).



# THE LAWS OF NOAH.....PROHIBITIONS AGAINST THEFT #13

## IT IS FORBIDDEN TO DEFRAUD WITH WEIGHTS AND MEASURES

If you have studied with us this far then you know by know that long before the Jewish people existed God made Covenants with non-Jews and that their relationship and good-standing with God was determined by how they lived up to their Covenant stipulations (Laws). In particular we have been looking at the Laws of Noah and the Covenant of Noah where a non-Jew was considered "righteous" by God if he lived up to his Covenant and repented when he strayed from his Covenant Commandments and returned to obedience unto God.

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## -271: IT IF FORBIDDEN TO DEFRAUD WITH WEIGHTS AND MEASURES (LEV. 19:35)

By this prohibition we are forbidden to cheat in measuring land or to use false measures and weights. It is contained in His words, *Ye shall do no unrighteousness in judgment, in meteyard, in weight, or in measure (Lev. 19:35)*, which Tradition explains as meaning: *"Ye shall do no unrighteousness in measuring" (Lev. 19:35; Sifra)*. And the Sifra says in explanation of this Negative Commandment: *"Ye shall do no unrighteousness in judgment:* if this refers to giving judgment, [it is redundant, for] it has already been said (Lev. 19:15: Ye shal do no unrighteousness in judgment. Neg. Commnd. 273). Why then does it say here "in judgment"? To teach us that he who measures is called "judge" (Lev. 19:35, Sifra. "So that if he gives false measure he is like the judge who perverts justice").



**This commandment is repeated:**

**It also says there: "*In meteyard*" which denotes land measurement (Lev. 19:35, Sifra); that is to say, the measurement and calculation must be made in accordance with the strict rules of mathematics, with precision and with knowledge of the right methods; we must not proceed by baseless guesswork, as most officers do.**

**"Weight" includes both weights and scales.**

**"He who denies the Commandments pertaining to measures [and weights] is as if he denied the Exodus", for in committing unrighteousness to his fellow-man the sinner implies that "the Lord has abandoned the earth" and that those who practise unrighteousness will not be punished. Now since the Exodus proves that "the Lord is in the world", and that His Providence extends to all things done in the world, the violation of these Commandments entails a denial of the verity of the Exodus, "which made possible the giving of the Divine Commandments. But he who takes upon himself [the obligation to fulfill] the Commandments pertaining to measures [and weights] admits the Exodus, which was the essential cause of all Commandments" (Nezikin, Hilchoth Genevavah VII, 12, Commentaries).**



# THE LAWS OF NOAH.....PROHIBITIONS AGAINST THEFT #14

## IT IS FORBIDDEN TO PROCESS INACCURATE WEIGHTS

If you have studied with us this far then you know by know that long before the Jewish people existed God made Covenants with non-Jews and that their relationship and good-standing with God was determined by how they lived up to their Covenant stipulations (Laws). In particular we have been looking at the Laws of Noah and the Covenant of Noah where a non-Jew was considered "righteous" by God if he lived up to his Covenant and repented when he strayed from his Covenant Commandments and returned to obedience unto God.

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*I Jn 5:3 3 For this is the love of God, that we keep his commandments: and his commandments are not grievous. (KJV)*

## -272: IT IF FORBIDDEN TO PROCESS INACCURATE WEIGHTS (DEUT. 25:13)

By this prohibition we are forbidden to keep false weights and measures in our homes, even though we do not use them for purposes of trade. It is contained in His words *Thou shalt not have in thy bag diverse weights, a great and a small (Deut. 25:13)* and this applies also to diverse measures (Ibid., 25:14).

As the Gemara of Baba Bathra says: "A person is forbidden to keep in his house a measure too small or large, even if it be used for the collection of urine" [B.B. 89b (Sonc. ed. p. 369)].

You are not to reason from His words, *Thou shalt not have diverse measures*, and, *Thou shalt not have diverse weights*, that these are two separate Commandments. The object of the two prohibitions is to make the

provisions of the Commandment complete, so that they cover both kinds of measurement, by weight and by size. The meaning is thus as if He had said: "Thou shalt not have two standards, either of weight or of measure." His injunction, *Thou shalt not have diverse weights... Thou shalt not have diverse measures*, like His injunction, *Thou shalt not lend upon interest to thy brother: interest of money, interest of victuals, interest of any thing that is lent upon interest (Deut. 23:20)*, is a single prohibition which includes many kinds of cases all coming under the same rule. Repeated prohibitions of the same action are not to be counted as separate Commandments.

The underlying idea of this Commandment is cogently expressed by Rabbi Obadiah ben Jacob Sforno, sixteenth century exegete and philosopher, in his commentary on the Bible: *"God abhors not only the actual practice of dishonesty, but also the instruments that enable one to commit it."*



# THE LAWS OF NOAH.....PROHIBITIONS AGAINST THEFT #15

## WEIGHTS AND MEASURES MUST BE ACCURATE

If you have studied with us this far then you know by know that long before the Jewish people existed God made Covenants with non-Jews and that their relationship and good-standing with God was determined by how they lived up to their Covenant stipulations (Laws). In particular we have been looking at the Laws of Noah and the Covenant of Noah where a non-Jew was considered "righteous" by God if he lived up to his Covenant and repented when he strayed from his Covenant Commandments and returned to obedience unto God.

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## +208: WEIGHTS AND MEASURES MUST BE ACCURATE (LEV. 19:36; DEUT. 25:13, 15)

*Just balances, just weights, a just ephah, and a just hin, shall ye have: [I am the Lord your God, who brought you out of the land of Egypt] (Lev. 19:36),*

By this injunction we are commanded to have just weights, scales, and measures, and to regulate them with extreme precision. It is contained in His words, *Just balances, just weights, a just ephah, and a just hin, shall ye have: [I am the Lord your God, who brought you out of the land of Egypt] (Lev. 19:36)*, on which the Sifra says: "*Just balances* means that the scales must be absolutely true; just weights means that the weights must be absolutely true; a just ephah means that the ephah must be absolutely true; and a just hin means that the hin must be absolutely true" (Lev. 19:36, Sifra). You know that the *ephah* is a

dry measure, and the *hin* is a liquid measure. The same rule applies in all these cases, even though the kinds of measures may change, because what is weighed or measured is simply the quantity of something. All these kinds of things - scales, weights, dry measures and liquid measures - are called measures, and the Commandment enjoining us to regulate each of them with precision according to the approved standard is called the Commandment pertaining to Measures.

The Sifra says: "On this condition have I brought you out of the land of Egypt, that you shall take upon yourselves [the obligation to fulfil] the Commandment pertaining to Measures; for he who acknowledges the Commandment pertaining to Measures acknowledges thereby [the authenticity of] the Exodus from Egypt, and whoever denies it denies [also the authenticity of] the Exodus from Egypt" (Lev. 19:36, Sifra).

The provisions of this Commandment are explained in the fifth chapter of Baba Bathra.

*According to Tradition the sin involved in the violation of this Commandment is more grievous than that of incest. For in the case of forbidden connections, the sin being also against God, repentance is possible. In cheating people, however, through the use of false weights and measures, one sins primarily against his fellow man, and owing to the impossibility of making restitution to the countless unknown victims his repentance is bound to remain imperfect (B.B. 82b).*

The Sages liken one who has occasion for the use of measures in trade or commerce to a judge (see Lev. XIX, 35), in that "if he gives false measure he is like [the judge] who perverts justice, and he is therefore called 'an unjust person', hateful, detested, doomed to destruction, and an abomination. He brings about those five things which are mentioned in connection with the judge [who perverts justice]: he defiles the land, profanes the Name, causes the Divine Presence to depart [from Israel's midst], and causes Israel to fall by the sword and to be exiled from their land" (ibid., Sifra).





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# THE LAWS OF NOAH.....PROHIBITIONS AGAINST THEFT #16

## STOLEN PROPERTY MUST BE RESTORED TO ITS OWNER

If you have studied with us this far then you know by know that long before the Jewish people existed God made Covenants with non-Jews and that their relationship and good-standing with God was determined by how they lived up to their Covenant stipulations (Laws). In particular we have been looking at the Laws of Noah and the Covenant of Noah where a non-Jew was considered "righteous" by God if he lived up to his Covenant and repented when he strayed from his Covenant Commandments and returned to obedience unto God.

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## +194: STOLEN PROPERTY MUST BE RESTORED TO ITS OWNER (LEV. 5:23, 6:4)

*He shall restore that which he took by robbery (Lev. 5:23).*

By this injunction we are commanded [that a robber is] to return the actual article which he took by robbery if it is still available, with the addition of a fifth of its value, or to pay its equivalent in money if it has undergone [permanent] alteration. This injunction is contained in His words *He shall restore that which he took by robbery (Lev. 5:23).*

It is explained in Tractate Makkoth that the Negative Commandment concerning robbery is a Negative Commandment that is juxtaposed to a Positive Commandment. "The Merciful One", it says, "has ordained,

***thou shalt not rob (Lev. 19:13) [but if one does rob] he shall restore that which he took by robbery."***

**The provisions of this Commandment are explained in the last chapters of Baba Kamma.**

**The Torah lays it down that a robber may be forced to return the very article he took by robbery, so that if he has taken a plank and built it into his house, he is under obligation to return the self-same plank - even though its removal may entail destruction of the house. To promote repentance, however, the Sages ruled that payment of the full value of the plank is sufficient. If the object taken has been changed in form - as when wool has been woven into garments - Scriptural law provides only for payment of the value of the wool to the owner (Mishneh Torah, Nezikin, Hilchoth Gezeilah Va-Abedah I, 13; II, i).**



# THE LAWS OF NOAH.....ILLCIT INTERCOURSE

## #1

### It Is Forbidden To Enter Into An Incestuous Relationship With One's Mother (Lev. 18:7)

If you have studied with us this far then you know by know that long before the Jewish people existed God made Covenants with non-Jews and that their relationship and good-standing with God was determined by how they lived up to their Covenant stipulations (Laws). In particular we have been looking at the Laws of Noah and the Covenant of Noah where a non-Jew was considered "righteous" by God if he lived up to his Covenant and repented when he strayed from his Covenant Commandments and returned to obedience unto God.

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*1 Jn 5:3 3 For this is the love of God, that we keep his commandments: and his commandments are not grievous. (KJV)*

### -330: IT IS FORBIDDEN TO ENTER INTO AN INCESTUOUS RELATIONSHIP WITH ONE'S MOTHER (LEV. 18:7)

*The nakedness of thy father, and the nakedness of thy mother, shalt thou not uncover: she is thy mother; thou shalt not uncover her nakedness.*

By this prohibition a man is forbidden to have intercourse with his mother. This prohibition applies even if she is not united in wedlock with his father. It is contained in His words, *She is thy mother: thou shalt not uncover her nakedness (Lev. 18:7).*

Contravention of this prohibition is punished by extinction. Such a penalty betrays the hideousness of this sin. If witnesses testify against the offender, he is stoned, if he sinned wilfully; but if unintentionally, he must offer a fixed Sin-offering.

Regarding all the Commandments concerning the "forbidden degrees" of marriage, (Comms. 330-355) Maimonides writes: "The object of these precepts is likewise to diminish sexual intercourse, to restrain as much as possible indulgence in lust, and [to teach us] that this enjoyment is not, as foolish people think, the final cause of man's existence" (Moreh Nebuchim, III, 35).

By Rabbinic ordinance we are forbidden to marry our grandmother, paternal as well as maternal (Shulchan Aruch, Even Ha-Ezer XV, 2-5).

*According to the Midrash, 'God is patient with all sins EXCEPT those involving immorality' (Gen. Rabbah, 26).*



# THE LAWS OF NOAH....ILLCIT INTERCOURSE

## #2

### It Is Forbidden To Enter Into An Incestuous Relationship With One's Step-Mother (Lev. 18:8)

If you have studied with us this far then you know by know that long before the Jewish people existed God made Covenants with non-Jews and that their relationship and good-standing with God was determined by how they lived up to their Covenant stipulations (Laws). In particular we have been looking at the Laws of Noah and the Covenant of Noah where a non-Jew was considered "righteous" by God if he lived up to his Covenant and repented when he strayed from his Covenant Commandments and returned to obedience unto God.

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*1 Jn 5:3 3 For this is the love of God, that we keep his commandments: and his commandments are not grievous. (KJV)*

### -331: IT IS FORBIDDEN TO ENTER INTO AN INCESTUOUS RELATIONSHIP WITH ONE'S STEP-MOTHER (LEV. 18:8)

*thy mother; thou shalt not uncover her nakedness*

By this prohibition a man is forbidden to have intercourse with his father's wife...even when she is not the trangressor's mother, and even after the decease of his father.

Such a prohibition is contained in His words, *The nakedness of thy father's wife shalt thou not uncover (Lev. 18:8).*



Contravention of this prohibition is punished by extinction. If witnesses testify against the offender, he is put to death by stoning if he sinned wilfully, but if unintentionally, he must offer a fixed Sin-offering.

It has thus been made clear to you that a man who has intercourse with his mother is liable on the count of "mother" and on the count of "his father's wife", both during the lifetime of his father and after his decease, as explained in Sanhedrin.

The female relatives whom a man may not marry are alike in this respect - that as a rule they are constantly together with him in his house. . . . If we were allowed to marry any of them, and were only precluded from sexual intercourse with them without marriage, most people would constantly have become guilty of misconduct with them. This is one of the reasons why intermarriage with a near relative is forbidden. But according to my opinion the prohibition serves another object, namely, to inculcate chastity into our hearts" (Moreh Nebuchim III, 49a).

*According to the Midrash, 'God is patient with all sins EXCEPT those involving immorality' (Gen. Rabbah, 26).*



# THE LAWS OF NOAH....ILLCIT INTERCOURSE

## #3

### It Is Forbidden To Enter Into An Incestuous Relationship With One's Sister (Lev. 18:9)

If you have studied with us this far then you know by know that long before the Jewish people existed God made Covenants with non-Jews and that their relationship and good-standing with God was determined by how they lived up to their Covenant stipulations (Laws). In particular we have been looking at the Laws of Noah and the Covenant of Noah where a non-Jew was considered "righteous" by God if he lived up to his Covenant and repented when he strayed from his Covenant Commandments and returned to obedience unto God.

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*I Jn 5:3 3 For this is the love of God, that we keep his commandments: and his commandments are not grievous. (KJV)*

### -332: IT IS FORBIDDEN TO ENTER INTO AN INCESTUOUS RELATIONSHIP WITH ONE'S SISTER (LEV. 18:9)

*The nakedness of thy sister, the daughter of thy father, or the daughter of thy mother, whether born at home, or born abroad, even their nakedness thou shalt not uncover.*

By this prohibition a man is forbidden to have intercourse with his sister. It is contained in His words, *The nakedness of thy sister, the daughter of thy father, or the daughter of thy mother. . . thou shalt*

*not uncover (Lev. 18:9).*

One who wilfully violates this Commandment is liable to **extinction and death**; for violating it unintentionally one must offer a fixed Sin-offering.

A man may marry his sister's or his brother's daughter. Indeed, the Sages commend such unions, basing their opinion on the words of the prophet, *Hide not thyself from thine own flesh* (Isa. LVIII, 7; Mishneh Torah, Kedushah, Hilchoth Isurei Biah II, 14).

*According to the Midrash, 'God is patient with all sins EXCEPT those involving immorality' (Gen. Rabbah, 26).*



# THE LAWS OF NOAH....ILLCIT INTERCOURSE

## #4

### DO NOT COMMIT ADULTERY (Lev. 18:20)

If you have studied with us this far then you know by know that long before the Jewish people existed God made Covenants with non-Jews and that their relationship and good-standing with God was determined by how they lived up to their Covenant stipulations (Laws). In particular we have been looking at the Laws of Noah and the Covenant of Noah where a non-Jew was considered "righteous" by God if he lived up to his Covenant and repented when he strayed from his Covenant Commandments and returned to obedience unto God.

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### -347: IT IS FORBIDDEN TO COMMIT ADULTERY (LEV. 18:20)

*And thou shalt not lie carnally with thy neighbour's wife, to defile thyself with her.*

By this prohibition a man is forbidden to have intercourse with another man's wife. It is contained in His words, *Thou shalt not lie carnally with thy neighbor's wife (Lev. 18:20).*

The punishment for violation of this Commandment varies with circumstances. We need to understand that betrothal to the Jew was a preliminary to marriage and carried with it all the legal consequences of marriage. Now we can understand the following much better. If the woman is a betrothed maiden and she had sex with another than her future spouse then both her and her partner were liable to stoning, as Scripture states (Deut.

22:23-24).

*Deut 22:23-24 23 If a damsel that is a virgin be betrothed unto an husband, and a man find her in the city, and lie with her; 24 Then ye shall bring them both out unto the gate of that city, and ye shall stone them with stones that they die; the damsel, because she cried not, being in the city; and the man, because he hath humbled his neighbor's wife: so thou shalt put away evil from among you.*  
(KJV)

If she is a priest's [married] daughter, she is put to death by burning, and the man by strangling. If she is a [lay] Israelite's [married] daughter, both are liable to death by strangling. All this applies if the evidence is substantiated [in Court]; otherwise the man is liable to extinction. Again, all this applies if the sin was committed wilfully by the man; but if it was committed unintentionally, he must offer a fixed Sin-offering.

**Answer for yourself:** Do the courts of our land judge such matters as adultery as God commands?

The prohibition of this transgression occurs elsewhere, in the Ten Commandments, in His words, *Thou shalt not commit adultery (Ex. 20:13)*, meaning that one is forbidden to have intercourse with another man's wife. In the words of the Mechilta: *"Thou shalt not commit adultery.* Why is this said? Because in the words *Both the adulterer and the adulteress shall surely be put to death (Lev. 20:10)*, we hear the penalty, but we have not heard the prohibition. For this reason Scripture says, *Thou shalt not commit adultery (Ex. 20:23, Mechilta)*. Similarly, the Sifra says:

*"The man that committeth adultery with another man's wife, even he that committeth adultery with his neighbor's wife, [both the adulterer and the adulteress shall surely be put to death] (Lev. 20:10).* We thus hear the penalty, but we have not heard the prohibition. For this reason Scripture says, *Thou shalt not commit adultery, [the prohibition applying] both to the man and to the woman (ibid., Sifra)*. They did not find the prohibition in the words, *Thou shalt not lie carnally with thy neighbor's wife*, because that prohibition does not include both the adulterer and the adulteress, but is directed solely to the adulterer, [whereas the verse in the Ten Commandments is directed to both]. Similarly, as regards forbidden intercourse generally, they had to apply the prohibition to the woman as well [as to the man], and so we read in the Sifra: *"None of you shall approach [to any that is near of kin to him], to uncover their nakedness (Lev. 18:6); this prohibits both the man through the woman, and the woman through the man (Ibid., Sifra)*.

The Gemara of Sanhedrin says: 'All are included in the terms "adulterer" and "adulteress" [as found in the verse: And the man that committeth adultery with another man's wife...both the adulterer and the adulteress shall surely be put to death (Lev. 20:10). But Scripture excludes the daughter of a priest, teaching that she is to be burnt, and a betrothed maiden, teaching that she is to be stoned (Sanh. 51b (Sonc. ed. p. 346).

*Causing or assisting illicit intercourse is also prohibited (Sheb. 47b).*

*According to the Midrash, 'God is patient with all sins EXCEPT those involving immorality' (Gen. Rabbah, 26).*





# THE LAWS OF NOAH....ILLCIT INTERCOURSE #5

## IT IS FORBIDDEN FOR A MAN TO HAVE SEXUAL INTERCOURSE WITH ANIMALS (Lev. 18:23; Ex. 22:19)

If you have studied with us this far then you know by know that long before the Jewish people existed God made Covenants with non-Jews and that their relationship and good-standing with God was determined by how they lived up to their Covenant stipulations (Laws). In particular we have been looking at the Laws of Noah and the Covenant of Noah where a non-Jew was considered "righteous" by God if he lived up to his Covenant and repented when he strayed from his Covenant Commandments and returned to obedience unto God.

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*I Jn 5:3 3 For this is the love of God, that we keep his commandments: and his commandments are not grievous. (KJV)*

## -348: IT IS FORBIDDEN FOR A MAN TO HAVE SEXUAL INTERCOURSE WITH ANIMALS (LEV. 18:23; EX. 22:19)

*And thou shalt not lie with any beast to defile thyself therewith; neither shall any woman stand before a beast, to lie down thereto; it is perversion.*

By this prohibition a man is forbidden to lie and have sexual intercourse with a beast, male or female. It is contained in His words, *Thou shalt not lie with any beast (Lev. 18:23).* The wilful transgressor is liable to death by stoning, and if he is not stoned, to extinction. If he sinned unintentionally, he must offer a fixed Sin-offering.

**Scripture decrees the penalty of death for the beast also (Lev. XX, 15-16). Upon this the Sages comment: "If the man has sinned, what sin has the beast committed? But because it gave the man the opportunity to sin, Scripture says, "Let it be stoned"! How much more does this apply to a human being, who is able to distinguish between good and evil, and yet brings evil upon his fellow-man [by inducing him] to commit a sin" (ibid., Sifra).**



# THE LAWS OF NOAH....ILLCIT INTERCOURSE

## #6

### IT IS FORBIDDEN FOR A WOMAN TO HAVE SEXUAL INTERCOURSE WITH ANIMALS (Lev. 18:23)

If you have studied with us this far then you know by know that long before the Jewish people existed God made Covenants with non-Jews and that their relationship and good-standing with God was determined by how they lived up to their Covenant stipulations (Laws). In particular we have been looking at the Laws of Noah and the Covenant of Noah where a non-Jew was considered "righteous" by God if he lived up to his Covenant and repented when he strayed from his Covenant Commandments and returned to obedience unto God.

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### -349: IT IS FORBIDDEN FOR A WOMAN TO HAVE SEXUAL INTERCOURSE WITH ANIMALS (LEV. 18:23)

*And thou shalt not lie with any beast to defile thyself therewith; neither shall any woman stand before a beast, to lie down thereto; it is perversion.*

By this prohibition women are forbidden to lie with and have sexual intercourse with beasts. It is contained in His words (exalted be He), *Neither shall any woman stand before a beast to lie down thereto; [it is perversion] (Lev. 18:23)*. This is an independent Commandment, not included in the preceding Commandment, since Scripture, in forbidding men to lie with beasts, does not impose the same prohibition on

women in the absence of a specific Negative Commandment. Thus at the beginning of Kerithoth we read: "There are thirty-six offences for which extinction is prescribed by the Torah", and the enumeration of these which follows includes those committed by a man who lies with a beast and a woman who lies with a beast (Ker. 2a (Sonc. ed. p. 1), although [in other cases] only broad categories are enumerated. Thus it is clear that this prohibition is an independent Commandment, and must be included in the list of the Negative Commandments.

A woman who wilfully violates this Commandment is liable to stoning; but if the testimony has not been substantiated (in Court), she is liable to extinction if she has sinned wilfully. If she has sinned unintentionally, she must offer a fixed Sin-offering.

*According to the Midrash, 'God is patient with all sins EXCEPT those involving immorality' (Gen. Rabbah, 26).*



# THE LAWS OF NOAH....ILLCIT INTERCOURSE

## #7

### HOMOSEXUALITY IS FORBIDDEN (Lev. 18:22)

If you have studied with us this far then you know by know that long before the Jewish people existed God made Covenants with non-Jews and that their relationship and good-standing with God was determined by how they lived up to their Covenant stipulations (Laws). In particular we have been looking at the Laws of Noah and the Covenant of Noah where a non-Jew was considered "righteous" by God if he lived up to his Covenant and repented when he strayed from his Covenant Commandments and returned to obedience unto God.

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### -350: HOMSEXUALITY IS FORBIDDEN (LEV. 18:22)

By this prohibition a man is forbidden to lie carnally with a male. It is contained in His words, *Thou shalt not lie with mankind, as with womankind (Lev. 18:22)* and it also occurs elsewhere, in His words, *Neither shall there be a sodomite of the sons of Israel (Deut. 23:18)*. The correct view is that this Negative Commandment is repeated in order to give it added force, and is not the prohibition directed to the victim. The words of Scripture, *Thou shalt not lie [with mankind, as with wonsankind]* provide the admonition for both the parties.

The Gemara of Sanhedrin says that it is Rabbi Ishmael who regards *Neither shall there be a sodomite of the sons of Israel* as the prohibition directed to the victim; and consequently "He who actively commits pederasty, and also permits himself to be thus abused, in one state of forgetfulness, is liable, on Rabbi Ishmael's view, to two penalties [for violating Lev. 18:22, and Deut. 23:18] but Rabbi Akiba says: This is unnecessary, because *Thou*



*shalt not lie (Lo tishkav) with mankind and Thou shalt not be lain with (Loo tishachev) are but one statement."* (Sand. 54b (Sonc. ed. p. 368). Hence, he who commits pederasty, and also permits himself to be thus abused in one state of forgetfulness, is liable [according to Rabbi Akiba] only to one penalty, since "*Lo tishkav*" (Thou shalt not lie) and "*Lo tishachev*" (Thou shalt not be lain with) are a single injunction (Ibid.), and in R. Akiba's opinion the purpose of *Neither shall there be a sodomite* (etc.) is merely to add force to the Commandment, just as in addition to *Thou shalt not commit adultery (Ex. 20:12)* which, as we have explained, is the prohibition of [intercourse with] another man's wife, we have *Thou shalt not lie carnally with thy neighbour's wife (Lev. 18:20)*, [the repetition serving merely to strengthen the prohibition].

The transgressor of this Commandment is punished by stoning until dead. If he is not stoned, he is liable to extinction if the sin was wilful; if it was committed unintentionally, he must offer a fixed Sin-offering.

While Maimonides is of the opinion that the verse, *Neither shall there be a sodomite*, etc., is repeated for the purpose of strengthening the Commandment under consideration, Nachmanides in his Commentary on the Torah defends the position that the verse in Deut. XXIII, 18, constitutes a prohibition directed to the Courts against allowing the existence of houses of ill-fame.

*According to the Midrash, 'God is patient with all sins EXCEPT those involving immorality' (Gen. Rabbah, 26).*



# THE LAWS OF NOAH....ILLCIT INTERCOURSE #8

## HOMOSEXUALITY WITH ONE'S FATHER IS FORBIDDEN (Lev. 18:7)

If you have studied with us this far then you know by know that long before the Jewish people existed God made Covenants with non-Jews and that their relationship and good-standing with God was determined by how they lived up to their Covenant stipulations (Laws). In particular we have been looking at the Laws of Noah and the Covenant of Noah where a non-Jew was considered "righteous" by God if he lived up to his Covenant and repented when he strayed from his Covenant Commandments and returned to obedience unto God.

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## -351: HOMOSEXUALITY WITH ONE'S FATHER IS FORBIDDEN (LEV. 18:7)

*The nakedness of thy father, and the nakedness of thy mother, shalt thou not uncover: she is thy mother; thou shalt not uncover her nakedness.*

By this prohibition a man is forbidden to lie carnally with his father. It is contained in His words, *The nakedness of thy father... shalt thou not uncover (Lev. 18:7).* In this case also the [willful] transgressor is liable to stoning. Thus, a man who lies carnally with his father is liable on two counts: for lying carnally with a male (Lev. 18:22) and for lying carnally with his father.

The Gemara of Sanhedrin explains that His words *The nakedness of thy father .. . shalt thou not uncover* actually refer to one's father [and not to one's father's wife]. To this it was objected:

But do we not know that from the verse, *Thou shalt not lie with mankind, as with womankind? (Lev. 18:22)?* To which the answer was: "This teaches us that a **double penalty is incurred** [for lying carnally with one's father]; and as Rabbi Judah said: A heathen who commits pederasty with his father incurs a double penalty." In explanation of this [the Sages] say there: "This dictum of Rabbi Judah presumably refers to a Jew, [who commits the offence] unwittingly, and [incurs the penalty of] a sacrifice; and the term "heathen" is a euphemism (Sanh. 54a (Sonc. ed. p. 364f). Rabbi Judah did not wish to ascribe such an offense to an Israelite.

That is to say, one who unwittingly lies with his father must offer two Sin-offerings, like one who unwittingly has intercourse with two women within the forbidden degrees; but where it is not his father, he is required to bring only one Sin-offering.

*According to the Midrash, 'God is patient with all sins EXCEPT those involving immorality' (Gen. Rabbah, 26).*



# THE LAWS OF NOAH....ILLCIT INTERCOURSE

## #9

### HOMOSEXUALITY WITH ONE'S UNCLE IS FORBIDDEN (Lev. 18:14)

If you have studied with us this far then you know by know that long before the Jewish people existed God made Covenants with non-Jews and that their relationship and good-standing with God was determined by how they lived up to their Covenant stipulations (Laws). In particular we have been looking at the Laws of Noah and the Covenant of Noah where a non-Jew was considered "righteous" by God if he lived up to his Covenant and repented when he strayed from his Covenant Commandments and returned to obedience unto God.

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### -352: HOMOSEXUALITY WITH ONE'S UNCLE IS FORBIDDEN (LEV. 18:14)

*14 Thou shalt not uncover the nakedness of thy fathers brother*

By this prohibition a man is forbidden to lie carnally with his father's brother. It is contained in His words, *Thou shalt not uncover the nakedness of thy father's brother (Lev. 18:14)*. Thus, one who unwittingly lies with his father's brother must offer two Sin-offerings, as we have explained in the case of his father. In the Gemara of Sanhedrin we read: "All agree that he who commits pederasty with his paternal uncle incurs a twofold penalty, for Scripture says, *Thou shalt not uncover the nakedness of thy father's brother (Sanh. 54a (Sonc. ed. p. 365).*

**You must know that wherever I use the expression "the evidence is substantiated" I mean that there are two or more qualified witnesses, who warned [the transgressor immediately before the commission of the offence], and whose evidence is given before a qualified Court of twenty-three judges; and that this applies only at a time when the laws of capital punishment are in force. The laws of capital punishment were enforced in Israel only during the existence of the Temple, and only as long as the Great Sanhedrin of 71 judges met in the Chamber of Hewn Stone. Forty years before the destruction of the Second Temple the Sages voluntarily ceased to hold their meetings in that place; and from then on all the Courts in Israel lost the power to inflict capital punishment (Mishneh Torah, Shoftim, Hilcoth Sandhedrin XIV, 11-13).**

**Now it is obvious that for all the above-mentioned sexual offences Scripture explicitly lays down the penalty of extinction, because after enumerating them it says: *Whosoever shall do any of these abominations, even the souls that do them shall be cut off (Lev. 18:29).***

**Similarly, wherever we have stated that an offence of this kind entails death by judicial sentence, that penalty also is prescribed by the Torah. But as to the mode of execution, which is stated to be in some cases stoning, in some strangling, and in others burning, the authority is in some cases Tradition, and in others Scripture.**

**The provisions of the laws regarding all these sexual offences are explained in Tractates Sanhedrin and Kerithoth, and in several places in Yebamoth, Kethuboth, and Kiddushin.**

***According to the Midrash, 'God is patient with all sins EXCEPT those involving immorality' (Gen. Rabbah, 26).***





# THE LAWS OF NOAH....ILLCIT INTERCOURSE #10

**IT IS FORBIDDEN TO HAVE INTIMATE PHYSICAL CONTACT  
[EVEN WITHOUT INTERCOURSE] WITH ANY OF THE WOMEN  
WITH WHOM INTERCOURSE IS FORBIDDEN (Lev. 18:6)**

If you have studied with us this far then you know by know that long before the Jewish people existed God made Covenants with non-Jews and that their relationship and good-standing with God was determined by how they lived up to their Covenant stipulations (Laws). In particular we have been looking at the Laws of Noah and the Covenant of Noah where a non-Jew was considered "righteous" by God if he lived up to his Covenant and repented when he strayed from his Covenant Commandments and returned to obedience unto God.

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**-353: IT IS FORBIDDEN TO HAVE INTIMATE PHYSICAL CONTACT  
[EVEN WITHOUT INTERCOURSE] WITH ANY OF THE WOMEN  
WITH WHOM INTERCOURSE IS FORBIDDEN (LEV. 18:6)**

*¶ None of you shall approach to any that is near of kin to him, to uncover their nakedness. I am the LORD.*

By this prohibition we are forbidden to seek pleasure in contact with any kinswoman who is within

the prohibited degrees, even though it does not go beyond such endearments as embracing, kissing and the like. The prohibition of such conduct is contained in His words *None of you shall approach to any that is near of kin to him, to uncover their nakedness (Lev. 18:6).* This has the same meaning as if He had said: "You shall not approach them in a way which might lead to forbidden intercourse." On this the Sifra says:

*[None of you] shall approach. . . to uncover their nakedness.* This prohibits only actual intercourse; whence do I know that "approaching" is forbidden? From the words of Scripture: *Thou shalt not approach unto a woman [to uncover her nakedness], as long as she is impure by her uncleanness (Lev. 18:19).* This, however, prohibits only approaching a menstruous woman and having intercourse with her; whence do I know that the two prohibitions apply to all women within the forbidden degrees? From the words: *[None of you] shall approach to any that is near of kin (Lev. 18:6, Sifra).*

The Sifra also says: *Even the souls that do them shall be cut off (Lev. 18:19).* Why is this said? Because from the words, *[None of you] shall approach. . .* I might think that one is liable to extinction for merely "approaching". Scripture therefore says, *[Even the souls] that do them [shall be cut off], but not the souls that merely approach them (Ibid., Sifra).*

The prohibition of such unseemly conduct occurs again in [His] words, *[Therefore shall ye keep My charge,] that ye do not any of these abominable customs (Lev. 18:30).* But the verse containing the two prohibitions, namely, *After the doings of the land of Egypt, wherein ye dwelt, shall ye not do; and after the doings of the land of Canaan, whither I bring you, shall ye not do (Lev. 18:3),...not only forbids us to practise any of "the abominable customs"; it also forbids the specific abominable actions which He sets forth in the following verses. Thus these two prohibitions are general in scope, and cover all [offences in connection with] the forbidden degrees, as well as forbidding us to do After the doings of the land of Egypt. . . and after the doings of the land of Canaan, which embrace all their practices, both lewdness, and [idolatrous practices in] agriculture, cattle raising and social life. He therefore proceeds [after the general prohibitions] to explain that these "doings" which He forbids you to practise are illicit intercourse with this one and that, as is clear from the words with which the recital ends: For all these abominations have the men of the land done. (Lev. 18:27).*

The Sifra says: "I might think that we are not to build houses, nor plant vineyards, in the manner of the other nations: Scripture therefore says, *Neither shall ye walk in their statutes (Lev. 18:3)* meaning: the decree applies only to those customs which they and their ancestors have prescribed by law." It also says: "What did they use to do? *A man would marry a man, a woman would marry a woman, and a woman would be married to two men*" (Ibid., Sifra). Thus it is clear that these two Negative Commandments - namely, *After the doings of the land of Egypt. . . (shall ye not do): and after the doings of the land of Canaan . . . shall ye not do - prohibits in general terms all illicit intercourse, and are followed by specific prohibitions concerning each of the forbidden relations individually...like same sex marriages.*

It is also important for you to know that the offspring of intercourse for which one is liable to extinction is called "a bastard". Such offspring the Lord has called "a bastard" and whether the sin was committed wilfully or unintentionally, the offspring is "a bastard". The only exception is the offspring of intercourse with a menstruous woman: in this case the offspring thereof is not a bastard, but is called "son of a menstruant". This is explained in the fourth chapter of Yebamoth.

In his Mishneh Torah Maimonides further states: *Similarly one should accustom oneself to refrain from light-hearted conversation, drunkenness, and all manner of lewd talk, for all these constitute great causes [of actual unchastity]. . . . More important than all this, according to the Sages, is that a man*

*should devote himself and his mind to study of Torah, seeking always to broaden his knowledge of its wisdom, since thoughts of lewdness arise only in a heart that is turned away from the pursuit of wisdom'' (Kedushah, Hilchoth Issurei Biah XXII, 21).*

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# THE LAWS OF NOAH.....ESTABLISHING JUSTICE

## #1

### Judges And Officials Shall Be Appointed In Every Town

If you have studied with us this far then you know by know that long before the Jewish people existed God made Covenants with non-Jews and that their relationship and good-standing with God was determined by how they lived up to their Covenant stipulations (Laws). In particular we have been looking at the Laws of Noah and the Covenant of Noah where a non-Jew was considered "righteous" by God if he lived up to his Covenant and repented when he strayed from his Covenant Commandments and returned to obedience unto God.

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### +176: JUDGES AND OFFICIALS SHALL BE APPOINTED IN EVERY TOWN (DEUT. 16:18, 1:15; EX. 23:1-8).

*18 ¶ Judges and officers shalt thou make thee in all thy gates, which the LORD thy God giveth thee, tribe by tribe; and they shall judge the people with righteous judgment.*

*15 So I took the heads of your tribes, wise men, and full of knowledge, and made them heads over you, captains of thousands, and captains of hundreds, and captains of fifties, and captains of tens, and officers, tribe by tribe.*

*1 ¶ Thou shalt not utter a false report; put not thy hand with the wicked to be an unrighteous witness. 2 Thou shalt not follow a multitude to do evil; neither shalt thou bear witness in a cause to*

*turn aside after a multitude to pervert justice; 3 neither shalt thou favour a poor man in his cause. 4 If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again. 5 If thou see the ass of him that hateth thee lying under its burden, thou shalt forbear to pass by him; thou shalt surely release it with him. 6 Thou shalt not wrest the judgment of thy poor in his cause. 7 Keep thee far from a false matter; and the innocent and righteous slay thou not; for I will not justify the wicked. 8 And thou shalt take no gift; for a gift blindeth them that have sight, and perverteth the words of the righteous.*

By this injunction we are commanded to appoint judges who are to enforce the observance of the Commandments of the Torah; to compel such as have strayed from the path of truth to return to it; to command the performance of what is good and the avoidance of that which is evil; and to inflict the penalties on the transgressors, so that the Commandments and prohibitions of the Torah shall not be dependent on the will of the individual. This Commandment is contained in His injunction *Judges and officers shalt thou make thee in all thy gates (Deut. 16:18)*. When Israel was an autonomous people dwelling on its own land and all its religious activities were centered around the Temple, judges were not elected but rather selected and those who were commissioned to make the appointments were forbidden to show any favoritism whatsoever. The candidates had to meet certain qualifications of the highest level.

The highest court was the Sanhedrin Gedolah, the major Sanhedrin composed of 71 judges. The head of this body of jurists was called nasi. In view of the fact that Moses was the first *nasi*, every succeeding *nasi* was to be considered in the same light as was Moses in his day. To the right of the *nasi*, sat the *av bet din*, "the father of the court." The remaining members were seated in a semi-circle, so that each member could observe his fellow, and the *nasi* and *av bet din* could see them. The *Sanhedrin Gedolah* held court in the Temple, in a room adjacent to the *azarah*.

A Sanhedrin Ketanah (lower court) composed of 23 sages, was appointed for every community that had more than 120 inhabitants. The *Sanhedrin Ketanah* was also headed by a sage; the others sat in a semi-circle facing him. There was also a Bet Din comprising three wise men who adjudicated in monetary disputes. A city which did not meet the numerical requirements for which a *Sanhedrin Ketanah* was appointed nevertheless had a *Bet Din* of three.

The *Sanhedrin Ketanah* dealt with death sentences while the highest court judged matters which were of importance to the whole nation, such as the appointment of a king, the establishment of *Sanhedriyot Ketanot* in all sizeable cities, the judgment of an entire tribe which had committed idolatry, and the like.

In order to qualify to be a member of the Sanhedrin the judge was to be very erudite in Torah and possess some knowledge of the sciences. His character and family background had to be impeccable. If he was very old, he was disqualified. A eunuch could not serve in the Sanhedrin, nor could one who was childless. In the lower courts consisting of three judges, however, the requirements were not so stringent. Nevertheless, as a minimum, a judge had to be God-fearing and well-versed in Jewish law. It was also necessary that some of the members of the Sanhedrin should be linguists.

Unless he had received special permission from his colleagues, a judge was not to sit as a court of one. God is the only one who may sit by Himself and judge.

A member of the Sanhedrin had to possess *semikhah*, the traditional ordination. This was a ritual that started with Moses laying his hands upon the head of Joshua, thus ordaining him as his successor. This chain of ordination continued until the end of the days of the talmudic period. Today, Rabbis are not ordained in the traditional manner. They receive the license to instruct.

Maimonides is of the opinion that, if all the wise men in the Holy Land convened and decided to revive the Sanhedrin in the traditional fashion, they could do so.



As seen from the above description one of the conditions of this Commandment is that these judges are to be of lower and higher grades, after the following manner. For every city with a sufficient number of inhabitants twenty-three judges - constituting the Lesser Sanhedrin - are to be appointed, and are all to meet in one place, at the gate of the city. In Jerusalem there is to be appointed the Great Court of seventy judges, and over these seventy a Head of the Assembly, who is also called by the Sages the *Nasi* (i.e. Prince); and they are to meet in the place specifically designed for them. In a city whose population is numerically inadequate for a Lesser Sanhedrin, three judges at any rate are to be appointed to decide on the minor cases, and to remit the important ones to the superior court.

There are also to be appointed inspectors, to visit the markets and supervise the conduct of the people in their dealings with one another, so that they shall not do unjustly even in trifling matters.

The Sifra says: "Whence do we know that we are to appoint one court for all Israel? From the words of Scripture: *Judges and officers shalt thou make thee*. Whence do we know what we are to appoint one [Supreme Court] over all the others? From the words, *Shalt thou make thee*. This inference is based upon the use of the singular verb, which is taken to imply that there is to be one court regarded as the supreme authority in the land.

Whence do we know that a court is to be appointed for each tribe From the words, *in all thy gates*. R. Simeon ben Gamaliel says: "*Tribe by tribe; and they shall judge*: it is obligatory on every tribe to have its own court, because Scripture says: *they shall judge the people* - even against its will" (Sifra).

The injunction to appoint seventy elders is repeated in His words to Moses: *Gather unto Me seventy men of the elders of Israel, etc., (Num 11:16)*. The Sages say that wherever Scripture says *unto Me*, it implies permanence. Thus *that they minister unto Me in the priest's office (Ex. 28:41)* - means that this Commandment is binding in perpetuity; it is not a temporary injunction, but is obligatory throughout the generations.

You must know that the appointment of all these courts, namely the Greater and Lesser Sanhedrin, the Court of Three [Judges], and the rest, can take place only in the Land of Israel, outside which there is no ordination. But judges ordained in the Land of Israel can render judgment both in and outside it: this is the effect of the saying [of the Sages]: "The Sanhedrin has jurisdiction within the Land and outside it [Mak. 7a (Sonc. ed. p. 35)]. They cannot, however, judge capital cases either in the Land or outside except when the Temple is in existence. On His words regarding [the law of] accidental homicide: *These things shall be for a statute of judgment unto you throughout your generations in all your dwellings (Num. 35:29)*, the Sifra says: "*In all your dwellings* means both in the Land and outside it. One might think that the laws regarding Cities of Refuge [which are also discussed in the same passage] are likewise binding outside the Land; Scripture therefore says, *And these things*, (etc.) - these laws, concerning the Courts, are binding both in the Land and outside, but those relating to Cities of Refuge are binding only in the Land (Ibid., Sifra).

All the provisions of this Commandment are explained in Tractate Sanhedrin.

On the object of this Commandment the author says: "If sinners and robbers were not punished, injury would not be prevented at all: and persons scheming evil would not become rarer. They are wrong who suppose that it would be an act of mercy to abandon the laws of compensation for injuries; on the contrary, it would be perfect cruelty and injury to the social state of the country. It is an act of mercy that God commanded, Judges and officers thou shalt appoint to thee in all thy gates" (Moreh Nebuchim III, 35).

On the qualifications of any ordinary judge in Israel Maimonides states:

"Though as regards [the judges presiding in] a Court of Three no such exacting conditions need be observed as have been specified in connection with those presiding in the Great Court (Mishneh Torah, Shoftim, Hilchoth Sanhedrin II, 1-6), each of them [nevertheless] must possess the following seven qualifications:

wisdom, meekness, fear [of Heaven], disdain for money, love of truth, being beloved of his fellow-men, and being the possessor of a good name. All these qualifications are expressly stated in the Torah. The words [Take you] wise men, and understanding (Deut. I, 13) refer to men of wisdom, and [the words], and known among your tribes (ibid.), to men beloved of their fellow men; and what should endear them to their fellow-men is that they are possessed of a "good eye" [being content with what they have, and free from all manner of covetousness], are meek in the extreme and of pleasing conduct in company, gentle in their manner of address and in all their dealings with their fellow-men. Again, the words, [Moreover thou shalt provide out of all the people] men of valor (Ex. XVIII, 21), refer to such men as are indomitable in their observance of the Commandments, extremely exacting in their conduct - so completely mastering all evil inclinations as to be free from the possibility of disgrace or evil name - and extremely commendable in their demeanor in all ways. The words men of valor further imply that the men in question possess extraordinary courage in their readiness to relieve the oppressed from his oppressor, as it is said, But Moses stood up and helped them (ibid., II, 17). Just as Moses our Teacher was ever meek in the extreme. [Again, the words,] Such as fear God (Ex. XVIII, 21), obviously refer to God-fearing men, and [the words,] hating unjust gain (ibid.), to men who are not overmuch attached even to their own wealth, and pursue not riches - since want is bound to overtake him that is overmuch attached to riches (Prov. XXVIII, 22). [The words,] men of truth (Ex. XVIII, 21), refer to such men as pursue righteousness from sheer love thereof - being inherently minded to do so - loving truth and hating violence, and shunning all manner of injustice (Mishneh Torah, Sho'tim, Hilchoth Sanhedrin II, 7).

The appointment of judges throughout the Land of Israel was one of the functions of the Great Sanhedrin (ibid., 8).

## THE RABBIS COMMENT

Nahmanides, Ibn Ezra: Both question the need for all small communities to be burdened with lower courts, when the supreme court (the Sanhedrin) sat in Jerusalem continually and everyone went to Jerusalem three times a year. Ibn Ezra replies that one court in Jerusalem would not suffice for the needs of the whole country and that it was therefore necessary that each community also have its own judiciary. Nahmanides replies that justice is best served when suits are resolved immediately; also, procrastination tends to arouse feelings of animosity in the litigants.

Or ha-Hayyim: Why are the judges selected by the people or their representatives? Does this not introduce the danger of the judge being beholden to his benefactors? The answer is that this is the test of a strong and stable society. Such a society is able to invoke its power to appoint a judge and then to waive its superior position, humbly submitting itself to the judge's authority, prudence, and acknowledged wisdom. Recanati: Judges are appointed not only for the purpose of issuing decisions on the basis of strict law but also for the purpose of mediation and compromise.



# THE LAWS OF NOAH.....ESTABLISHING JUSTICE

## #2

### They Shall Judge The People Impartially

If you have studied with us this far then you know by know that long before the Jewish people existed God made Covenants with non-Jews and that their relationship and good-standing with God was determined by how they lived up to their Covenant stipulations (Laws). In particular we have been looking at the Laws of Noah and the Covenant of Noah where a non-Jew was considered "righteous" by God if he lived up to his Covenant and repented when he strayed from his Covenant Commandments and returned to obedience unto God.

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**+177: THEY SHALL JUDGE THE PEOPLE IMPARTIALLY (LEV. 19:15, EX. 23:3)**

*Ye shall do no unrighteousness in judgment; thou shalt not respect the person of the poor, nor favour the person of the mighty; but in righteousness shalt thou judge thy neighbor (Lev. 19:15)*

*You shall not pervert justice due to the stranger (Deuteronomy 24:17)*

By this injunction judges are commanded to treat all litigants equally, and to allow each one to say what he has to say, whether he speaks at length or briefly. This injunction is contained in His words, *In*

*righteousness shalt thou judge thy neighbor (Lev. 19:15)* which the Sifra explains thus: *"It is forbidden to allow one to say all he wishes and order the other to be brief."* This is one of the points included in this Commandment.

**If at all possible, disputes should be settled by out-of-court arbitration rather than in a court of law.** In arbitration there is a possibility that both sides will be satisfied, but if the matter is decided in court one of the two litigants must of necessity be the "loser." **If parties in a dispute insist on settling the case in court, the judge should refuse to hear the case. For a judge to attempt to settle a dispute by any means other than arbitration or a court hearing is a perversion of justice.**

The Rabbis demanded that the judge should be meticulous in ensuring that both parties to a dispute should be equal before the law in every respect, even as regarded the formalities of the court hearing. Thus, neither the plaintiff nor the defendant were to be shown preferential treatment. During the hearing, both of them had to remain standing, or both had to remain seated. It was not permitted that one of the parties should stand while the other was seated. The court also had to insist that both parties should appear in similar clothing because if one of the two parties was to wear more costly garments than the other, the judge might be influenced in his behalf.

A judge who had arrived at a decision but purposely delayed handing down his ruling was guilty of a perversion of justice.

While it is a grievous sin to pervert justice, there is no penalty of flogging, because it is a negative commandment which involves no action. Punishment will come to the judge in another manner.

Another point that is included in this commandment is that every man who is learned in the Law is commanded to give judgment if the litigants have begun to plead before him. The Sages say explicitly: "According to Scriptural law, even a single person is competent to try cases of indebtedness, as it is said: *In righteousness shalt thou judge thy neighbor*" [Sanh. 3a (Sonc. ed. p. 6)].

Yet another point is that a man is obliged to judge his neighbor [in matters of general conduct] with an inclination in his favour, and always to put a good and charitable interpretation on his deeds and words (**"And when thou judgest any man incline the balance in his favor"** (Ab. I, 6)).

The intentions of this Commandment are explained in scattered places in the Talmud.

Fairness to both litigants in the procedure of the trial is of the essence of this Commandment. The Talmud has preserved many interesting anecdotes illustrating the extreme care of the Sages when acting as judges to treat both parties equally, avoiding the slightest departure from the standard of fairness. Thus: "Rabbi Ishmael, son of Rabbi José, had a gardener-tenant who regularly brought him a basket of grapes every Friday. Once he brought it on Thursday, and the Rabbi asked him the reason for his coming a day earlier. "Having a lawsuit to be tried before thee to-day," said the gardener, "I thought by so doing I might save myself the journey to-morrow." Upon this the Rabbi refused at once to take the basket of grapes, though they were really his own, and declined to act as judge in the case". This Rabbi Ishmael did to preclude the barest possibility of favoring his gardener, and in order to observe the principle of treating litigants before the law equally.

The Sages stressed again and again the importance of rendering true judgment. *"... Whosoever renders a true judgment is accounted as if he had been a co-worker of the Holy One, blessed be He, in the work of creation"* (Ex. XVIII, 13, Mechilta).

## THE RABBIS COMMENT

Or ha-Hayyim: The Rabbis teach that on Rosh Ha-Shanah the Almighty allocates for every person the financial means he will need for the coming year. God then expects men to secure these means for themselves through

**legitimate productivity and the pursuit of justice. Thus, when a judge awards a sum of money to one who is not entitled to it, he is deliberately frustrating God's plans for mankind.**

**Keli Yakar: If a wealthy man and a poor man appear before a judge to settle a dispute involving money or property, the judge must not rule in favor of the poor man simply in order to spare him the indignity of having to accept charity as a result of the court's decision. While it is true that the wealthy must provide for the less fortunate, this must not lead to a perversion of justice.**





# THE LAWS OF NOAH.....ESTABLISHING JUSTICE

## #3

### Witnesses Shall Be Examined Thoroughly

If you have studied with us this far then you know by know that long before the Jewish people existed God made Covenants with non-Jews and that their relationship and good-standing with God was determined by how they lived up to their Covenant stipulations (Laws). In particular we have been looking at the Laws of Noah and the Covenant of Noah where a non-Jew was considered "righteous" by God if he lived up to his Covenant and repented when he strayed from his Covenant Commandments and returned to obedience unto God.

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*I Jn 5:3 3 For this is the love of God, that we keep his commandments: and his commandments are not grievous. (KJV)*

**+179: WITNESSES SHALL BE EXAMINED THOROUGHLY (DEUT. 13:15)**

*Then shalt thou inquire, and make search, and ask diligently; and behold, if it be truth, and the thing certain (Deut. 13:15).*

By this injunction we are commanded to inquire into the testimony of the witnesses and examine them carefully before inflicting punishment or giving a decision. We must exercise the most scrupulous care, so as not to give an ill-considered and hasty decision, and so harm the innocent.

The provisions of this Commandment and its subdivisions - how the inquiry and examination are to be conducted, how scrupulous care is to be exercised, and how evidence is to be accepted or rejected on the basis of

**the investigation - are explained in Tractate Sanhedrin.**

**There were seven inquiries by which witnesses were tested: "In what Sabbatical cycle [did the matter under consideration take place]" "In what year" "In what month" "On which day of the month" "On what day" "At what hour" "In what place"" (Sanh. 40a). These inquiries went to the essence of the testimony; hence if one of the witnesses could not give a proper account of himself his evidence as well as that of all the other witnesses in his group was invalidated (ibid., Rashi). In cross- examination, however, there was no limit to the number of questions that might be put to the witnesses. In fact, "the more exhaustive the cross- examination, the more praiseworthy the judge" (ibid.). Questions raised in the cross-examination did not touch the essence of the testimony; hence if one of the witnesses failed to account fully for his answer to any of this class of question, the testimony remained valid.**



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# THE LAWS OF NOAH.....ESTABLISHING JUSTICE

## #4

### A Judge Must Not Perpetrate Injustice

If you have studied with us this far then you know by know that long before the Jewish people existed God made Covenants with non-Jews and that their relationship and good-standing with God was determined by how they lived up to their Covenant stipulations (Laws). In particular we have been looking at the Laws of Noah and the Covenant of Noah where a non-Jew was considered "righteous" by God if he lived up to his Covenant and repented when he strayed from his Covenant Commandments and returned to obedience unto God.

In our day and time if you are reading this article then you are most likely a contemporary Christian and most likely highly indoctrinated by your denominational or non-denominational theology. If you have been faithful to study with us up to this point then you have seen beyond any doubt that the Jesus Movement of the first century instructed non-Jews who came to faith in God through Yeshua's followers to obey the Covenant of Noah and the Laws of Noah. As a typical Christian or otherwise I assume that you are basically a "good person" and not the chiefest of sinners. Yet when we examine in detail these Laws of Noah which frame our Covenant with God then we encounter many things that not only challenge how we live in America today but which should bring shame to the best of Christians as you will come to quickly realize that your Gentile denominational religious belief system in normative Christianity has caused you to sin in many areas which before now you had no knowledge that such beliefs and actions were sinful. It is our hope at Bet Emet Ministries that your love for God is greater than your love to eat with the Pastor after Sunday's service and that you take to heart the matters that will be discussed here for let us end this introduction with these words:

*I Jn 5:3 3 For this is the love of God, that we keep his commandments: and his commandments are not grievous. (KJV)*

### -273: A JUDGE MUST NOT PERPETRATE INJUSTICE (LEV. 19:15)

*Ye shall do no unrighteousness in judgment; thou shalt not respect the person of the poor, nor favour the person of the mighty; but in righteousness shalt thou judge thy neighbor (Lev. 19:15)*

**By this prohibition a judge is forbidden to commit unrighteousness in judgment.** It is contained in His words, *Ye shall do no unrighteousness in judgment (Lev. 19:15)*. The meaning of this Commandment is that one must not depart from the principles which the Torah has laid down in pronouncing sentence of condemnation or acquittal.

**Justice must be administered with the most scrupulous honesty.** In the words of the Talmud: "A judge

who delivers judgments in perfect truth causes the Divine Presence to dwell in Israel. And he who does not deliver judgments in perfect truth causes the Divine Presence to depart from the midst of Israel...." A judge should always think of himself as a sword were hanging over his head and Gehenna gaping beneath him. A judge who unjustly takes the possessions of one and gives them to another, compels the Holy One to restore them to him; it follows therefore that he has perverted justice against the Holy One (Sanh. 7a).

**By this injunction judges are commanded to treat all litigants equally.**

The Rabbis demanded that the judge should be meticulous in ensuring that both parties to a dispute should be equal before the law in every respect, even as regarded the formalities of the court hearing. Thus, neither the plaintiff nor the defendant were to be shown preferential treatment. During the hearing, both of them had to remain standing, or both had to remain seated. It was not permitted that one of the parties should stand while the other was seated. The court also had to insist that both parties should appear in similar clothing because if one of the two parties was to wear more costly garments than the other, the judge might be influenced in his behalf.

While it is a grievous sin to pervert justice, there is no penalty of flogging, because it is a negative commandment which involves no action. Punishment will come to the judge in another manner.

Yet another point is that a man is obliged to judge his neighbor [in matters of general conduct] with an inclination in his favour, and always to put a good and charitable interpretation on his deeds and words ("**And when thou judgest any man incline the balance in his favor" (Ab. I, 6).**).

The intentions of this Commandment are explained in scattered places in the Talmud.

Fairness to both litigants in the procedure of the trial is of the essence of this Commandment.

The Sages stressed again and again the importance of rendering true judgment. *"... Whosoever renders a true judgment is accounted as if he had been a co-worker of the Holy One, blessed be He, in the work of creation" (Ex. XVIII, 13, Mechilta).*

## THE RABBIS COMMENT

Keli Yakar: If a wealthy man and a poor man appear before a judge to settle a dispute involving money or property, the judge must not rule in favor of the poor man simply in order to spare him the indignity of having to accept charity as a result of the court's decision. While it is true that the wealthy must provide for the less fortunate, this must not lead to a perversion of justice.



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# THE LAWS OF NOAH.....ESTABLISHING JUSTICE

## #5

### A Judge Must Not Accept Bribes

If you have studied with us this far then you know by know that long before the Jewish people existed God made Covenants with non-Jews and that their relationship and good-standing with God was determined by how they lived up to their Covenant stipulations (Laws). In particular we have been looking at the Laws of Noah and the Covenant of Noah where a non-Jew was considered "righteous" by God if he lived up to his Covenant and repented when he strayed from his Covenant Commandments and returned to obedience unto God.

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### -274: A JUDGE MUST NOT ACCEPT BRIBES OR GIFTS FROM LITIGANTS (EX. 23:8)

*You shall accept no bribes (Exodus 23:8)*

By this prohibition a judge is forbidden to accept a gift from litigants, even to give a just judgment. It is contained in His words, *And thou shalt take no gift (Ex. 23:8)*. The prohibition pertaining to this matter is repeated elsewhere (Deut. 16:19). The Sifré says: *"Neither shalt thou take a gift"* - even to acquit the innocent and condemn the guilty.

Even a child knows that it is a crime to bribe a judge. A judge must not accept any gift from a litigant even if he intends to base his decision on a fair and just trial.



**Even as it is a crime for a judge to accept a bribe, so it is forbidden for a litigant or his friend to offer a bribe to a judge.**

**Even acts involving no actual gift may be considered as bribes. For example, the Talmud tells of a judge who found out that the man who helped him out of a boat was scheduled to appear before him in a law case. The judge promptly disqualified himself because he felt that the man's act of courtesy constituted a bribe of sorts.**

**The provisions of this Commandment are explained in several places in Sanhedrin.**

**In his "Mishneh Torah" our author states that the transgressor of this Commandment cannot possibly attain to perfect repentance, "because he does not know how far his judgment has been perverted, nor the full extent of the consequences, so that he might make amends; and further, because he encourages the bribing litigant and causes him to sin (Mada, Hilchoth Teshubah IV:5)**

**The litigant who gives a gift to the judge transgresses Neg. Comm. 299 (ibid., Shoftim, Hilchoth Sanhedrin XXIII).**

## **THE RABBIS COMMENT**

**Hinnukh: If a judge accepts gifts from the parties in a lawsuit it is bound to influence him on behalf of the giver, even if he is convinced that this cannot happen. However, a judge who is not paid by the community for his services, but makes his living from some other occupation to which he cannot attend while he holds court, may accept a fee paid in equal shares by both the parties involved in the litigation. This sum is not considered a bribe but is just compensation due him for the time which he spent on the trial and which he could have spent on the work by which he earns his livelihood.**



# THE LAWS OF NOAH.....ESTABLISHING JUSTICE

## #6

### A Judge Must Not Be Partial

If you have studied with us this far then you know by know that long before the Jewish people existed God made Covenants with non-Jews and that their relationship and good-standing with God was determined by how they lived up to their Covenant stipulations (Laws). In particular we have been looking at the Laws of Noah and the Covenant of Noah where a non-Jew was considered "righteous" by God if he lived up to his Covenant and repented when he strayed from his Covenant Commandments and returned to obedience unto God.

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*I Jn 5:3 3 For this is the love of God, that we keep his commandments: and his commandments are not grievous. (KJV)*

### -275: A JUDGE MUST NOT BE PARTIAL (LEV. 19:15)

*Nor shalt thou favour the person of the mighty (Lev. 19:15);*

By this prohibition a judge is forbidden to favour one of the litigants in a trial. Even if he is a man of high rank and distinction, the judge is not to show him honor if he appears before him together with the other litigant, nor to treat him with deference and respect. This prohibition is contained in His words *Nor shalt thou favour the person of the mighty (Lev. 19:15);* on which the Sifra says: "Thou shalt not say, 'This is a rich man, of a distinguished family; how can I put him to shame and witness his embarrassment?'" [One who thinks thus] will certainly not put him to shame; and it is for this reason that Scripture says, *Nor shalt thou favour the person of the mighty (Ibid., Sifra).*

**By this injunction judges are commanded to treat all litigants equally, and to allow each one to say what he has to say, whether he speaks at length or briefly.** This injunction is contained in His words, ***In righteousness shalt thou judge thy neighbor (Lev. 19:15)*** which the Sifra explains thus: ***"It is forbidden to allow one to say all he wishes and order the other to be brief."*** This is one of the points included in this Commandment.

The Rabbis demanded that the judge should be meticulous in ensuring that both parties to a dispute should be equal before the law in every respect, even as regarded the formalities of the court hearing. Thus, neither the plaintiff nor the defendant were to be shown preferential treatment. During the hearing, both of them had to remain standing, or both had to remain seated. It was not permitted that one of the parties should stand while the other was seated. The court also had to insist that both parties should appear in similar clothing because if one of the two parties was to wear more costly garments than the other, the judge might be influenced in his behalf.

While it is a grievous sin to pervert justice, there is no penalty of flogging, because it is a negative commandment which involves no action. Punishment will come to the judge in another manner.

The intentions of this Commandment are explained in scattered places in the Talmud.

Fairness to both litigants in the procedure of the trial is of the essence of this Commandment.

The Sages stressed again and again the importance of rendering true judgment. ***"... Whosoever renders a true judgment is accounted as if he had been a co-worker of the Holy One, blessed be He, in the work of creation"*** (Ex. XVIII, 13, Mechilta).

The provisions of this Commandment are explained in several places in Sanhedrin and Shebuoth.

Absolute equality before the law is to be maintained even as regards the former personal status of the litigants. In the words of the Mishnah: "When the litigants stand before thee, let them [both] be regarded by thee as wicked; but when they have departed from thy presence, regard them both as innocent, as soon as they have accepted the judgment" (Ab. I, 8).

## THE RABBIS COMMENT

**Keli Yakar:** If a wealthy man and a poor man appear before a judge to settle a dispute involving money or property, the judge must not rule in favor of the poor man simply in order to spare him the indignity of having to accept charity as a result of the court's decision. While it is true that the wealthy must provide for the less fortunate, this must not lead to a perversion of justice.



# THE LAWS OF NOAH.....ESTABLISHING JUSTICE

## #7

### A Judge Must Not Be Afraid

If you have studied with us this far then you know by know that long before the Jewish people existed God made Covenants with non-Jews and that their relationship and good-standing with God was determined by how they lived up to their Covenant stipulations (Laws). In particular we have been looking at the Laws of Noah and the Covenant of Noah where a non-Jew was considered "righteous" by God if he lived up to his Covenant and repented when he strayed from his Covenant Commandments and returned to obedience unto God.

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### -276: A JUDGE MUST NOT BE AFRAID (DEUT. 1:17, 16:19)

*Ye shall not be afraid of the face of any man (Deut. 1:17)*

By this prohibition a judge is forbidden to be deterred by fear of a vicious and wicked evil-doer from giving a just judgment against him. It is his duty to render judgment without any thought of the injury the evil-doer may cause him. His words are, *Ye shall not be afraid of the face of any man (Deut. 1:17)* on which the Sifra says: "*Ye shall not be afraid of the face of any man*: in case you may say, "I fear this man because he may kill my son, or bum my stack, or destroy my plants", Scripture says, *Ye shall not be afraid of the face of any man'* (Ibid., Sifré).

*You shall not utter a false report (Exodus 23:1)*

**If a person seeks the office of judge or allows himself to be appointed as a judge, he must have a zeal for fairness and the courage to stand by his decisions.**

**In justice, there is no place for fear or intimidation. Thus, when a disciple feels that his master is about to commit a miscarriage of justice, he must not hesitate to bring it to his attention at once. He must not remain silent and wait to discuss the matter with his teacher after the latter has handed down his decision.**

## **THE RABBIS COMMENT**

**Hinnukh: The central theme involved in these two laws is that man must emulate the virtues of God. Thus, since God represents truth, we, too, are expected to champion the cause of truth. We must not shrink from this responsibility. Thus, a person should not be afraid to accept the office of judge because of all the worry and anxiety it will bring to him. He must love truth so much that he will allow no consideration to inhibit him from furthering its cause.**

**Nahmanides God's laws are the quintessence of justice. It is His wish that justice, in its purest sense, be dispensed among mankind. A judge who sits in judgment over a fellow man is dispensing God's law. He should allow nothing to impede him in the administration of justice, nor should he have any fears about carrying out his duties as a judge. If he has such fears, it is an indication that he lacks faith in God and belief in the validity of God's law.**

**This Commandment applies to the case where the judge has already undertaken to try the case. So long as he has not undertaken it, he is free to withdraw; but if he has been appointed by the government or other authority to act as judge, he is bound in all circumstances to disregard all threats, and to proceed fearlessly in the execution of justice (Shoftim, Hilchoth Sanhedrin XXII, I).**





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# THE LAWS OF NOAH.....ESTABLISHING JUSTICE

## #8

### A Judge May Not Favor The Poor

If you have studied with us this far then you know by know that long before the Jewish people existed God made Covenants with non-Jews and that their relationship and good-standing with God was determined by how they lived up to their Covenant stipulations (Laws). In particular we have been looking at the Laws of Noah and the Covenant of Noah where a non-Jew was considered "righteous" by God if he lived up to his Covenant and repented when he strayed from his Covenant Commandments and returned to obedience unto God.

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### -277: A JUDGE MAY NOT FAVOR THE POOR (LEV. 19:15, EX. 23:3)

*Neither shalt thou favour a poor man in his cause (Ex. 23:3)*

*Ye shall do no unrighteousness in judgment; thou shalt not respect the person of the poor, nor favour the person of the mighty; but in righteousness shalt thou judge thy neighbor (Lev. 19:15)*

By this prohibition a judge is forbidden to have pity on a poor man and wrest judgment in his favour out of compassion. He must treat rich and poor alike, and compel [the party against whom judgment is given] to make whatever payment is imposed upon him. This prohibition is contained in His words, *Neither shalt*

*thou favour a poor man in his cause (Ex. 23:3).*

The Negative Commandment regarding this matter is found again in His words, *Thou shalt not respect the person of the poor (Lev. 19:15)*, on which the Sifra says: 'In order that you may not say: "This is a poor man, and since I [the judge] and this rich man are obliged to support him, I will find in his favour, and thus enable him to live without loss of self-respect", Scripture says: *Thou shalt not respect the person of the poor'* (*Ibid., Sifra*).

The Rabbis demanded that the judge should be meticulous in ensuring that both parties to a dispute should be equal before the law in every respect, even as regarded the formalities of the court hearing. Thus, neither the plaintiff nor the defendant were to be shown preferential treatment. During the hearing, both of them had to remain standing, or both had to remain seated. It was not permitted that one of the parties should stand while the other was seated. The court also had to insist that both parties should appear in similar clothing because if one of the two parties was to wear more costly garments than the other, the judge might be influenced in his behalf.

While it is a grievous sin to pervert justice, there is no penalty of flogging, because it is a negative commandment which involves no action. Punishment will come to the judge in another manner.

The intentions of this Commandment are explained in scattered places in the Talmud.

Fairness to both litigants in the procedure of the trial is of the essence of this Commandment.

The Sages stressed again and again the importance of rendering true judgment. *"... Whosoever renders a true judgment is accounted as if he had been a co-worker of the Holy One, blessed be He, in the work of creation" (Ex. XVIII, 13, Mechilta).*

He who shows mercy where firmness is required, will most probably prove deaf to the call of mercy when conditions really demand it" (*Ecc. Rabbah VII, 33*).

This Commandment likewise prohibits favoring one poor man above another in the matter of allowing them to gather the Gifts of the Poor (*Ex. XXIII, 3, Mechilta*).

## THE RABBIS COMMENT

Keli Yakar: If a wealthy man and a poor man appear before a judge to settle a dispute involving money or property, the judge must not rule in favor of the poor man simply in order to spare him the indignity of having to accept charity as a result of the court's decision. While it is true that the wealthy must provide for the less fortunate, this must not lead to a perversion of justice.



# THE LAWS OF NOAH.....ESTABLISHING JUSTICE

## #9

### A Judge May Not Discriminate Against The Wicked

If you have studied with us this far then you know by know that long before the Jewish people existed God made Covenants with non-Jews and that their relationship and good-standing with God was determined by how they lived up to their Covenant stipulations (Laws). In particular we have been looking at the Laws of Noah and the Covenant of Noah where a non-Jew was considered "righteous" by God if he lived up to his Covenant and repented when he strayed from his Covenant Commandments and returned to obedience unto God.

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### -278: A JUDGE MAY NOT DISCRIMINATE AGAINST THE WICKED (EX. 23:6)

*Thou shalt not pervert the judgment for thy needy in his cause (Ex. 23:6).*

By this prohibition a judge is forbidden to pervert judgment against a litigant whom he knows to be a wicked sinner. The Exalted One forbids us to punish such a man by wresting judgment in His words *Thou shalt not pervert the judgment for thy needy in his cause (Ex. 23:6).*

The early codifiers summarized many of the commandments as *mitzvot sikhliyyol* - commandments that are based on good common sense. The *mitzvah* referred to in the four verses cited above is an example of such a commandment.

It is obvious that showing leniency to a poor man in a civil case for no other reason but his poverty is a perversion of justice. A court should make every effort to aid the poor, but not at the expense of the other party in the lawsuit.

It is also unjust for a court to favor the more "important" of the two parties in a lawsuit. True, it is commendable that the judges should want to show respect to an important person, but then they must give equal attention to the less "important" party.

On this the Mechilta says: 'So that you should not say, in a case between a wicked man and an honest man, "Since this man is wicked, I will pervert judgment against him", Scripture says: *Thou shalt not pervert the judgment for thy needy in his cause* - meaning "needy" in the matter of good deeds', that is to say, even though he is poor in good deeds, you must not pervert judgment against him.

The paramount duty of the judge is thus to render justice impartially to all who come before him, rich and poor, sinner and saint.

## THE RABBIS COMMENT

**Hinnukh:** Without a just system of law, society cannot endure. A judge must not allow his decision to be influenced by the past criminal record of the defendant. The defendant must be judged for the crime for which he is now being tried, and not for his past transgressions. Only God may judge all the actions of men-past and present.



# THE LAWS OF NOAH.....ESTABLISHING JUSTICE #10

## A Judge Should Not Pity The Condemned

If you have studied with us this far then you know by know that long before the Jewish people existed God made Covenants with non-Jews and that their relationship and good-standing with God was determined by how they lived up to their Covenant stipulations (Laws). In particular we have been looking at the Laws of Noah and the Covenant of Noah where a non-Jew was considered "righteous" by God if he lived up to his Covenant and repented when he strayed from his Covenant Commandments and returned to obedience unto God.

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## -279: A JUDGE SHOULD NOT PITY THE CONDEMNED (DEUT. 19:13)

By this prohibition a judge is forbidden to pity one who has slain a man, or caused him the loss of a limb, in fixing the penalty. He may not say: "This is a poor man, who has cut off the other's hand or blinded his eye unintentionally", and therefore have compassion on him, and be lenient in determining the amount of damages. This prohibition is contained in His words, *Thine eye shall not pity: life for life, eye for eye, etc., (Deut. 19:21)*. According to Tradition "eye for eye" refers to monetary compensation only. This Negative Commandment is found again in His words, *Thine eye shall not pity him, but thou shalt put away the blood of the innocent from Israel (Ibid., Sifra)*.

The object of this Commandment, according to Scripture, is: *That it may go well with thee (Deut. XIX, 13)*.



**This is interpreted by Nachmanides as follows: "This is of great benefit to you, since if you were to have compassion on a manslayer, you would not only cause him to commit more crimes, but would encourage other people to do the like." (ibid., Nachmanides).**



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# THE LAWS OF NOAH.....ESTABLISHING JUSTICE #11

## A Judge Must Not Pervert The Judgment Of Strangers Or Orphans (Deut. 24:17)

If you have studied with us this far then you know by know that long before the Jewish people existed God made Covenants with non-Jews and that their relationship and good-standing with God was determined by how they lived up to their Covenant stipulations (Laws). In particular we have been looking at the Laws of Noah and the Covenant of Noah where a non-Jew was considered "righteous" by God if he lived up to his Covenant and repented when he strayed from his Covenant Commandments and returned to obedience unto God.

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*I Jn 5:3 3 For this is the love of God, that we keep his commandments: and his commandments are not grievous. (KJV)*

## -280: A JUDGE MUST NOT PERVERT THE JUDGMENT OF STRANGERS OR ORPHANS (DEUT. 24:17)

*Thou shalt not pervert the justice due to the stranger, or to the fatherless (Deut. 24:17)*

By this prohibition a judge is forbidden to pervert the justice due to proselytes or orphans. It is contained in His words, *Thou shalt not pervert the justice due to the stranger, or to the fatherless (Deut. 24:17)*

The Rabbis demanded that the judge should be meticulous in ensuring that both parties to a dispute should be equal before the law in every respect, even as regarded the formalities of the court hearing. Thus, neither the plaintiff nor the defendant were to be shown preferential treatment. During the hearing, both of them had to remain standing, or both had to remain seated. It was not permitted that one of the parties should stand while the other was seated. The court also had to insist that both parties should appear in similar clothing because if one of the two parties was to wear more costly garments than the other, the judge might be influenced in his behalf.

While it is a grievous sin to pervert justice, there is no penalty of flogging, because it is a negative commandment which involves no action. Punishment will come to the judge in another manner.

It has already been explained to you that he who perverts the justice due to anyone in Israel transgresses one Negative Commandment, which is contained in His words, ***Ye shall do no unrighteousness in judgment (Lev. 19:15)***; but he who perverts the justice due to a proselyte transgresses two Negative Commandments, as the Sifré says: ***Thou shalt not pervert the justice due to the stranger***: this teaches us that he who perverts the justice due to a proselyte violates two Negative Commandments (Deut. 24:17, Sifré). And if the proselyte was fatherless, he transgresses three.

Because the judgment of the defenseless poor [such as the stranger and the fatherless] is more easily wrested than that of the rich, Scripture admonishes us a second time against perverting the justice due to them (Sifré).

## THE RABBIS COMMENT

Keli Yakar: If a wealthy man and a poor man appear before a judge to settle a dispute involving money or property, the judge must not rule in favor of the poor man simply in order to spare him the indignity of having to accept charity as a result of the court's decision. While it is true that the wealthy must provide for the less fortunate, this must not lead to a perversion of justice.



# THE LAWS OF NOAH.....ESTABLISHING JUSTICE #12

## It Is Forbidden To Hear One Litigant Without The Other Being Present

If you have studied with us this far then you know by know that long before the Jewish people existed God made Covenants with non-Jews and that their relationship and good-standing with God was determined by how they lived up to their Covenant stipulations (Laws). In particular we have been looking at the Laws of Noah and the Covenant of Noah where a non-Jew was considered "righteous" by God if he lived up to his Covenant and repented when he strayed from his Covenant Commandments and returned to obedience unto God.

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## -281: IT IS FORBIDDEN TO HEAR ONE LITIGANT WITHOUT THE OTHER BEING PRESENT (EX. 23:1)

*Thou shalt not raise a false report (Ex. 23:1).*

By this prohibition a judge is forbidden to listen to the arguments of one of the litigants when the other is not present. It is contained in His words, *Thou shalt not raise a false report (Ex. 23:1).*

A judge must not listen to the arguments of one litigant when the other party is not present and therefore is not able to offer a rebuttal.

Since in most cases what one of the litigants pleads while the other is not present will be false, the judge is

forbidden to listen to him, so that he may not form an inaccurate and untrue view of the case. The Mechilta says: *Thou shalt not raise a false report*. This forbids the judge listening to one litigant until the other litigant is also present, and to the litigant presenting his case to the judge until the other litigant is also present (Ibid., Mechilta). It is to prohibit such conduct that He says: *Keep thee far from a false matter*, as explained in the fourth chapter of Shebuoth [Sheb. 30b (Sonc. ed. pp. 170f)].

## THE RABBIS COMMENT

**Hinnukh:** The central theme involved in these two laws is that man must emulate the virtues of God. Thus, since God represents truth, we, too, are expected to champion the cause of truth. We must not shrink from this responsibility. Thus, a person should not be afraid to accept the office of judge because of all the worry and anxiety it will bring to him. He must love truth so much that he will allow no consideration to inhibit him from furthering its cause.

**Nahmanides:** God's laws are the quintessence of justice. It is His wish that justice, in its purest sense, be dispensed among mankind. A judge who sits in judgment over a fellow man is dispensing God's law. He should allow nothing to impede him in the administration of justice, nor should he have any fears about carrying out his duties as a judge. If he has such fears, it is an indication that he lacks faith in God and belief in the validity of God's law.





# THE LAWS OF NOAH.....ESTABLISHING JUSTICE

## #13

### It Is Forbidden To Appoint As A Judge Someone Who Is Ignorant Of The Law

If you have studied with us this far then you know by know that long before the Jewish people existed God made Covenants with non-Jews and that their relationship and good-standing with God was determined by how they lived up to their Covenant stipulations (Laws). In particular we have been looking at the Laws of Noah and the Covenant of Noah where a non-Jew was considered "righteous" by God if he lived up to his Covenant and repented when he strayed from his Covenant Commandments and returned to obedience unto God.

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### -284: IT IS FORBIDDEN TO APPOINT AS A JUDGE SOMEONE WHO IS IGNORANT OF THE LAW (DEUT. 1:17, 16:19)

*Ye shall not respect persons in judgment (Deut. 1:17)*

By this prohibition it is forbidden for the Great Court or the Exilarch (The head of the Babylonian community) to appoint a judge who is not learned in the wisdom of the Torah, because of his other good qualities. This they are forbidden to do, and in making appointments [of persons who are to render decisions in questions of] Torah, they must look only to the man's learning in the wisdom of the Torah, his knowledge of its Commandments and prohibitions, and the suitably high standard of his conduct. The prohibition which forbids appointing a person on account of other good qualities is contained in His words *Ye*

***shall not respect persons in judgment (Deut. 1:17)*** on which the Sifré says: ***Ye shall not respect persons in judgment*** - this refers to one whose function it is to appoint judges; that is to say, the prohibition is directed only to one who has the right to appoint judges in Israel, and forbids him to appoint them for any of the reasons we have mentioned. The Sifré adds: You are not to say: "I will appoint so-and-so a judge because he is handsome, or because he is rich, or because he is my relative, or because he has lent me money, or because he knows many languages." [If you do that], the result will be that he will acquit the guilty and condemn the innocent, not because he is wicked, but because he lacks knowledge. It is for this reason that Scripture says: Ye shall not respect persons in judgment (Ibid., Sifré).

The Commandment under consideration includes an obligation on anyone placed by the community in charge of a certain undertaking to appoint only qualified people, and not to be afraid to refuse appointment to unqualified people (Sefer ha-Chinuch, Comm. 414).

If a person seeks the office of judge or allows himself to be appointed as a judge, he must have a zeal for fairness and the courage to stand by his decisions.

When the judge senses that a litigant has difficulty in expressing himself with the testimony that will bring out the true facts, the judge may, cautiously and diplomatically, assist him in his thinking and articulation.

## THE RABBIS COMMENT

**Hinnukh:** The central theme involved in these two laws is that man must emulate the virtues of God. Thus, since God represents truth, we, too, are expected to champion the cause of truth. We must not shrink from this responsibility. Thus, a person should not be afraid to accept the office of judge because of all the worry and anxiety it will bring to him. He must love truth so much that he will allow no consideration to inhibit him from furthering its cause.

**Nahmanides** God's laws are the quintessence of justice. It is His wish that justice, in its purest sense, be dispensed among mankind. A judge who sits in judgment over a fellow man is dispensing God's law. He should allow nothing to impede him in the administration of justice, nor should he have any fears about carrying out his duties as a judge. If he has such fears, it is an indication that he lacks faith in God and belief in the validity of God's law.



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# THE LAWS OF NOAH.....ESTABLISHING JUSTICE #14

## Do Not Murder By Giving False Testimony

If you have studied with us this far then you know by know that long before the Jewish people existed God made Covenants with non-Jews and that their relationship and good-standing with God was determined by how they lived up to their Covenant stipulations (Laws). In particular we have been looking at the Laws of Noah and the Covenant of Noah where a non-Jew was considered "righteous" by God if he lived up to his Covenant and repented when he strayed from his Covenant Commandments and returned to obedience unto God.

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## -289: DO NOT MURDER...BY GIVING FALSE TESTIMONY (EXODUS 20:13)

*Thou shalt not murder (Ex. 20:13)*

By this prohibition we are forbidden to kill one another (ie., an innocent person). It is contained in His words, *Thou shalt not murder (Ex. 20:13)* and whoever violates this Negative Commandment is beheaded. The Exalted One says: *Thou shalt take him from Mine altar, that he may die (Ibid., 21:14).*

Murder is done many ways according to the Rabbis; giving false testimony is one way not obvious to many. One who bears false witness destroys the whole order of society, therefore one should be extremely cautious in giving testimony against one's neighbor. Even if the greatest saint and scholar told him that his neighbor had

**committed a crime, he should not testify unless he himself actually witnessed the crime.**

**The court of justice is duty bound to put each witness through careful questioning to ascertain whether the witness is reliable.**

**One who hires others to give false testimony will eventually be punished by God.**

**When a group of several witnesses (i.e., at least two) are found to have perjured themselves by bearing false witness against a defendant in court, they are to be given the same punishment that they would have brought upon the defendant if he had been pronounced guilty on the basis of their false testimony. Thus, if, by their testimony they would have caused an innocent person to be stoned to death, the witnesses themselves must be stoned to death. If their testimony, if accepted, would have caused only monetary loss to the defendant, they are to join in paying to the defendant the total amount of money that he would have had to pay had he been found guilty on the basis of their testimony.**

**There are two different instances when the testimony of one or more witnesses is invalidated because of conflicting testimony:**

- **a. *Hakhhashah*:** The court has four witnesses who are willing to testify. Two of the witnesses testify in court that A owes B money. The other two witnesses then attack the substance of testimony of the first witness by testifying that A does not owe B any money. In such an instance the defendant cannot be punished because there is no way of finding out the truth.
- **b. *Hazamah*:** Again, the court has four witnesses willing to testify. Two of the witnesses testify that A owes B money because they actually saw A borrowing the money from B. The two other witnesses, however, testify that the first two witnesses were in another city at the time of the alleged loan and thus could not have seen the transaction take place. In this case, Jewish law accepts the testimony of the last two witnesses, and the first two witnesses, who perjured themselves by their testimony, must pay the penalty.

**The rule that a false witness receives the same punishment that would have been given the defendant if he had been found guilty on the basis of the false testimony is applicable only where such punishment is feasible. For example: Two witnesses testify that a certain *Kohen* (Priest) is the offspring of a marriage between a *Kohen* and a divorced woman. If this allegation is true, the man is permanently disqualified from performing priestly functions because the child of a *Kohen* and a divorcee is a *hallal* i.e., a non*Kohen*. But if the witnesses lied, they cannot be given the 'penalty' that would have been meted out to the 'defendant' since the 'penalty' could not be exacted if the witnesses were not *Kohanim*. In this and similar cases the false witnesses are punished by flogging.**

**If the witnesses happened to be *Kohanim* themselves, of course, they would receive that punishment: i.e., to be permanently disqualified from priestly functions. Their offspring, too, would then be disqualified because the defendant's offspring, too, would have been disqualified also had the defendant been found guilty**

**The provisions of this Commandment are explained in the ninth chapter of Sanhedrin, and in the second chapter of Makkoth.**

**Pursuant to their method of deriving ethical guidance concerning all aspects of human conduct from the Divine Commandments, the Sages of Israel said: 'To put one's neighbor publicly to shame is like shedding blood' (B.M. 58b), for 'A man should throw himself into a fiery furnace rather than put his neighbor publicly to shame' (ibid., 59a). According to the Mishnah: "Whosoever destroys a single soul, Scriptures regards him as though he had destroyed a whole world" (Sanh. 37a). The Mechilta also states: "If one sheds blood it is accounted to him as though he diminished the Divine Image" (Ex. XX, 13, Mechilta).**

## **THE RABBIS COMMENT**

**Hinnukh, Ralbag: When there are two groups of witnesses, with one group contradicting the other, why do we accept the testimony of the second group and not that of the first?**

**Example: Group A testifies that Reuben killed someone. Group B testifies that Group A was not at the scene of the murder but was in the company of Group B at the time the murder was allegedly committed.**

**The testimony of Group B therefore casts a doubt on the testimony of Group A. As a result, Group A now becomes the accused, with Group B acting as witnesses against Group A. Group A cannot testify in its own behalf because its testimony has been rendered suspect. Accordingly, the testimony of Group B is accepted as against Group A.**

**Abrabanel: He cites Rabbenu Nissim who reasons that, under the circumstances, there is no reason to fear that the testimony of Group B, rather than that of Group A, could be false. For argument's sake, assume that Group B, motivated by the wish to protect Reuben, had given false testimony. Under the circumstances, Group B would hardly have testified that Group A had been in their company at the time of the murder because if this testimony were not true, it could be proven false easily enough. Group B would therefore have been more likely to attempt to discredit the A testimony on other grounds, such as that Group A were unacceptable as witnesses because they had violated the Sabbath. If, therefore, Group B was not afraid to make this allegation regarding the whereabouts of Group A, it behooves us to accept the testimony of Group B as discrediting that of Group A.**

**Nahmanides, Abrabanel, Bahya ben Asher: If Reuben was executed for murder because of the testimony of Group A, but it should subsequently turn out that the testimony of Group A had been false, no penal action may be taken against Group A. What are the reasons for this ruling?**

**First: God has made the court of justice His personal emissary in dispensing justice. Since God is perfect, the judgments of the courts must therefore also be perfect. Hence, although Reuben was executed for the wrong reason, namely, on the basis of the false testimony of Group A, it must be assumed that the defendant was undoubtedly deserving of death for some other crimes unknown to the court at the time. Had he been completely innocent, God would not have permitted him to be executed. This reasoning may be one answer to the question of how a judge can appease his conscience when he finds out that he has condemned a man on the basis of false testimony.**

**Second: The court did what it thought best under the circumstances and there was sufficient evidence to send Reuben to his death. If the death penalty were to be inflicted on Group A because an innocent man had died through their false testimony, the reason for the death of Group A would have to be announced in public and the people would then lose their faith in the courts. Thus, to save the dignity and credibility of the courts, Group A is not given the death penalty.**





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# THE LAWS OF NOAH.....ESTABLISHING JUSTICE #15

## You Must Not Convict Upon Circumstantial Evidence

If you have studied with us this far then you know by know that long before the Jewish people existed God made Covenants with non-Jews and that their relationship and good-standing with God was determined by how they lived up to their Covenant stipulations (Laws). In particular we have been looking at the Laws of Noah and the Covenant of Noah where a non-Jew was considered "righteous" by God if he lived up to his Covenant and repented when he strayed from his Covenant Commandments and returned to obedience unto God.

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## -290: YOU MUST NOT CONVICT ON CIRCUMSTANTIAL EVIDENCE (EX. 23:7)

*The innocent and righteous slay thou not: for I will not justify the wicked  
(Ex. 23:7).*

By this prohibition we are forbidden to carry out a sentence [in a capital case] on the basis of a strong presumption, even though it be nearly conclusive. Thus, if a man pursues his enemy with intent to kill him, and the pursued man takes refuge in a house, followed by the pursuer, and we enter after them and find the pursued man at his last gasp, and his enemy, the pursuer, standing over him with a knife in his hand, and both of them are blood-stained: the pursuer is not to be put to death by the Court in the execution of justice, since there are no witnesses to testify that they have seen the murder committed. The True Law forbids

putting the man to death in His words (exalted be He), *The innocent and righteous slay thou not: for I will not justify the wicked (Ex. 23:7).*

Since man was created in the image of God, a judge must make sure that the man he has condemned to death is not, in fact, innocent of the crime for which he has been tried and sentenced. It is better that a guilty person should go free than that an innocent man should be condemned to death.

Circumstantial evidence is not admissible under Jewish law. The only admissible testimony is that of witnesses who actually saw the crime committed. If two witnesses saw a man pursuing another with the intent to murder and warned the man against committing the crime, but then their attention was distracted and by the time they turned back to the scene the crime had already been committed, their testimony will be dismissed as circumstantial evidence, even if they both saw the blood dripping from the victim and from the sword of the pursuer.

The law goes even further than that. If two witnesses appeared before the court to condemn a man to die for idol worship, but one of the two testified that the accused worshiped the moon while the other testified that the accused worshiped the sun, the accused goes free because in cases involving capital punishment identical testimony from two witnesses is necessary to convict the accused.

The same rule applies if one of the two witnesses says he saw the crime committed as he looked out from one window, while the other testifies that he saw the crime committed as he looked out from another and the two witnesses did not see each other; under these circumstances, the accused goes free.

The Mechilta says: Suppose they see one pursuing his fellowman with intent to kill him, and they give him the legal warning, saying: The man is an Israelite, a son of the Covenant; if you kill him, you will be killed; and then they lose sight of him, and [later] they find [the man who was pursued] at his last gasp, and blood dripping from the sword in the hand of the pursuer: I might think that [the pursuer] should be declared guilty. Scripture therefore says, *The innocent and righteous slay thou not* (Ibid., Mechilta).

Do not let this puzzle you, or think the law unjust. For among events which are within the bounds of possibility, some are very probable and others highly improbable, and still others are in between the two. The bounds of possibility are very wide. If, then, the Torah had permitted us to decide capital cases on the basis of a very strong probability, which might seem absolutely convincing, as in the case of the example we have given, we should next be deciding on a slightly smaller probability, and so on gradually, until we should be giving judgment in capital cases and putting people to death on the basis of unwarrantable presumptions, according to the judge's caprice. Hence the Exalted One has shut this door, so to say, ordaining that no punishment is to be inflicted unless there are witnesses who testify that they know for certain what happened, without any doubt whatever, and there is no other possible explanation. If we do not give judgment even on the basis of a very strong presumption, the worst that can happen is that the sinner will be acquitted; but if we punish on the strength of presumptions and suppositions, it may be that one day we shall put to death an innocent person; and it is better and more satisfactory to acquit a thousand guilty persons than to put a single innocent man to death once in a way.

Similarly, where two witnesses testify that a man has committed two transgressions, for each of which the penalty is death, and each witness has seen him committing one transgression, but not the other: for example, if one witness testifies that the accused worked on the Sabbath, and that he warned him against it, and the other testifies that the accused worshipped idols, and he warned him against it - the accused is not to be stoned. "Suppose", says the Mechilta, "that one witness testifies that a certain person worships the sun, and another that he worships the moon: I might think that [the two testimonies] are to be combined [and the accused is to be declared guilty]: Scripture therefore says, *The innocent and righteous slay thou not*" (Ex. 23:7, Mechilta). Before God, however, the man is not acquitted, and he will be punished accordingly.

According to Maimonides, a murderer acquitted by the Court as outlined in the Commandment was turned over to the king of Israel, who might find him guilty, ?since the king has the power to sentence to death on

**circumstantial evidence** (Moreh Nebuchitn III, 40; Mishneh Torah, Shoftim, Hilchoth Melakim III, 10; cf also *ibid.*, Hilchoth Sanhedrin XXIV, 4).

In his Notes to the "Sefer ha-Mitzvoth" Nachmanides says that this Commandment should be divided into two separate Commandments: one which forbids giving judgment in a capital case on a mere presumption, and one which forbids putting to death a person accused of two transgressions where there is only one witness against him on each count.

## THE RABBIS COMMENT

**Ibn Ezra:** Who would think that a court should want to take the life of an innocent man? The Torah felt it necessary to set down this *mitzvah* for the protection of individuals who were found innocent of the crime for which they were tried, but who might be condemned to death nevertheless because of their previous criminal record. The commandment means to stress that a judge must not be influenced by a man's past record, but may judge him only on the basis of the charge for which he stands trial at the moment.

**Maimonides, Hinnukh:** If circumstantial evidence is unacceptable in courts of justice, will not many criminals go unpunished and continue committing crimes? They define circumstantial evidence as evidence that is close to, but not identical with, the actual facts in the case. If such testimony were accepted, there would be the danger that an innocent man might be condemned to death. The Torah would rather have many guilty men go free than even one innocent man condemned to death on the basis of circumstantial evidence.



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# THE LAWS OF NOAH.....ESTABLISHING JUSTICE #16

## Punishment Is Not To Be Inflicted For An Act Committed Under Duress

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## -294: PUNISHMENT IS NOT TO BE INFLICTED FOR AN ACT COMMITTED UNDER DURESS (DEUT. 22:26)

*But unto the damsel thou shalt do nothing (Deut. 22:26).*

By this prohibition we are forbidden to punish a person for a sin committed under duress, since he acted under constraint. This prohibition is contained in His words *But unto the damsel thou shalt do nothing (Deut. 22:26)*. In Sanhedrin we read: "The Merciful One exempts one who sins under duress from punishment, as it is said, *But unto the damsel thou shalt do nothing.*

According to Jewish law, there are three cases in which a person must submit to death rather than be forced to sin: if one is bidden to commit murder, worship idols, or perform an act of gross immorality. In all these cases

the principle is one should allow oneself to be killed rather than sin. There are, however, different opinions on the question whether this principle applies to a married woman who is forced to submit to sexual intercourse. It is agreed that such a woman is not punishable as an adulteress, nor, for that matter, is any penalty inflicted by the courts on a person who commits an unlawful act under threat of death.

**The penalty of death or of whipping is inflicted only on one who commits a transgression of his own free will, in the presence of witnesses and after due warning.** This rule is based on the verse concerning one who has given of his seed to Molech, I will set My face against that man (Lev. XX, 3), which Tradition explains as meaning: "that man, but not one who transgresses under compulsion, in ignorance or unintentionally". And if in the case of idolatry, which is the gravest of offences, one who sins under compulsion does not incur the penalty of extinction, or, needless to add, that of death by judicial sentence, how much more is this the rule in regard to the violation of the other precepts of the Torah. Similarly, in connection with offences pertaining to the forbidden degrees, it is expressly stated, *But unto the damsel thou shalt do nothing* (Mada, Hilchoth Yesodé ha-Torah V, 4).

## THE RABBIS COMMENT

**Hinnukb:** In stating that the victim of rape is not liable to punishment, the Torah means to convey a general principle which applies over a much wider field. No person who is coerced into committing an offense is to suffer a penalty.





# THE LAWS OF NOAH.....ESTABLISHING JUSTICE #17

## Capital Punishment Shall Be By The Sword

If you have studied with us this far then you know by know that long before the Jewish people existed God made Covenants with non-Jews and that their relationship and good-standing with God was determined by how they lived up to their Covenant stipulations (Laws). In particular we have been looking at the Laws of Noah and the Covenant of Noah where a non-Jew was considered "righteous" by God if he lived up to his Covenant and repented when he strayed from his Covenant Commandments and returned to obedience unto God.

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**+226: CAPITAL PUNISHMENT SHALL BE BY THE SWORD (EX. 21:20)**

*And if a man smite his bondman, or his bondwoman, with a rod, and he die under his hand, he shall surely be punished. (Ex. 21:20).*

*And he that strikes a man so that he dies shall surely be put to death (Exodus 21: 12)*

*If a man takes with his wife also her mother. .. they shall be burned with fire*

*(Leviticus 20: 14)*

*If a betrothed virgin cohabits with a man . . . you shall stone them with stones  
(Deuteronomy 22: 23-24)*

By this injunction we are commanded to execute by sword violators of certain Commandments. It is contained in His words *He shall surely be punished (Ex. 21:20).*

Under Jewish law capital punishment was imposed only when the Temple was still in existence, when the offerings were still brought on the altar, and when the Sanhedrin still sat in the *Lishkat ha-Gazit*, the Chamber of Hewn Stones.

The death sentence was imposed only after much investigation and deliberation on the part of the court of justice. The judges made every effort to avoid imposing capital punishment. Circumstantial evidence was not accepted in trials for a capital offense and once the defendant in such a case had been acquitted, he could not be brought to trial again for the same offense, even if direct evidence had turned up in the meantime to prove his guilt.

Individuals who were executed were not buried in the communal burial ground. Two separate cemeteries were reserved for them-one for individuals that had been stoned or burned, and one for those executed by the sword or by strangulation. After a time the remains of such individuals could be exhumed and reinterred in the communal burial ground.

There were four types of capital punishment-death by strangulation, death by the sword, death by fire, and death by stoning.

The following six crimes were punishable by strangulation:

- a. Sexual relations with the wife of another man.
- b. Kidnapping another person
- c. Inflicting an injury on one's parents.
- d. Defection by an elder of the people from God and the Torah.
- e. False prophecy.
- f. Prophecy in the name of false gods.

Death by the sword was the penalty for murderers and for the people of a city who had permitted themselves to be misled so that they became idol worshippers.

Individuals guilty of the following ten crimes were punishable with "death by fire" (this did not involve "burning at the stake" but the pouring of hot, molten lead into his body):

- a. Adultery by the daughter of a *Kohen*.
- b. Sex relations with one's own daughter.
- c. Sex relations with one's daughter's daughter.
- d. Sex relations with one's son's daughter.
- e. Sex relations with one's stepdaughter.
- f. Sex relations with the daughter of one's stepson.
- g. Sex relations with the daughter of one's stepdaughter.
- h. Sex relations with one's mother-in-law.
- i. Sex relations with the mother of one's mother-in-law.
- j. Sex relations with the mother of one's father-in-law.

## The following crimes were punishable with death by stoning:

- a. Idol worship.
- b. Working on the Sabbath.
- c. Sexual relations between a man and a virgin betrothed to another. (Both partners were subject to the penalty.)
- d. Cursing the name of God with another appellation customarily used to denote Him.
- e. Inciting an entire community to worship idols.
- f. Incest with one's mother.
- g. Sex relations with one's daughter-in-law.
- h. The sacrifice of children on the altar of Moloch.
- i. Incest with one's stepmother.
- j. Sodomy with an animal.
- k. Sodomy with another male.
- l. Sexual relations between a woman and an animal.
- m. Conduct described in the biblical characterization of "the wayward son," who gorges himself with food and drink to the point where he may eventually commit murder.
- n. Spiritualism.
- o. Witchcraft.
- p. Cursing one's mother or father, using the name of God.
- q. Inciting an individual to worship idols.
- r. Sorcery.

The provisions of this Commandment are explained in the seventh chapter of Tractate Sanhedrin.

In the opinion of Nachmanides, Comms. 226-229 inclusive are to be counted only as one Commandment, which is derived from the verse, So thou shalt put away the evil from the midst of thee (Deut. 18:7), and beheading, strangling and the rest are merely diverse modes of application of the Commandment laid down in this verse.

## THE RABBIS COMMENT

The exegetes make no comment on the reasoning behind the four distinctive methods of capital punishment. They do cite, however, the famous dispute between Maimonides and Nachmanides. According to Maimonides, it was of cardinal importance to know which penalty was relevant to a particular crime. In his view, each individual procedure in capital punishment was a *mitzvah* by itself. Nachmanides, on the other hand, asserted that punishment was merely a detail related to the crime and not a *mitzvah* in itself.

## WHY THIS IS SO IMPORTANT FOR A CHRISTIAN?

If one assumes that Biblical revelation is from God and that Israel is the light to the Gentile nations and such interpretations of both oral and written revelation made by the Jewish Rabbis and scholars are of importance to the non-Jewish believer in God then many cardinal doctrines taught by the post-Nicean Gentile Christian church renders a Christian liable for the death penalty because of the idolatry and blasphemy contained in the typical Christian's religious belief system.

If by chance you have already undertaken a serious study of the origins of your Christian faith then you realize by now that such things like prophecy in Jesus' name or the evangelization of the Jewish people by Christianity whereby you cause them to depart from the true faith of God and Torah makes you liable for death! Such is God's decree over thousands of years and not some anti-Christian polemic by the Jews. As if that is not enough we find today many Christian denominations condoning homosexuality as permissible and even put such people in pulpits. Such conduct is again noted by God as worthy of death regardless of situational ethics as decided by

**those who transgress the Torah themselves. Studies show that adultery affects almost 50% of marriages in America; a practice worthy of death and seldom does the church warn people of such dangers and preach against such sin since today's message is "God wants you rich" or "God has got a miracle for you today" sermons fill our churches and airwaves. God and His Word is the judge...not those who have departed from life and God's Will.**

**Study of one's faith is paramount when such information makes it way to you. I strongly suggest that if you have not before now began a serious study of the origins of your Christian faith then you begin so today for it is a terrible thing to die deluded in religious beliefs and meet God face to face to hear that you have practiced idolatry and blasphemy most of your life and never knew because you never took the time to study such things out. The trumpet of warning is being blown in today's age of recovery of truth. May God be blessed for His mercy in making such things known to His people in order for them to repent and begin in these last days to worship Him in Spirit and Truth. Shalom.**



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# THE LAWS OF NOAH.....ESTABLISHING JUSTICE #18

## You Must Not Execute Anybody Without The Proper Trial And Conviction

If you have studied with us this far then you know by know that long before the Jewish people existed God made Covenants with non-Jews and that their relationship and good-standing with God was determined by how they lived up to their Covenant stipulations (Laws). In particular we have been looking at the Laws of Noah and the Covenant of Noah where a non-Jew was considered "righteous" by God if he lived up to his Covenant and repented when he strayed from his Covenant Commandments and returned to obedience unto God.

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## +292: YOU MUST NOT EXECUTE ANYBODY WITHOUT THE PROPER TRIAL AND CONVICTION (NUM 35:12)

*That the manslayer die not, until he stand before the congregation for judgment (Num. 35:12).*

By this prohibition we are forbidden to slay the perpetrator of a crime, whom we have seen doing something punishable by death, before he is brought to trial. He must be brought to trial, and evidence against him must be given to the Court; we can only testify against him, and the Court will pass judgment on him for any offence he has committed. The prohibition is contained in His words *That the manslayer die not, until he stand before the congregation for judgment (Num. 35:12).*



**On this the Mechilta says: I might think that [the witnesses] may slay him, since he has committed murder or fornication: Scripture therefore says, *Until he stand before the congregation*. Even if those who saw him commit the murder are members of the Great Court, they all become witnesses, who testify before another Court, and that other Court sentences him to death. And the Mechilta says: Suppose a *congregation* [i.e. a Court] sees a man commit murder: I might think that they can slay him before he is properly convicted by [another] Court. Scripture therefore says, *Until he stand before the congregation*.**

**Due process of law was thus assured to everyone in Israel. According to the "Sefer ha-Chinuch", he who violates this Commandment is deemed in every respect a murderer, and is liable to death by beheading (Sefer ha-Chinuch, Comm. 409).**



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# THE LAWS OF NOAH.....ESTABLISHING JUSTICE #19

## Whoever Is Aware Of Evidence Must Come To Court To Testify

If you have studied with us this far then you know by know that long before the Jewish people existed God made Covenants with non-Jews and that their relationship and good-standing with God was determined by how they lived up to their Covenant stipulations (Laws). In particular we have been looking at the Laws of Noah and the Covenant of Noah where a non-Jew was considered "righteous" by God if he lived up to his Covenant and repented when he strayed from his Covenant Commandments and returned to obedience unto God.

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## +178: WHOEVER IS AWARE OF EVIDENCE MUST COME TO COURT TO TESTIFY (LEV. 5:1)

*1 ¶ And if any one sin, in that he heareth the voice of adjuration, he being a witness, whether he hath seen or known, if he do not utter it, then he shall bear his iniquity;*

*Then you shall inquire, and make search, and ask diligently (Deuteronomy 13:15)*

**By this injunction we are commanded to give the Court whatever evidence we have, whether it is calculated to ruin the person on trial, or to save his life or his money. We are obliged to testify on every point, and to tell the judges what we have seen or heard.**

The Sages adduce as proof of the obligation to give testimony His words *[If any one sin, in that he heareth the voice of adjuration] he being witness, whether he hath seen or known, [if he do not utter it, then he shall bear his iniquity] (Lev. 5:1).*

**Since justice is the foundation of society, anyone who deliberately impedes justice is thereby guilty of perpetrating an act of injustice. If one could give testimony that would help a court of justice come to a decision, but he fails to do so, he has committed a sin.**

As a rule, courts of justice under Jewish law require the testimony of two witnesses to establish a fact. In litigation involving money, one need not volunteer to give evidence, but if he is called upon to do so by one of the litigants, or by the court, he is duty-bound to testify. In trials involving capital punishment, anyone who actually saw one person murder another is obliged to present his evidence without delay.

When witnesses present themselves, the court is duty-bound to examine them in the greatest detail possible: e.g., "At what hour, and on what day, week, month, or year were you witness to this act?" or "You say that this person worshiped an idol. Well, what sort of idol was it and exactly how did he worship it?" or "You contend that he ate on Yom Kippur. Well, exactly what kind of food did he eat and precisely how much of it did he eat?" There must be no "leading" questions; all questioning had to be direct and straightforward.

If a person swore that he had no knowledge of any evidence, and it was later established that he had knowledge of certain facts but had concealed them, he was required to bring an offering.

He who violates this Commandment and suppresses evidence commits a grievous sin, in accordance with His words *If he do not utter it, then he shall bear his iniquity.*

This is the general principle. If, however, the testimony which he suppresses concerns money, and he suppresses it when under oath, he is obliged to offer a Sacrifice of Higher or Lower Value, as Scripture prescribes, in conformity with the conditions set out in Shevuoth.

The provisions of this Commandment are explained in Sanhedrin and Shevuoth.

In accordance with the Torah a party to a lawsuit may by the process of adjuration urge a witness to testify in his favour. Thus he may say to him: "I adjure you by the God of Israel, if you know any evidence favorable to me, to testify for me before the court."

One who causes loss to a litigant by the suppression of testimony is not called to account by an earthly court of law, but is nevertheless strictly accountable to the higher "law of Heaven" (Mishneh Torah, Shoftim, Hilchoth Eduth XVII, 7). According to the 'Sefer Ha-Chinuch', he who suppresses testimony is like one who stands idly by the blood of his neighbor (Lev. XIX, 16; see Neg. Comm. 297; Sefer Ha-Chinuch, Comm. 237). See also Pos. Comm. 72.

## THE RABBIS COMMENT

**Babya ben Asher:** When one withholds testimony, he is obstructing justice and thereby denying the power of God's influence on the course of world events. In other words, a person may assume that this is but an insignificant transgression and one that may easily be ignored. In truth, however, this must not be ignored. Today's slight error, if ignored, might lead to tomorrow's major transgressions.

**Hinnukh:** Why is the Bet Din explicitly commanded to cross-examine its witnesses with great diligence? Because the testimony these witnesses may give and the decision which the court may make on the basis of their evidence

**may have much wider repercussions than might be believed at a superficial glance. For instance, because of the lack of legitimate witnesses, or authentic evidence, a court awards a sum of money to A, when in fact, it was his opponent B who deserved this money. If A loses out to do business with this money, which was awarded to him by mistake, then any person who enters into a business relationship with A becomes involved-albeit unwittingly-in transactions with stolen merchandise.**



# THE LAWS OF NOAH.....ESTABLISHING JUSTICE #20

## Do Not Give False Testimony

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## **-285: DO NOT GIVE FALSE TESTIMONY (EX. 20:16, 23:1; DEUT. 5:20)**

Since justice is the foundation of society, anyone who deliberately impedes justice is thereby guilty of perpetrating an act of injustice. If one could give testimony that would help a court of justice come to a decision, but he fails to do so, he has committed a sin.

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# THE SOURCE FROM WHICH MOSES DREW THE TEN COMMANDMENTS AND THE LAWS OF NOAH

If I were to tell you that of all the people to have ever lived on this planet that the Sumerians and Egyptians knew God best I am sure most would think that such a statement is totally foolish. Before you jump to that conclusion I would hope might be curious enough to look at the evidence that substantiates it. Let us begin with our understanding of Moses being an Egyptian. We saw in this website previously that the Laws of Noah were the bedrock upon which the Ten Commandments or "Categories" were constructed later. Now let us look a little deeper if we could.

## MOSES THE LAWGIVER....AN EGYPTIAN PHARAOH

Ancient Egypt had a formative influence on the ancient world that no other nation had and it sadly goes almost unrecognized today. Egypt's influence was through its stability and links with its own remote past, and Egypt's reputation for secret wisdom was due to the peculiar geographical and climate features of the country. The Nile River Valley and the Nile Delta comprised approximately 12,000 square miles of fertile land, the villages and towns of which were situated along its length. The Mediterranean Sea lay to the north, vast deserts to the east and west and dense jungle to the south, making unsuspected invasion near impossible, and its virtual isolation allowed Egyptian civilization to develop unthreatened by its neighbors. Because of this, the ancient Egyptian culture was very static, and it existed virtually unchanged for millennia, its origins going back beyond 3000 B.C.E.; some records indicated 20,000 yrs or more. This kind of information sure sinks the boat of Bishop Usher's chronology of mankind existing only 6000 yrs or so which Roman Catholicism gives the world today. Archeology today is making a joke out of much that Rome forced down the throats of people now going on for almost 2000 yrs.

Much of the knowledge concerning ancient Egypt is based on complex rituals related to death and the afterlife. Since Egyptian civilization was a product in many ways of the natural forces that surrounded it, the people looked to Nature to explain the unexplainable. Understand that Nature was influenced by the Heavens and the Cosmos; thus they are intertwined and inseparable. The three main elements of the Egyptian religion were:

- **1. A solar monotheism--one god as the creator of the universe who manifested his power in the sun and its operations.**
- **2. A belief in the regenerative power of nature which expressed itself in the adoration of ithyphallic gods, fertile goddesses and a series of animal and vegetation deities.**
- **3. A perception of anthropomorphic divinity, the life of whom existed in this world and in the world beyond.**

## THE EGYPTIAN PERCEPTION OF GOD

The Egyptian word for God is *NTR* or *Neter* which is illustrated by the hieroglyph of an axe-head supported by a wooden handle, a strong and formidable weapon in skilled hands. The use of this sign as an emblem of God is probably very ancient and based on prehistoric man's belief that God was a mighty and formidable warrior, which conception they carried through even in their most sophisticated philosophies. While it is quite possible that the word means "strength" and "power," other attributes are "renewal" or "renovation," as if the fundamental idea of God was one who had the power to perpetually renew itself and was self-creating. Above all else, the ancient Egyptians believed in one God, who was self-existent, immortal, eternal, and invisible--the Creator of heaven and earth. Their principal religious theology was based upon this belief and no matter how far back we trace its history, there is no time when this belief was not predominant. If examined closely, the gods are found to be nothing more than forms, manifestations, phases or attributes of the god Ra who was, in turn, the outward manifestation or symbol of the One God of whom it was not their custom to address.

## UNDERSTANDING THE GODS OF EGYPT AND THEIR RELIGIOUS CONCEPTS

The word *Neturu* means "gods" and refers to beings which in some way partake of the nature or character of God. They were referred to as intermediaries between God and man, and the word has also been translated as "Those who from Heaven to Earth came." They are spoken of in the Bible as the *Anakim*, and in Chapter 6 of *Genesis* they are also called *Nephilim*, which in Hebrew means the same thing, "Those who have come down from the Heavens to Earth." Close examination of the following gods will give the reader an adequate conception of the Egyptian attitude regarding the multifaceted aspects of God and the religious concepts at the heart of the Egyptian Religion:

## THE EFFECT OF EGYPTIAN THOUGHT AND THEOLOGY ON THE ANCIENT JEWS

The Jews, having come from Chaldea as a group of nomadic tribes under Abraham, moved down into Egypt during the time of the great famine, and the duration of their residence was a period of some 400 years. As a result of this residence, the religious and philosophical concepts which made up the heart of Egyptian culture were absorbed and woven into the framework of their belief system. It may be significant that this period coincides with the rule of a pharaoh named Akhnaton (believed by many scholars today to have been the Biblical Moses), who tried to introduce a religious revolution in Egyptian thought and practice. During his reign, he attempted to replace the traditional Egyptian gods by a form of monotheism based on the worship of the disc of the Sun which for him was the ideal representation of the Incorporeal/invisible Creator/Energy which we call God. It is interesting to speculate what interaction may have occurred between the Hebrews and the court of the pharaoh. It can be questioned whether this Egyptian monotheistic experience was the result of Jewish influence, as the story of Joseph implies, or whether it was Akhenaton's religion that played a positive role in bringing monotheism to the Jews. That is a valid question but if you study this for yourself you will see that the second scenario is the more correct.

The Laws of Moses were to a great extent derived from the laws of ancient Egypt. The early history of the Jews was influenced by an Egyptian religious background, not only by their residence within its borders but also under the guidance of Moses, who was well versed in Egyptian philosophy and theology. Upon close examination, the ancient doctrines of Egyptian religion can be easily discerned within the teachings of the Old and New Testaments.

## THE MANY FACES....ATTRIBUTES OF GOD

The names the Egyptians applied to their gods (manifestations of the one true God) bear testimony to their conceptions of God, for these names represented some quality or attribute which they would have

applied to Him. From the appellations by which the gods are known, in texts from all periods, it is seen that Egyptian concepts of God were almost identical with those of the Hebrews, Muhammadans and Christians of later periods.

When classified, some of these names can be read as:

- "God is One and alone, and none other existeth with Him...the One Who hath made all things."
- "God is life, and through Him only man liveth...He breatheth the breath of life into his nostrils."
- "God is a spirit, a hidden spirit...the Divine Spirit."
- "God existed when nothing else existed, and what existeth He created after He had come into being."
- "God is the eternal One...infinite; and endureth for ever and ever...He shall endure to all eternity."
- "God is the hidden being and no man hath known his form...He is a mystery unto His creatures."
- "His name remaineth hidden...His names are innumerable...and none knoweth their number."
- "God is truth, and He liveth by Truth...He resteth upon truth..."

For consideration, the following is presented:

- Ra as Almighty God, the Creator, but also the Invisible God (the Sun was only his symbol).
- Thoth as the Mind of God, the Wisdom of God and the Word.
- Isis as Aima Elohim, the Great Mother; as Mary, the Mother of God; and also the Love of God.
- Maat as the Truth of God and the Justice of God.
- Horus as the God of Battles or the Vengeful God.
- Osiris as God Made Manifest in the Mind of Man, the Son of God.
- The "Company of Gods" as the God of Hosts.

## THE GODS BECAME ANGELS

The gods of Egypt, like the angels of biblical lore, can be broadly described as personified powers meditating between the Divine and the human. Even in its devotion to monotheism, ancient Israel was able to embrace the image of a council of gods by turning all of them into angels that serve the One God. This acceptance of a belief in angels was a development made relatively easy because lesser gods and angels could be referred to as "sons of God." This type of development naturally led to a kind of monotheism whereby all the many gods and goddesses would be seen, at least philosophically, as aspects of One God. Later development in both Judaism and Christianity shows a remarkable growth of angelic folklore as a result of continuing this ancient practice of absorbing the gods of polytheistic religions by turning them into angels.

Just as the gods of Egypt represented aspects of Ra, the angels of the Old and New Testaments likewise represent aspects of God.

- Tzaphkiel - Righteousness of God
- Raphael - Healer of God
- Michael - Perfection of God
- Khamael - Severity of God
- Haniel - Glory of God
- Gabriel - Strength of God

## THE SOUL

The ancient Egyptians saw man as consisting of nine parts which could be simplified into the threefold division of man along the lines of Spirit, Soul and Body, which accords with the New Testament views of St. Paul, and can be summarized as follows:

- The body (*Khat*) and its double (*Ka*) constitute the physical part of man;
- the soul (*Ba*) was comprised of the mind and feelings which had its seat in the heart (*Ab*) with a vehicle of its own called the shadow (*Khabit*);
- the spirit (*Khu*) was the divine/immortal part of man which had its seat in the name (*Ren*) and a conceptual body (*Sahu*) which derives its manifestation from the power (*Sekhem*) which provided vitality for the lower vehicles.

Therefore, later Egyptian belief was that man had three parts--a body, soul and spirit. The soul and spirit of the righteous passed from the body and then resided for eternity in heaven, but the physical body did not rise again and was believed never to leave the tomb. As stated in the Vth dynasty, about 2400 BCE: "The soul to heaven; the body to earth."

*Genesis 3:19: ...till you return to the ground, for out of it you were taken; for dust you are and to dust you shall return.*

*I Corinthians 15:40-53: There are also celestial bodies and terrestrial bodies, but the glory of the celestial is one and the glory of the terrestrial is another...However, the spirit is not first, but the natural and afterward the spiritual*

*...Now I say brethren that flesh and blood cannot inherit the kingdom of God...for this corruptible must put on incorruption and this mortal must put on immortality...then shall be brought to pass the saying that is written: "Death is swallowed up in victory."*

*John 3:6-7 That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. Do not marvel that I said to you, "You must be born again."*

## JUDGMENT AND THE AFTERLIFE

The gods that lived in the Hall of Judgment with Osiris were forty-two in number. As the deceased passed each, he addressed him by his name and declared that he had not committed a certain sin. After pronouncing the name of each god, the deceased always said, "*I have not done...*" and the whole group of addresses has been called the "*Negative Confession*." The fundamental ideas of religion and morality which underlie this confession are exceedingly old, and from it can be discerned the ancient Egyptians' duty toward God and neighbor. The following is the soul in the Hall of Judgment:

*Homage to Thee, O great God, Lord of Maati! I have come to unto thee, O my Lord, and I have brought myself hither that I may behold thy beauties. I know thee, I know thy name. I know the names of the forty-two Gods who live with thee in the Hall of Maati...I have not committed sins against men...*

For consideration, the following are some of the negative confessions compared with the Ten Commandments from The Second Book of Moses --Exodus: THIS IS ALL THE MORE IMPORTANT WHEN WE REMEMBER THE TEN COMMANDMENTS GIVEN TO US BY PHARAOH AKHENATON/MOSES WERE BETTER UNDERSTOOD AS "CATEGORIES" OF LAWS:

- **Negative Confession: I have not uttered blasphemies against God. Commandment #3: You shall not take the name of the Lord your God in vain.**



- **Negative Confession:** I have not opposed my family and kinfolk. Commandment #5: Honor your father and mother.
- **Negative Confession:** I have slain neither man nor woman. Commandment #6: You shall not murder.
- **Negative Confession:** I have not committed fornication. Commandment #7: You shall not commit adultery.
- **Negative Confession:** I have not committed theft. Commandment #8: You shall not steal.
- **Negative Confession:** I have not uttered falsehood. Commandment #9: You shall not bear false witness.
- **Negative Confession:** I have invaded no man's land. Commandment #10: You shall not covet your neighbor's house...nor anything that is your neighbor's.

*Let us remember that on this Noahide website the exegesis of all of these "CATEGORIES" are given to the student which now we see really finds its true origin in Egyptian Religion; the first monotheistic religion of mankind. We are beginning to get a glimpse of how well the Egyptians knew God and their moral and ethical responsibilities to Him as well as others created in His image.*

The belief that the deeds done while in the body would be subjected to analysis by the divine powers after death belongs to the earliest period of Egyptian civilization. All the evidence shows that each soul was judged individually and was either permitted to pass into the kingdom of Osiris or was destroyed. The Egyptian underworld, or Amentet, also contained a region where the souls of the wicked were punished for an indefinite period of time. It has been said that the judgment of the dead was determined, in the presence of Osiris, by weighing the deceased in the balance against his own heart. As Osiris weighed the heart of the dead, Maat, the goddess of Truth and Justice, balanced the scale. If the heart of the deceased weighed true, he went to his eternal reward in a blessed afterlife. If his heart weighed too heavy, he would be thrown to the animal gods who tore him to shreds. Consider the following:

*Romans 14:10-12: ...For we shall all stand before the judgment seat of Christ...so then each of us shall give account of himself to God.*

*2 Corinthians 5:10 For we must all appear before the judgment seat of Christ, that each one may receive the things done in the body according to what he has done whether good or bad.*

*1 Peter 4:5 They will give an account to Him who is ready to judge the living and the dead.*

*Matthew 12:36, 37: A good man out of the good treasure of his heart brings forth good things and an evil man out of the evil treasure brings forth evil things. But I say to you that for every idle word men may speak, they will give account of it in the day of judgment.*

*2 Thessalonians 1:8-9: ...in flaming fire taking vengeance on those who do not know God...These shall be punished with everlasting destruction from the presence of the Lord and from the glory of His power.*

*Matthew 26:46: And these [the unrighteous] will go away into everlasting punishment but the righteous into eternal life.*

## THE INESCAPABLE CONCLUSION FOR A THINKING BELIEVER

Upon much study of Jewish Roots I stumbled onto this harmony between the ancient Egyptian religion and that of Judaism and parts of Christianity. This literally took my breath away and from this understanding came the

dawning and **understanding as to the origin and evolution of all religions--the mind of man.** Understand that there is big difference in observing the Parallels can be traced between one nations god and another's, and this is because perceptions of Divinity. As long as we stay with the Egyptian understanding that these "gods" and "goddesses" are but pictures of the various manifestations and aspects of the One God then we are in safe ground. However when personification of forces in the Cosmos and Heavens as well in Nature remain as allegory and methaphors describing the incorporeality of the Creator then we are safe from idolatry as we have seen in the articles concerning blasphemy previously on this website. But when these allegories and personifications of forces in the Heaven above and Nature become "literalized" and worship is attached to this "literalization" then we are swallowed by the sin of idolatry. This is the great Sin of Roman Catholicism and its daughter religion Protestantism with what they have done to the human Jesus by making him equal with God. Such are projections of man's own psychic needs but this never can justify idolatry. Humanity casts a reflection of itself onto the backdrop of the unknown and peoples it with the images of its own characteristics. What has been called religion, in the past and in the present, is simply the personifications of the mind's own conceiving and answers only to the desires of the humanity who dreamt it into being. While all religions contain within themselves the seeds of Truth, they are, nonetheless, only man's attempt to interpret the Mind of God.

Upon reflection of what I have written and with your understanding then you should now more clearly understand the role of Law as the manifestation of Whom God is and what God does and what God is not and what God does not do. If so then my effort to communicate these truths to you have been rewarded. Egypt got it right; Christianity sadly gets it wrong since it exists primarily as a "Lawless" faith. This is not what the historical Jesus believed. Jesus surely did not believe what Paul taught in Romans and what is expressed in much of this theology; that we are ***"not under the law, but under grace (Rom. 6:14).***

The Laws of Noah and Moses and the whole Egyptian Divine Revelation correct Paul and Christian theology in this regard.

If you study Egyptian religion, all the more important now as you see the connection with the Mosaic Laws, then you will find that God was recognized by the ancients as the Creator of the Heavens, the Cosmos which includes the Sun, moon, stars, constellations and all that is above. In their understanding of it these Ancient Egyptians saw the sun rise and set which they interpreted as symbolic of God who created life. The Sun was for them only a picture of the true Creator and Lifegiver. They saw in the warmth of the Sun which arranged the seasons the gift of life; beginning with photosynthesis, warmth, light, and the unending cycles of this pattern they saw in this the Sun was but only the image of the God of all creation. The sun would rise and be born as it traveled across the sky. It would live its life and set which was for them a picture of death. Such cycle repeated itself and in this they saw life and death cycling only to be reborn. This was the cycle of God and it had an eternal message to them. God was speaking through the Sun to them and revealing Himself to them through the Heavens. God was for them the God of birth, life, death, and rebirth. They saw the same cycle of birth, life, death, and rebirth in the Heavens over the years and applied it to other things in the heavens. The stars were born only to die as well. A shooting star was a perfect example. Also the rising and setting of stars on the horizon as they rose above it and set beneath it. This was the same message of birth, life, and death, and rebirth. This was the same message and the same cycle spoken over and over by the Creator over the centuries. **There was a message from God the Creator in Heaven and these cycles followed patterns and LAWS.** But it does not end here. These ancients saw that the Sun affected Nature. **In mother Nature the ancients saw the same cycle and Pattern of Laws since it was likewise affected by the Heavens.** The Sun brought the spring's new growth. They saw the emergence of new growth and vegetation in the Spring with the renewing warmth and the early harvest. From this birth they saw that birth issued in life and growth as well in the later harvests which then was followed by the changing of the seasons with autumn and fall. The Solstices and Equinoxes spoke the same message with their impact upon Mother Nature. The cycle of Laws in the Heavens affected Mother Nature as well and the Pattern continues. The Laws of God continued. Life in the spring was followed by death in the winter which cycled again only to be reborn in the Spring. **JUST LIKE THE SAME CYCLE IN THE HEAVENS WE SEE GOD WAS DOING AND SPEAKING THE SAME MESSAGE IN NATURE AS IN THE HEAVEN.** Next the ancients noticed the **SAME CYCLES AND LAWS OF GOD OPERATING IN THEIR OWN BODIES.** The 28 day menses of the woman, like the cycle of the moon spoke to

them this SAME ORDER which they had seen in the Heavens and in Nature. The 280 gestation of a baby they saw was the same as the time from the spring equinox to the winter solstice; counting 277 days later where the Sun stood still in the heavens in its southerly setting then only to rise northward again on the 280th day. They saw that this is like the birth of the Sun which spoke to them of new hope again of new life; for the coming life of spring which they found parallels to the birth of the child in this same time frame. Understand that in all these Laws and Cycles and Patterns the Egyptians saw a **DIVINE ORDER manifested in these unchangeable LAWS.**

These Seasons of Harvest were pictures of God speaking to mankind...that **He is the God of ORDER ...ORDER IN THE HEAVENS...ORDER IN NATURE..ORDER IN MANKIND.** The cycles taught the same lesson to all everywhere.....**this was the simplest message given to man that God was the Creator of ORDER** and man understood that in looking at these same Laws which he saw in the Heavens and Nature which were also operating in his own body that he was **CREATED IN THE IMAGE OF GOD; THE IMAGE OF WHICH HE UNDERSTOOD AS ORDER OPERATED BY DIVINE LAW.** **Understanding that he was created in the image of the God of ORDER then man knew he was was to ORDER himself as God had ordered everything else.**

Now we understand more clearly "be ye holy for I am holy.....be like the God you SEE above, around, and within you. We are to be like God and we do that through ordering our own universe and lives. This is the beauty of God and His message to us. This is not difficult to understand or comprehend; that man is to live by God's message or order and Law. This is not difficult theology and there is no man made religion here. The message of Eternal Life and moral responsibility to ORDER our lives by living the LAWS we see operating in the Heavens, in Earth, in our Bodies is the deepest message God ever sent mankind. Mankind has created a lot of theology that opposes this message of God we see here; only only has to look at Pauline Gnostic theology to see a perfect example of this. Change as we may try we can never alter God's voice to us we see and hear every morning, every day, every month, every year, ...ye who have ears to hear...hear what the Spirit of God is speaking to you about true Eternal Life and the responsibilities we have to share in it...to **order our lives to the same Laws of ORDER that God is constantly speaking. The Egyptians understood this ORDER and LAWS and we find their example in their Negative Confessions above and the subsequent elaboration of them in Moses' Law Code today called the Torah. God's Torah is the blue print and the pathway to establishing this ORDER and His LAW in our lives and in this world. It is given to us by the Jewish people and protected by them today as well and finds it origin with the Egyptian religion of Moses.** Let us learn while the light is shinning in our lives...let us learn the difference between the true message of God and the message of men who have taken these concepts and altered and tried to destroy them.

As a pastor I find it tragic that much of Christian theology has strayed so far from the simple revelation that the earliest Monotheists understood about the Creator. Egypt communicated this to their children the Jews which came into being through Egyptian intermarriage with Semites. Moses/Akhenaton took to the world the Laws of God he learned in Egypt and we are so privileged today to be able to hear them and learn from them when so many attempts have been made by mankind to eradicate this message. Alexander the Great conquered Egypt in the 4th century B.C.E. and Hellenized it and the culture and religion of Egypt was forever changed and altered. From this sad affair the Essenes of Alexandria, Egypt will stray from this Divine Revelation and "literalize" these Divine concepts and out comes their "Angel Messiah" theology that a man is literally God and due worship and other Gnostic thoughts which find its culmination in Paul's Gnostic rejection of the Law. In place of man being able to make himself righteous before God by his repentance and renewed obedience to the Laws of God we have 2.5 billion Christians thinking that such does not matter but rely upon their standing before God on the erroneous teaching that they need only ascribe mentally to a theological concept about Jesus given to us by those who strayed from these Laws in first place. We may have lost the original Egyptian Revelation of God but it should give you pause to thank God right now that all the latter attempts to destroy and eradicate their Jewish children and their religion received from their Egyptian parents have failed. We are truly blessed today to have the ability to study and learn these truths for ourselves in light to Catholicism and its censoring of such truth for over 2000 yrs. Baruch Ha Shem!



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## BET EMET MINISTRIES

*"Hebrew for 'House of Truth'"*

*Craig Lyons Ms.D., D.D., M.Div.*

The following is the recommended reading list for students of Bet Emet Ministries. Each of these following books is very important in your study of the origins of the Christian Faith for one or more reasons. If I had it to do all over again instead of the several hundred or so books collected and read over 20 yrs these would be the only books I needed to read to get the total picture of the corruption of "the faith once given the saints". From my viewpoint looking backward I consider each of these books mandatory for ones understanding of the difficult problems which confront us once we begin to study the origin and corruption of early Christianity. I make few promises but I will make an exception at this time: If one undertakes to read as many of these books in the following categories then there will be little that will escape him in his quest for truth concerning the Christian faith, the "Jesus Story", as well as Messianisms within Judaism which originated with Egypt in the beginning of time. This is all the more important when one gets down to the difficult task of trying to reconcile the Jewish Messiah as taught by Judaism and the blurred image of him as found in our depiction of the "Jesus Christ" in the Second New Testament which Rome gave us in refutation of the earliest Gnostic First New Testament which has been so tragically altered today and which so few tragically are aware. Blessings to all in your search for God's truth. These books will reveal to you the different "karast/Christ", or should I say "Jesus" which is found down throughout recorded history: the Mystical, the Mythical, and the Historical. Only two are "true" and one is an absolute falsity due to the tragic loss of the "gnosis" and knowledge of the previous two. Can you guess which one is false?

*A Christian's religious belief system, when tested and exposed to contradictory facts from Biblical languages, Biblical history, Biblical culture, the study of Gnosticism as well as Comparative Religions, Astronomy and Astrology, and Archeology, must in the Spirit of Truth and Repentance, be flexible enough to change.*

Blessings.....Craig Lyons M.Div. 2004

### THE PAGAN JESUS:

- The Christ Conspiracy by Acharya S **SIMPLY GREAT**
- Bible Myths and Parallels In Other Religions by T. W. Doane **SIMPLY GREAT**
- Aryan Sun-Myths The Origin of Religion (1899) by Charles Morris **SIMPLY GREAT**
- The Jesus Mysteries by Freke and Gandy **SIMPLY GREAT**
- The Woman's Dictionary of Symbols and Sacred Objects by Barbara Walker **SIMPLY GREAT**
- Jesus: God, Man, Or Myth? by Herbert Cutner **SIMPLY GREAT**
- The Book Your Church Does Not Want You To Read by Tim C Leedom **SIMPLY GREAT**
- The World's Sixteen Crucified Saviors by Kersey Graves
- Pagan Christs by J. M. Robertson

- **The Christ Myth** by Arthur Drews
- **The Astrological Foundation Of The Christ Myth** by Malik H. Jabbar
- **Jesus: Pagan Christ Or Jewish Messiah? A Skeptic's Search For The Historical Jesus** by Lawrence E. Dalton and Shirley S. Dalton
- **The Christ: A Critical Review And Analysis Of The Evidence Of His Existence** by John Remsberg
- **The Jesus Puzzle: Did Christianity Begin With A Mythical Christ?** by Earl Doherty **SIMPLY GREAT**

## **THE BEST PICTURE OF THE JEWISH FAITH & IMPLICATIONS FOR THE NON-JEW (GENTILE CHRISTIANS TODAY)**

- **Where Judaism Differs** by Abba Hillel Silver **SIMPLY GREAT**
- **Understanding Judaism: The Basics of Deed And Creed** by Benjamin Blech **SIMPLY GREAT**
- two volumes by George Foote Moore...**Judaism I and II**
- **To Be A Jew** by Rabbi H. Donin
- **The Aryeh Kaplan Anthology** vol. 1 and II
- **Celebrate: The Complete Jewish Holidays Handbook** by Leslie Koppelman Ross
- **Living Jewish Life: Jewish Traditions, Customs, and Values For Today's Families** by Anita Diamant and Howard Cooper

## **MANSCRIPTS....CORRUPTIONS...THE ORIGIN OF THE BIBLE AND THE CHRISTIAN CORRUPTION OF IT..BOTH OLD AND NEW TESTAMENTS**

- **Let's Get Biblical (plus tape series)** by Rabbi Tovi Singer (<http://www.outreachjudaism.org/>) **SIMPLY GREAT**
- **Antisemitism in the New Testament** by Lillian Freudmann **SIMPLY GREAT**
- **Who Wrote The Bible** by Richard Friedman **SIMPLY GREAT**
- **Faith Strengthened** by Isaac Troki **SIMPLY GREAT**
- **Judaism's Truth Answers the Missionaries** by Beth Moshe **SIMPLY GREAT**
- **History Of The Christian Religion To The Year Two Hundred** by Charles Waite **SIMPLY GREAT**
- **You Take Jesus I'll Take God** by Samuel Levine
- **Is It God's Word** by George Wheless
- **Forgery In Christianity** by Joseph Wheless
- **The Canon Of The New Testament** by Bruce Metzger
- **Putting Away Childish Things** by Uta Ranke-Heinemann

## **THE ESSENE PROBLEM CULMINATING IN THEIR APOSTATE JUDAISM CALLED CHRISTIANITY TODAY**

- **The Essene Christian Faith** by Martin Larson **SIMPLY GREAT**
- **The Essene Heritage** by Martin Larson **SIMPLY GREAT**
- **The Story of Christian Origins** by Martin Larson **SIMPLY GREAT**
- **Reclaiming the Dead Sea Scrolls** by L Schiffman
- **The Beginning Of Christianity** by Andrew Welburn
- **The Hidden Jesus** by Michael MaGee

## **YOU MUST UNDERSTAND THOROUGHLY GNOSTICISM....THE FIRST NT CAME FROM THEM.....MANY TYPES.....LEARN THE DIFFERENCE ...AND LEARN TO SPOT IT IN THE NT WE HAVE TODAY.....**

- **The Gnostic Gospels** by Elaine Pagels **SIMPLY GREAT**
- **Jesus And The Lost Goddess** by Freke And Gandy **SIMPLY GREAT**



- Fragments of a Faith Forgotten by G. R. S. Mead **SIMPLY GREAT**
- The Gnostic Paul by Elaine Pagels
- Pistis Sophia, A Gnostic Gospel by G. R. S. Mead
- Did Jesus Live 100 B. C.?, by G. R. S. Mead, **SIMPLY GREAT**
- Thrice Greatest Hermes by G. R. S. Mead,
- Early Christian Heresies by Joan O'Grady
- Gnosticism, Judaism, and Egyptian Christianity by Birger Pearson
- The True Origins of Christianity and the Bible by Andrew Benson
- The Beginning Of Christianity by Andrew Welburn
- Jung And The Lost Gospels by Stephan Hoeller
- Gnosticism: New Light On The Ancient Tradition by Stephan Hoeller
- Gnosis: The Nature & History Of Gnosticism by Kurt Rudolph
- The Gnostic Scriptures by Bentley Layton

## **GREAT JEWISH PERSPECTIVE ON THE END OF THE AGE....FROM JEWISH EYES....GREAT SCHOLAR**

- The Passover Plot: A New Interpretation of the Life and Death of Jesus by Hugh Schonfield
- The Essene Odyssey: The Mystery of the True Teacher and the Essene Impact on the Shaping of Human Destiny by Hugh Schonfield
- Those Incredible Christians by Hugh Schonfield
- Jesus Party by Hugh Schonfield
- The Mystery of the Messiah by Hugh Schonfield
- Proclaiming the Messiah: The Life and Letters of Paul of Tarsus, Envoy the Nations by Hugh Schonfield

## **EXAMINING PAUL FOR WHO HE REALLY IS (OR AT LEAST THE ROMAN "TRANSFIGURATION OF THE GNOSTIC PAUL")**

- The Mythmaker: Paul and the Invention of Christianity by H. Maccoby **SIMPLY GREAT**
- The Rival Philosophies Of Jesus And Of Paul by Ignatius Singer
- The Gnostic Paul by Elaine Pagels
- Paul The Convert: The Apostolate And Apostasy Of Saul The Pharisee by Alan R. Segal
- Paul: Follower Of Jesus Or Founder Of Christianity by David Wenham
- Paul And Hellenism by Hyam Maccoby **SIMPLY GREAT**
- An Atheist For Jesus by Kenneth Schei
- Christianity Betrayed by Kenneth Schei
- Jesus or Paul? by Dr. Arnold Meyer

## **THE MESSIAH AND WHAT WAS DONE TO HIM BY ROME**

- The Jewish Messiah by Dan Chon-Sherbok **SIMPLY GREAT**
- The Myth of God Incarnate by John Hick
- The Messianic Idea In Israel by Joseph Klausner
- The Wolf Shall Lie With The Lamb by Rabbi S. Boteach
- Messiah Idea In Jewish History by Julius H. Greenstone

## **THE EGYPTIAN CONNECTION....LOST TODAY...TIME TO RETURN TO HEBREW ROOTS ..AND THEY BEGIN IN EGYPT**

- Christianity Before Christ by John G. Jackson **SIMPLY GREAT**
- Egyptian Divinities: The All Who Are The One by Moustafa Gadalla **SIMPLY GREAT**
- Egyptian Cosmology: The Absolute Harmony by Moustafa Gadalla **SIMPLY GREAT**

- Historical Deception: the Untold Story of Ancient Egypt by Moustafa Gadalla **SIMPLY GREAT**
- Egyptian Mystics: Seekers Of The Way by Moustafa Gadalla **SIMPLY GREAT**
- Tut-Ankh-Amen by Moustafa Gadalla **SIMPLY GREAT**
- Egyptian Belief and Modern Thought by James Bonwick **SIMPLY GREAT**
- The Deeper Truth: Uncovering The Missing History Of Egypt by Richard Cassaro
- Ancient Egypt: The Light Of The World by Gerald Massey **SIMPLY GREAT**
- The Historical Jesus And The Mythical Christ by Gerald Massey **SIMPLY GREAT**
- Gerald Massey's Lectures by Gerald Massey **SIMPLY GREAT**
- The Natural Genesis...Vol I and II...by Gerald Massey **SIMPLY GREAT**
- The Book Of Beginnings....Vol I and Vol II...by Gerald Massey **SIMPLY GREAT**
- The Origin and Evolution Of Religion by Albert Churchward **SIMPLY GREAT**
- The Origin Of All Religious Worship by Charles Dupuis **SIMPLY GREAT**
- Temple Of The Cosmos by Jeremy Naydler **SIMPLY GREAT**
- Ruins Or Meditation On The Revolutions Of Empires And The Law Of Nature by C.F. Volney **SIMPLY GREAT**
- Stolen Legacy by George M. James **SIMPLY GREAT**
- Jesus..the Last of the Pharaohs by Ralph Ellis **SIMPLY GREAT**
- Out of Egypt by Ahmed Osman **SIMPLY GREAT**
- The House of the Messiah by Ahmed Osman **SIMPLY GREAT**
- Jesus in the House of the Pharaohs: The Essene Revelations on the Historical Jesus by Ahmed Osman **SIMPLY GREAT**
- Moses and Akhenaten: The Secret History of Egypt at the Time of the Exodus by Ahmed Osman **SIMPLY GREAT**
- The Hebrew Pharaohs of Egypt: The Secret Lineage of the Patriarch Joseph by Ahmed Osman **SIMPLY GREAT**
- Myth and Symbol in Ancient Egypt by Rundel Clark **SIMPLY GREAT**
- The Death Of The Gods In Ancient Egypt by Jane Sellers

**Answer for yourself:** What will these books teach me?

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# RABBI HILLEL AND THE GENTILE'S SALVATION

Tradition records for us three heathen who appeared before the two leading rabbis of their time, Hillel and Shammai (both contemporaries of Yeshua in the first century) for the purpose of coming to the God of Israel through "conversion". The first potential convert was interested in accepting only the written law's authority, but not the oral tradition; the second, and most famous, asked to be taught the entire Torah (the main essence of the religion of Yeshua) while standing upon one foot, while the third aspired to become a convert so that he might attain the office of high priest. Shammai rebuffed them and drove them off with a "builder's measuring rod" harshly, while Hillel's gentleness and patient instruction won them over to the faith of Yeshua. Hillel and Shammai flourished during the era of the Second Temple, or end of first century B.C.E. and the beginning of first century C.E., and were contemporaries of Yeshua.

## LET US TAKE A CLOSER LOOK...TO UNDERSTAND WHAT WE JUST READ....

Shammai's actions are rather baffling. He scolded the first heathen and had him removed from the premises whereas the latter two were repulsed with a "builder's measuring rod". Many have believed that Shammai was either in the building business or a carpenter by trade. This is all the more puzzling since one of Shammai's favorite teachings was (Avot 1:15) "to receive all men with a cheerful countenance." Was it generally his practice to use his building rod on those he disagreed with?

And Hillel's instruction to the famed second heathen defies comprehension. To his request to be taught the entire Torah while standing on one foot, Hillel replied, "What is hateful unto thee, do not do unto thy neighbor-this is the entire Torah; the rest is commentary." This negative metaphoric contraction of the 613 commandments of the Torah finds no counterpart in Talmudic literature. Two interpretations exist today: 1). God is referred to in scripture as "neighbor" or "friend," or 2) that the prohibitions of theft, adultery and "most commandments" of the Torah can be classified in this vein. Later commentators adopted the more literal view that Hillel was referring to the Golden Rule, love thy neighbor as thyself (Lev. 19:18), but his reference to it in a negative form was in order to incorporate certain halakhic principles into the teaching.

## TWO TYPES OF "GRAFTING OF GENTILE BELIEVERS INTO ISRAEL" EXISTED IN ANCIENT TIMES...THE GER TZEDEK & GER TOSHAV....& THE LAWS OF NOAH

Gentiles were grafted into Israel as either a **"Ger Tzedek"** or a **"Ger Toshav."**

**The Ger Tzedek accepted all 613 commandments of the Torah, and after circumcision and or ritual immersion, was recognized as a full Jew.**

**The Ger Toshav obligated himself only to the Seven Noahide Commandments, after which he was permitted to settle in the Land of Israel, and the Jewish community became liable to see to his economic well-being.**

Judaism considers the Seven Noahide Commandments to be the cornerstones of all religion and civilization, having been incumbent upon the human race since the time of Adam. Judaism accepts the opinion today of Rabbi Hillel (a contemporary of Yeshua) that a non-Jew who accepts these Commandments as divinely ordained and practices them is considered one of the Hasidim (righteous ones) of the Nations, and merits a share in the World to Come. Judaism has always viewed other religions from the perspective of whether or not they conform to the Noahide Commandments.

According to Exodus 23:33, idolaters were not permitted to live in ancient Israel, lest they cause the people to sin. If a Gentile wished to settle there, he would appear before three learned men, accept the Noahide Laws, and would then be permitted to settle with the status of the Ger Toshav. Convert #2 sought this Ger Toshav status from Hillel. When he inquired to be taught the entire Torah while standing on one foot, he was not jesting; he was referring to the Seven Noahide Commandments, which can easily be imparted in a brief span of time (as one stands on one foot). Hillel's reply to "thy neighbor," was referring to the second party involved which was understood to represent God, one's fellow man, and the animal world as well. Hillel was actually offering a brief synopsis of the Noahide Commandments.

## A CLOSER LOOK AT RABBI SHAMMAI AND HIS VIEWS ON GENTILE SALVATION

Rabbi Eliezer ben Hyrcranus, a leading sage of the first century A.D., was a member of the School of Shammai. He held the opinion, as did Shammai his teacher, that a Gentile who observes the Noahide Commandments does NOT merit a share in the World to Come. This was also the stance of the School of Shammai and was prevalent in Israel before the time of the death and resurrection of Yeshua. It would a direct result of Yeshua's ministry that this situation would change.

Unlike Shammai, Hillel and his students maintained that righteous Gentiles merit salvation just as Jews do (Hillel, like Yeshua, accepted the teachings connected with the Laws of Noah), and it was their hope that a mission to the Gentiles could avert the destruction of their land and win God's approval, thus influencing God to repent of the destruction prophesied in Daniel chapter nine (now you understand another reason for Hillel's and Yeshua's support for a Great Commission to take the Gentiles the Torah). Bet Shammai (the school of Shammai) however looked down upon the Gentile world, holding that NOT even the most righteous Gentiles could merit a share in the World to Come. Shammai believed the Gentiles deserved "eternal separation from God" and no attempts should be made to alter their destiny. The Jewish people and their teachers have since declared Bet Shammai's views to be null and void, as did the Heavenly Voice toward the close of the first century (just the way God spoke at Yeshua's immersion). Shammai and his students from the School of Bet Shammai were indeed the Pharisees and priests that Yeshua of Nazareth and Paul of Tarsus had to contend with within the pages of our Bibles, and not the Hillel Pharisees. Paul the Apostle's insistence that Gentiles be admitted into the early Messianic Jewish Church was based on Bet Hillel's (School of Hillel) position that righteous Gentiles merit salvation. Let us not forget that Paul had studied under Rabban Gamaliel the Elder, a grandson of Hillel where he received such instruction! Now you can better understand that the anti-Jewish passages contained in the New Testament were directed against the Shammaites, and not the Judaism which followed Bet Hillel, or even today which follows the instruction and interpretations of Hillel. Yeshua was closer to Bet Hillel positions than Bet Shammai's positions as recorded in the New Testament.

When each of these three heathen in our story requested Shammai to instruct them concerning the Noahide Commandments, Shammai would have advised each that a Ger Toshav, Ger Hashar or even an observant Noahide, received no reward in the afterlife. It was this figurative "measuring rod" (his erroneous interpretations of Torah which in this instance taught obedience without immortality) that repulsed the Gentile. The allusion to the tool is not to be taken literally. Shammai would use the same "measuring rod" on the third heathen, by advising him that a Ger Tzedek (a full-convert) had no rights to the high priesthood.



Hillel gently pointed out that any Jew not born as a Kohen (descendent of Aaron) was similarly not entitled to the office.

In the case of the first convert, who expressed an interest in the written law only and not the Oral Law or tradition (a Sadducean position-like the Christian church of today) was a blatant act of heresy. Therefore one can understand another reason that Shammai threw him out. Hillel's (who believed in the Oral Law as well) gentleness won him over.

The gratitude of the two Ger Tzedeks and the "one-footed" Ger Toshav to Hillel are expressed in the Talmud's concluding comment:

*"Some time later the three met in one place; they said, Shammai's impatience sought to drive us from the world, but Hillel's gentleness brought us under the wings of the Shekhinah (Divine Presence)."*

*Thus we can conclude that the term "conversion" was to be understood as the transformation of a pagan into an observant Noahide who observed the Seven Laws of Noah as seen by James' insistence in Acts 15*

## A FIRST GREAT COMMISSION AND MISSION TO THE GENTILES BY THE HASIDIM

Moses obligated the Jews to spread the knowledge of the Noahide commandments to all mankind. A well known statement of Hillel states (Avot 1:12), "Be thou of the disciples of Aaron, one who loves peace, pursues peace, loves mankind, and draws them nigh to the Torah." Hillel was alluding in this quote to a movement to spread knowledge of the Noahide Commandments to all mankind (Gentile Torah). What better way could one show love for all mankind than to try to bring personal salvation to the Gentiles through faith and observance of the Noahide Laws? With that understanding it is not surprising that Hillel acts as he does with the three heathen men as he explains to each what the Torah expected of them as observant Noahides.

Yeshua exceeds Hillel in that he desires that his followers, as Hasidim of the Nations (righteous Gentiles), do even more than the required minimum (Laws of Noah). Such is seen in Yeshua's positive statement: "do unto others as you would have them do unto you," which when observed, goes far beyond the minimum observance of the Seven Laws of Noah. Hillel thus lays the halakhic groundwork for the salvation of all mankind, and Yeshua concurs. Historically such an outreach to the non-Jewish nations was undertaken by Hillel and various Essenes in 20 B.C.E. in hopes of averting the destruction of the Temple as prophesied by Daniel.

## THE "SECOND MISSION" TO THE GENTILES...THE GREAT COMMISSION OF MATTHEW 28

Yeshua would later command his Apostles to go into all the world and make disciples of all nations (the Gentiles). Inherent in this is the commandment for the Gentiles of all nations to adhere to the Laws of Noah as the basic minimum that God required for the gift of eternal life. It is in this message that a Gentile becomes a "God-Fearer", is immersed in Yeshua's name and identifies with his God, and is "Born-Again". He now is no longer a Gentile but is a "new-creation" and has become a citizen of the Israel of God. He has the option to later convert fully (circumcision) to the religion of Yeshua if he so desires.

Once a Gentile came to the understanding of the one true God, he would turn from idols and worship the God of Israel. Such Gentiles were the "God fearers", who accepted certain basic Biblical and Jewish obligations along with the Noachide precepts. According to this, idolatry, shedding of blood, and grave sexual sins were forbidden to Gentile believers. These were originally the Noachide precepts accepted also by the Synagogue on which the Gentiles were obliged. Let me remind you that we see in Acts 15 (at least 25 years after the death of Yeshua) the admonition for the Gentiles to adhere to Noachide Laws to be accepted in the believing community of Israel. James, the pastor of the Jerusalem Church, calls these Noachide Laws and Commandments "necessary" and mentions as well that they seemed good to the Messianic believers as well as the Holy Spirit in Acts 15. For me this puts Divine approval of the decision of the Church Council to impose these "necessary" things upon the non-Jews for acceptance into the Israel of God. It is logical that the Apostolic Church of Jerusalem should accept the view of the Synagogue on the conditions which Gentiles needed to fulfill in order to be saved. It can be easily shown that the fulfillment of other commandments of Judaism were not prohibited to Gentiles. On the contrary, the Noachide precepts were only seen as the minimum condition for Gentiles to be recognized as God-fearers. These were so understood by the God-fearers themselves, who were attracted to the Jewish way of life and accepted many Biblical and Jewish commandments without becoming full proselytes (Sabbath, festivals, etc). This was also the attitude of Christian "God-fearers", as may be seen from the Epistle to the Galatians; many of these Gentile believers wished to observe as many Jewish precepts as they could. It is evident that, while the leadership of the Mother Church decided to lay no burden upon the Gentile believers beyond the Noachide precepts, it did not object to their voluntarily observing more (Col. 2:16-17). Among the figures of the early Church who instructed Gentile Christians to observe more precepts than these essential ones was Peter, as we know from Paul's criticism of him for demanding that Gentiles live like Jews (Gal. 2:14). Rather than interpreting the apostolic decree as a minimum, Paul saw in the Noachide precepts the maximum obligations for Gentile Christians. Rather than Peter being incorrect, a more comprehensive understanding of the Bible reveals Paul to be incorrect (see Isa. 56 where God is pleased that the non-Jewish believer goes beyond the minimum).

## SEPARATION IS INEVITABLE

The liberation of Gentile Christianity from the responsibility to the Biblical and Jewish commandments was a necessary step in order for Christianity to become a Gentile religion, separate from Judaism. It is impossible to know whether Paul was aware that by his "Gospel" he helped to achieve this aim in that he does not speak explicitly about the necessity of separating Christianity from its Jewish roots and he never says that this was his intention, but it is clear that in fact such was his historical role. Paul would later teach that the Jewish way of life in many aspects would have had no validity for Christians, but the mother Church in Acts felt differently. For Christian "God-fearers" it was not easy to accept Paul's demand; the complete or partial rejection of Jewish precepts was for many Gentile Christian "God-Fearers" a painful operation. But if Christianity was to become a world religion it had to become "free from the Law". Only a Christian free from the law could separate himself from Judaism and embark upon a path that rejected the very tenants and foundations of Biblical Judaism; the religion of Yeshua.

## FULL CONVERSION AND THE GER TZEDEK

With the rise of Christianity the teachers of Israel sought to distinguish between the heathens of the past and those Gentiles who were subject to religious values and morality. The very term "Ger Tzedek" (righteous gentile) stands for the gentile who turned from idols and made a sincere conversion to the faith of Yeshua in the first century. Such a person was respected and welcomed by the Jewish community. The "Ger Tzedek" submitted to circumcision, immersion, and brought a sacrifice to the temple. Upon completion of such, he was considered as "one born in the land." He had full status as a Jew.

## PARTIAL CONVERSION AND THE GER HASHAR/GER TOSHAV

There are two other terms for righteous Gentiles: Ger Hashar, and Ger Toshav. In the Bible the Ger Hashar is seen as "the stranger in the gate", and the Ger Toshav was known as "the stranger in the land." These also accepted the faith of Israel (ethical monotheism) and were immersed, but withheld themselves from circumcision. Such "Righteous Gentiles" had a place in the world to come, and it was believed that in the age of the Messiah all Gentiles would come to recognize the one true God according to Zech 14:9.

## LETS MAKE IT EASIER STILL SHALL WE?

Once the Ger Tzedek was accepted as a Jew, he was entitled to all the privileges that Jews born into the faith enjoyed. Such converts to Judaism were numerous before the rise of Christianity. Within Palestine and outside, wherever Jews came into contact with pagans, Judaism held a strong attraction. It was expected of the Gentile that given enough time, he would develop from the Ger Hashar to the Ger Tzedek (make a full conversion to Judaism). The later development of Christianity offered the attraction of monotheism and at the same time imposed fewer restrictions on its new adherents than did Judaism. Commencing with the fourth century, when Christianity became the official religion of the Roman Empire, Jews were restricted in their own worship and were no longer permitted to continue their missionary activity and we find the conversion of the Ger Hashar, Toshav and Tzedek dwindling. In spite of the peril to Jews and proselytes alike, we read throughout history of various instances where Christians joined the ranks of the oppressed Jews once they had been shown and taught the truth.

## TRINITARIANSIM AND NOAHIDISM...WHAT IS THE TRUTH FOR THE CHRISTIAN?

Judaism ruled that Trinitarianism is not to be considered an idolatrous practice if adhered to by a Gentile, whereas it would be so if practiced by a Jew. The above opinion was rendered by R. Jacob Tam; an outstanding twelfth century Tosafist and grandson of Rashi. R. Tam expressed such a concept as within the idea of "Shittuf" (belief in God the Father, along with an additional deity). Such a belief is permitted to Gentiles (Christians) without them being considered idolaters by Jews and Judaism.

Traditional Christians believe in the divinity of Yeshua, and many have even sought to convert Jews to this belief. This is not allowed for a Jew as it constitutes gross idolatry before HaShem. Gentile Christianity needs not make Jews idolators by spreading their own corrupt theologies. In this regard we can find only two occasions where Yeshua is asking Jews to believe in him as the Son of God (notice I did not say as God the Father or God the Son):

- 1). When healing a blind man in John 9:35.
- 2). Before raising Lazarus from the dead in John 11:26.

A blind man was considered by the Talmud to be the equivalent of a dead person, and this had halakhic implications (a blind person was exempt from all the Commandments of the Torah). Thus he is exempt from the commandment requiring him to believe in only "one" God. It is believed that Yeshua is introducing an halakhic concept here, namely, that Shittuf (Trinitarianism) is permitted in order to save a Jewish life (both the blind man and Lazarus were considered dead, exempt from idolatry as understood by normal Judaism, and could now believe in Yeshua as God's Son for healing and life after death). For although the Talmud rules that a Jew must give his life rather than practice idolatry (murder and sexual immorality as well), Yeshua would have interpreted this to apply to actual idolatry (worship of sun, rocks, fertility cults, etc.), or at least a lesser form of it. Such a belief in a second deity is permitted to Gentiles in Judaism, despite the Noahide Laws and their ban on idolatry. The ban on idolatry in Noahidism accepts Shittuf (it allows the belief in Yeshua as God). Let me also note that the Messiah of God has a beginning and no end where as God has no beginning and no end. God created from Himself the Spirit of the Messiah before the foundation of the world to act as the redemptive aspect of God to man! This anointing has come upon many but on Yeshua

**I believe unlike any other.**

**At the same time we must remember that even some Christians do not interpret Yeshua's references to himself as the Son of God, as an allusion to his divinity or equality with the Father.**

## **WHO WERE THE LOST SHEEP OF ISRAEL?**

**In Matthew 10:5 Yeshua informs us that he came to preach "only to the lost sheep of Israel." We can now understand that he wished his fellow Jews to accept Bet Hillel's view that Gentiles too merit salvation. Much Jewish suffering could have been avoided, including the Temple's destruction in the first century, had the Shammaites abandoned their hatred of the outside world and accepted Yeshua's message of love for God and your neighbor (the Gentile).**

**We can even see in Yeshua's statement to his disciples in Matt. 28:19 (the Great Commission), that following his death, they are to "make disciples of all the Nations (Gentiles).**

**In this we see Yeshua's love for the Gentile. Again Yeshua is negating the views of Bet Shammai (which had poisoned the people of Israel with hatred for the non-Jews (Gentiles) after Hillel's death), while actually confirming Bet Hillel's position that the Gentiles too merit that the message of salvation be given to them.**

## **BIRD'S EYE VIEW OF EARLY CHRISTIANITY...A JEWISH FAITH**

**Such a restoration of the Early Church's Belief System as taught and handed down by Yeshua reveals to us what "true Christianity" is to be all about. Gentile converts to Yeshua's movement within Judaism were first taught the "Noahide Laws" which consisted of laws on idolatry, blasphemy, unchastity, bloodletting, robbery, eating the flesh of still-living animals, and courts of justice.**

**Every Gentile entering the Yeshua Movement was obligated to obey the Noahide Laws. In addition they adhered to the Ten Commandments. Besides remembering and keeping the Sabbath observance, they refraining from riotous living, they supported the Temple with the Temple 1/2 shekel tax (notice this is a "usage tax" and is not the tithe), and they observed and kept the Festivals of the Lord. They were not required to be circumcised, but they were required to observe the laws of Kosher and refrained from eating unclean foods in order to not become an obstacle that would prevent worshipping with the Jews and sharing Sabbath meals where they both partook of the Lord's Supper together, as well as share the Feasts and Festivals.**

**Answer for yourself: Has your church or Pastor taught you "THE" Faith Once Given To The Saints as I have shown you in this article?**

**Answer for yourself: If not, maybe you should look somewhere else where in truth the real message of Yeshua is being taught? Shalom.**



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# SO YOU THOUGHT YOU WERE A FOLLOWER OF YESHUA.....YOU MIGHT NEED TO RECONSIDER

Let me begin with a quote from the New Testament...from an epistle written to non-Jews like most of our readers.

2 Cor. 13:5

*Examine yourselves, whether ye be in the faith; prove your ownelves.....*

I think that this is a very good idea to prove to ourselves that what we believe is true; in fact I have practiced self-examination of such religious beliefs in light of the facts regarding the “real historical Yeshua” for over a decade. Because of such self-examination in light of my discoveries as I combed through 2000 years of Biblical history, culture, as well as in-depth analysis of Biblical language, I have been forced to change much of my religious belief system along the way. It is my desire that this article challenge you to scrutinize your religious beliefs as I have been challenged over the years. May God witness truth to your soul.

**Answer for yourself:** Was Yeshua a Christian and would he ascribe today to the vast majority of doctrines taught in his name in churches which go by his name as well?

Well let us investigate. But first we need to set the stage for what is coming next. Try and be as honest with yourself as possible in answering these next questions.

## TO WHICH RELIGION WOULD A PERSON BE A MEMBER IF HE DID THE FOLLOWING?

- Was circumcised on the eighth day.
- Kept Sabbath from Friday sundown to Saturday sundown.
- Attended a synagogue regularly.
- Kept the Biblical Festivals such as Passover, Hag Ha Matzah (Unleavened Bread), Shavuot (Pentecost), Rosh HaShanah, Yom Kippur (Day of Atonement), Sukkoth (Tabernacles) and Hanukkah.
- Was a citizen and friend of Israel and believed Israel is the example for all non-Jewish people in the world
- His Bible contained the Torah, the Prophets and the Writings ONLY!
- Quoted passages as authoritative from the Mishnah (the Oral Law).
- Taught that Deuteronomy 6:4 was the most important commandment.
- Wore a tallith and phylacteries in religious services
- Did not eat unclean foods
- Taught the eternalness of God's Covenants and His Laws
- Taught that faith without works is no faith at all
- Taught that salvation is more concerned with events in the here and now than what occurs beyond the grave



I suppose that most of you came up with the same answer.....you don't have to be a scholar to recognize that one that practiced such a faith does not practice Christianity.....he holds to the teachings of Judaism.

## NOW, LET'S TAKE A LOOK AT ANOTHER PERSON. SEE IF YOU CAN IDENTIFY THE RELIGION OF THIS PERSON

- Keeps the Sabbath on Sunday which is the legacy of Sun worship today.
- Attends a church which most likely rejects most things Jewish.
- Keeps Easter and Christmas which were pagan festivals made to look religious to those who don't know the difference.
- Carries a Bible containing an Old Testament and a New Testament which ironically contradicts the Old.
- Stresses a person's beliefs over his actions.
- Teaches that people had to be "saved" by acknowledging a creed or an established set of beliefs in order to go to heaven.
- Teaches that they are not under the law and that the Law has passed away and they are under grace.
- Teaches that the church had replaced Israel as God's people and sees itself as the fulfillment of prophecies given to Israel.
- Teaches that you can eat anything...even Biblically unclean foods
- Attaches no special significance to circumcision

I bet you got the right answer again – a Christian.

## GOING DEEPER THAN YOU POSSIBLY HAVE EVEN GONE BEFORE

Now let's take this discussion one more step by answering this question.

**Answer for yourself:** If a Jew wanted to become a member of a Christian religion could he continue practicing Judaism in the church?

The answer is so simple. You would only have to ask your Pastor that one question to get the answer. Probably in the 99.9% of the cases the answer would be - NO!

## TURN ABOUT IS FAIR PLAY

**Answer for yourself:** If a Christian wanted to become a convert to Judaism could he continue practicing Christianity and the items listed above? Again the answer is rather obvious.

Now, the percentage moves upwards, probably in 100% of the cases the answer would be - NO!

It is very apparent that not only are Judaism and Christianity different religions, they are exclusive in many ways. This reveals an amazing fact which can be seen by asking one very simple question –

## WHICH RELIGION DID YESHUA BELONG TO...CHRISTIANITY OR JUDAISM?

- Was circumcised on the eighth day.
- Kept Sabbath from Friday sundown to Saturday sundown.
- Attended a synagogue regularly.
- Kept the Biblical Festivals such as Passover, Hag Ha Matzah (Unleavened Bread), Shavuot (Pentecost),

**Rosh HaShanah, Yom Kippur (Day of Atonement), Sukkoth (Tabernacles) and Hanukkah.**

- **Was a citizen and friend of Israel and believed Israel is the example for all non-Jewish people in the world**
- **His Bible contained the Torah, the Prophets and the Writings ONLY!**
- **Quoted passages as authoritative from the Mishnah (the Oral Law).**
- **Taught that Deuteronomy 6:4 was the most important commandment.**
- **Wore a tallith and phylacteries in religious services**
- **Did not eat unclean foods**
- **Taught the eternalness of God's Covenants and His Laws**
- **Taught that faith without works is no faith at all**
- **Taught that salvation is more concerned with events in the here and now than what occurs beyond the grave**

Now for the easy part. The answer to the above question is a matter of historical record which is easily attested to by the New Testament itself-- Yeshua was a Jew, not a Christian and he was certainly not both. It is clear that Yeshua was a practicing Jew who lived a very observant Jewish life-style.

**In fact we cannot find any instance whatsoever where Yeshua ever:** Kept the Sabbath on Sunday, attended or affiliated with any group which rejected things Jewish, kept the pagan festival of Ishtar/Easter or the sun god's birthday (Saturnalia...December 25th....Christmas) which were pagan festivals made to look religious to us today, ever taught anything that contradicted the Old Testament as does much in the New Testament, ever stressed a person's beliefs over his actions, ever taught that people had to be "saved" by acknowledging a creed or an established set of beliefs in order to go to heaven, ever taught that people are not under the law or that the Law had passed away and they were under grace alone, ever taught that the church had replaced Israel as God's people, and ever taught that you can eat anything...even Biblically unclean foods.

## **YESHUA NEVER RENOUNCED JUDAISM OR QUIT BEING A JEW**

An amazing discovery for any Christian is the fact that there is simply no evidence that Yeshua ever renounced Judaism and quit being a Jew. Also, his teachings do not indicate that he ever wanted any Jew to renounce their Judaism and join a new religion. If this revelation every breaks into your conscious mind then you will have to confront Gentile Christianity for what it has actually become despite Yeshua's wishes or example set for us.

**Answer for yourself:** How then, did Yeshua get credited with the distinct label that he was the person responsible for creating a new religion?

**Answer for yourself:** How did Yeshua get credit for creating another religion which opposed the religion and way of life he continued to live...even up to his death?

Let us try to answer questions raised by such an assumption:

## **LOOKING THROUGH THE EYES OF A JEWISH RABBI NAMED YESHUA**

**Answer for yourself:** Would a rabbi prohibit circumcision or downplay its significance?

**Answer for yourself:** Would a rabbi change the Sabbath to another day...let alone to the day set aside for sun worship by the pagans?

**Answer for yourself:** Would a rabbi create a replacement for the synagogue?

**Answer for yourself:** Would a rabbi substitute a pagan feast which was clearly idolatrous, Ishtar (Easter), for Passover?

**Answer for yourself:** Would a rabbi want his followers to celebrate the birth of a Roman god (Saturnalia -- December 25)?

**Answer for yourself:** Would a rabbi teach his students to not keep the biblical commandments or that they no longer applied when God already said they were forever?

**Answer for yourself:** Would a rabbi teach Gentiles to hate Jews?

**Answer for yourself:** Would a rabbi add books to the Torah in spite of the warning in Deuteronomy forbidding the changing or adding to the Word of God?

**Answer for yourself:** Would a rabbi replace Deuteronomy 6:4 as the most important commandment?

**Answer for yourself:** Would a rabbi teach Gentiles that it is permissible to eat unclean food when Noah, himself a non-Jew separated animals based on the principle of clean/unclean long before there were any Jews?

*The answer to all the above questions is that a rabbi wouldn't, and that includes a rabbi named Yeshua!*

## TOUGH - THOUGHT PROVOKING QUESTIONS YOU NEED TO ANSWER FOR YOURSELF

**Answer for yourself:** If Yeshua didn't create a new anti-Jewish religion, who did?

**Answer for yourself:** Who is responsible and what were their motives in replacing the faith of Yeshua with a faith about Yeshua?

**Answer for yourself:** Was it the men who acquired leadership after Yeshua' departure and the death of the Apostles who did such a thing ?

**Answer for yourself:** Were those responsible for changing the faith of Yeshua actually Jews or Non-Jews and were their motives in changing Jewish doctrines consistent with anti-Semitism?

**Answer for yourself:** Did they continue teaching Yeshua's message and his gospel or did they change Yeshua's message in places, and are you, at the present not yet aware of it at your present level of knowledge?

## THE BOOK OF ACTS PAINTS US A PICTURE WE WOULD DO WELL TO EXAMINE CLOSELY

The book of Acts provides us with some very valuable information too long overlooked by most Christians. Acts 21:17-25 records Paul's return to Jerusalem and his meeting with the leaders of the "church." Keep in mind that these were the men who had been personally taught by and lived with Yeshua. Their words provide us with some very enlightening information. The translation given below is based on a cultural and historical methodology. Your translation most probably reflects the doctrines of the Roman church and therefore may differ.

*"You see, brother (referring to the Apostle Paul), how many thousands of Jews have become faithful (observant). All of them are zealous for the Torah (Law). They have been informed that you have taught the Jews of the Diaspora to not keep the Torah, that they should not circumcise their children or live according to the Jewish religion.... Take these men and do the following... so that everybody will know that there is no truth in these reports about your teachings, but that you yourself are living an observant life-style and keeping the Torah."*

## REMEMBERING THAT THIS IS A PICTURE OF JESUS' CHURCH.....

A quick summary provides us with some very significant information. Understanding that this passage reflects events which occurred long after Yeshua's death then I ask you to be truthful to the text as well as yourself in asking yourself this: Is your church producing the same results?

- **Jews who believe in Yeshua are becoming more faithful (observant to the Law) because of the message taught by Yeshua's followers.**
- **The message of Yeshua's church caused adherents to become zealous for the Torah (Law).**
- **The members of Yeshua's church kept the Laws of Moses (the Torah).**
- **The members of Yeshua's church circumcised their children.**
- **The members of Yeshua's church lived according to the traditions of the elders of Judaism (the Jewish religion).**

Notice that Paul did as he was requested - Paul example, at least while he was in Jerusalem under the watchful eyes of the Apostles, wasn't teaching the Jews to abandon their religion. On the contrary, Paul's behavior and example was one as "under the law" and as one who lived an observant Jewish life-style.

**Answer for yourself:** How then could he have been the author of a doctrine that advocated rejecting the law as is ascribed to him by most Christians today?

**Answer for yourself:** Not meaning to over-stress this point, but are you really getting the importance of this message as taught by Yeshua's church in Palestine?

## IS YOUR CHURCH PREACHING THE SAME GOSPEL AND MESSAGE AS YESHUA'S CHURCH?

Again looking at Acts 21 for our information.....let us examine what we are taught by this New Testament picture:

- **The message of the apostles caused Jews to repent and become observant Jews who practiced Judaism faithfully.**
- **The apostles were causing Jews to become eager for the Torah and to pursue it with fervor. It is clear that they were not teaching them that "they were under grace and no longer under the law" or that "the law has passed away after Yeshua's death" as we have been told today. This one point is in complete opposition to most fundamental teaching of every modern Christian doctrine.**
- **The Jewish members of the early church continued to circumcise their children. In other words, they continued to see themselves as participant's in the Abrahamic Covenant, just as every practicing Jew does today. Their children were Jews, not members of some new mystical religion that replaced Judaism.**
- **The Jewish members of the early church continued to practice Judaism. They did not switch to a new religion.**

## HOW ARE WE TO INTERPRET PAUL'S ACTIONS?

When we look at Paul's actions, after being ordered by James to take several men with him to the Temple, thereby paying for their animal sacrifices in order to prove that he was an observant Jew by bringing blood sacrifices and sin offerings necessary in finishing his Nazarite vow, we are faced with two possibilities: (A) Paul intentionally deceived the apostles and the Jews in Jerusalem; or, (B) Paul's image and/or the teachings attributed Paul may have been altered by the Roman Church a hundred or more years later.

**Answer for yourself:** Did Paul intentionally deceive the apostles by faking his true beliefs when bringing sacrifices in the Temple after Yeshua's death?

**Answer for yourself:** If Paul did deceive them, could you put much confidence in his teachings at other places in the New Testament? Remember he already has said that he can become anything to anyone to prove his argument and accomplish his goals.

**Answer for yourself:** On the other hand, if Paul's words were changed by the Roman Church could we base our foundational beliefs on forged documents?

Christianity, almost universally, requires a Jew to convert to Christianity before he can become a member of the church or be saved. This conversion process forces the Jew to renounce his or her Judaism and terminate or redefine many Biblical and Jewish practices.

Having read this article so far, please think deeply while answering these next questions:

**Answer for yourself:** Would your church require a Jew to renounce or stop practicing Judaism if he or she wanted to become a member?

**Answer for yourself:** How many circumcisions have you attended for the children of Jewish members of your church?

**Answer for yourself:** How many of your church's members are Jewish and are zealous for the Torah and are pursuing it with fervor?

**Answer for yourself:** Does your church conduct at least one Torah study per week?

**Answer for yourself:** How many of your church's Jewish members are observant Jews?

**Answer for yourself:** When was the last time you attended a Passover Seder, or a Rosh HaShanah or Yom Kippur service at your church?

**Answer for yourself:** Do you have a rabbi or a minister well educated in the Hebraic Roots of Christianity leading your church?

Your answers to the above questions are probably -- Yes, None, None, No, None, Never and Minister.

I want you take some time to think about the next question before you answer it.

**Answer for yourself:** What would your church require a rabbi to do if he applied for membership?

**Answer for yourself:** Would they allow him to continue to be a rabbi, practice Judaism, teach the Torah, wear his prayer shawl, observe all the Jewish festivals and teach the members that they were under the Law?

**Answer for yourself:** *What if that rabbi was Yeshua?*

Are you beginning to see the truth?

Without a great deal of effort it becomes glaringly apparent that neither Rabbi Yeshua, the apostles nor the Paul of Acts 21, would be allowed to join a Christian Church the likes of which we see today. On the other hand, it is also clear that Rabbi Yeshua would not participate in any religion that not only opposes, but is actively dedicated to destroying his Father's religion!

Gentile Christianity has for centuries felt it was given a mandate from God to "save the world." This is the goal and stated mission of Christianity.



# THE SILENT SLAUGHTER OF TRUTH

**Answer for yourself:** How is this mission to “save the world” to be accomplished?

Just ask the Southern Baptist Convention who just last year vowed to win every Jew to Yeshua by the year 2000. To put it very simply, the goal is to convert every Jew (non-Christian) to Christianity. The Jewish convert must renounce his Judaism (or any non-Christian religion he may hold), agree to accept the doctrines of Gentile Christianity and oppose any religion that opposes Gentile Christianity.

Instead of a physical holy war (Jihad), Gentile Christianity has engaged in a doctrinal holy war. As I stated above, Christianity is an exclusive religion. Christians are not allowed to simultaneously practice Islam, Buddhism, Judaism or any other religion. Therefore, if Christianity was to attain its goal of "getting every person on the face of the earth to believe in Yeshua," including all the Jews, Judaism would be totally destroyed and cease to exist. If this were ever to happen, and I pray it does not, then Christianity would have the dubious honor which Hitler in vain tried to achieve; namely the eradication of not only the Jewish people from the face of this planet, but the total destruction of the true faith of Yeshua...Biblical Judaism.

This would accomplish something that the crusaders, the inquisition, Hitler and a number of others have failed to accomplish.

**Answer for yourself:** How do you think a Jewish Yeshua would react to the idea that such a mission was being carried out in his name?

This really gets weird when you think about it! Christians base their proof for their ultimate salvation on a Jewish rabbi named Yeshua (Jesus), who was an observant Jew who faithfully practiced Judaism. On the one hand, his religion would most probably not allow him to practice modern Christianity. On the other hand, modern Christianity would not allow him to practice its religion without first renouncing his religion -- Judaism!

This should present a very important challenge to every Christian:

*If a Jewish Yeshua could not, and would not, practice a religion dedicated to destroying his religion, how can anyone who bases their salvation on Rabbi Yeshua participate in and perpetuate it?*

**Answer for yourself:** Would Rabbi Yeshua agree with the church's salvation message which is based on such a system? Are you getting the drift of this discussion?

**Answer for yourself:** How did the religion that Rabbi Yeshua and his followers practice evolve into what it is today? To begin to unravel this problem lets ask how a religion whose foundational position focused on teaching its members "to keep the Law" became a religion whose main message was that "members are no longer under the Law."

Early Christian writers taught that the Law had been fulfilled with the coming of Yeshua. Fulfilled, as they defined it, meant that it had been canceled and therefore was of no importance to Christians. However, to Rabbi Yeshua, "fulfilled" meant (1) to keep the Law; and (2) to correctly interpret the teachings of the Bible. There is absolutely nothing said by Rabbi Yeshua that would support modern Christianity's doctrine of grace.

Next, the Roman Christian leaders focused on the story of God's unconditional and unending support. However, they claimed that this was something new and was created when God made a new covenant of grace. Again, this was unknown to Rabbi Yeshua and his apostles. Early Gentile Christian leaders and theologians continued to develop their new doctrines from the mid-second century on through the seventh century. As they refined their arguments they became much more antagonistic toward Judaism.

This Gentile anti-Judaic movement spanned almost all of Christianity -- from the Roman African communities

represented by Tertullian (160-220 C.E.), to the Iranian monk Aphrahat (300-350 C.E.) of the eastern Syriac Christian tradition, and to Bishop John Chrysostom (349-400 C.E.) in Antioch.

Studies have clearly shown the extent to which leaders of the early church attacked Judaism for its position on the law, calling Jews "slavish adherents to the letter of the law." They claimed that Judaism was allowed to continue to exist primarily as an example of degradation.

**Answer for yourself:** What do you think that rabbi Yeshua would have thought about that position?

Origin, the third-century leader of the Christian community in Caesarea, summed up the difference between Judaism's and Roman Christianity's approaches to Scripture:

*"It seems necessary also to explain how certain people by failing to read or understand Scripture correctly have given themselves up to a great many errors, since the way one ought to approach the understanding of divine letters is unknown to a great many people. And so, the Jews, through the hardness of their heart and because they wish to seem wise in themselves, have not believed in our Lord and Savior....*

*Now the reason that those we have just mentioned [Jews and heretical Christians] have a false understanding of these matters is quite simply that they understand Scripture not according to the spiritual meaning but according to the sound of the letter....*

*[But] a person ought to describe threefold in his soul the meaning of divine letters, that is, so that the simple may be edified by, so to speak, the body of the Scriptures; for that is what we call the ordinary and narrative meaning. But if any have begun to make some progress and can contemplate something more fully, they should be edified by the soul of Scripture. And those who are perfect... should be edified by that spiritual Law (Rom. 7:14) which has a shadow of the good things to come (Heb. 10:1), edified by the spirit of Scripture. Thus, just as a human being is said to be made up of body, soul, and spirit, so also is sacred Scripture, which has been granted by God's gracious dispensation for man's salvation."*

This new scheme for reading Scripture, and the charge that Jews miss all but the literal meaning, made for powerful arguments. Origin's dichotomy between "letter" and "spirit," or in other words, between reading biblical materials either at their face value for norms of behavior and as a more generalized stance toward the world, set the stage throughout history for Christians to increase the fervor of the charge of legalism. Legalism became synonymous with Jewish, and therefore was viewed in a negative light. However, the word "legalism" simply means someone that "lives in accordance with or adheres to a legal system."

**Answer for yourself:** What would you call someone who "did not adhere to or live in accordance with a legal system"-- a Christian? The products of this anti-Jewish tradition still shapes the thoughts of over 1.6 billion Christians regarding Judaic law.

I am challenging every Christian to make a decision to return to the religion, teachings and life-style expounded by Rabbi Yeshua. Don't misunderstand what I am saying; I am not advocating adopting and accepting the current "theology or faith" about Yeshua; rather, return to the real faith of Yeshua and the place within it for the Gentile Godfearer. As I stated above, according to the book of Acts, your conversion experience to the faith of the Apostolic church of Yeshua as seen in Acts 21 should have made you zealous for the Torah and brought you back to an observant Biblical life-style as defined by the commandments of God.

**Answer for yourself:** Has it?

Becoming a member of Rabbi Yeshua's movement should have caused you to become a serious student of the

**Torah. You should be teaching the Torah to others, especially the flood of Gentiles who are coming to you to be taught.**

**Answer for yourself:** Has it?

**Answer for yourself:** Is there any other way for you to be a "light to the Gentiles?"

**If you are a Gentile, you will also need to take a very close look at Acts 15. Gentiles who were coming to the movement originated by Rabbi Yeshua were given very special instructions. First they were to place themselves under specific laws. For all practical purposes those laws were the Ten Commandments. Of special importance was their keeping the Jewish Sabbath and studying the Torah at the synagogue with the Jews.**

**Keeping the Jewish Sabbath is something that you can do immediately, however; many of you may find it difficult to locate a synagogue where you will be allowed to study the Torah. For very good reasons, after thousands of years of persecutions, the Jewish community is very cautious. I believe that as Christian Jews return to the synagogue, because of the teachings of Rabbi Yeshua, the doors will be opened wider to Gentiles desiring to know the God of Rabbi Yeshua.**

**Two things must be kept in mind as both Jews and Gentile Christians choose to return to the teachings of rabbi Yeshua. First, almost two thousand years of conflict between Judaism and Christianity has left many scars. Both religions have developed reactionary doctrines and theologies. A reactionary doctrine created as a reaction to the another religion's actions or doctrines.**

**An example would be the Jewish position concerning kneeling for prayer. Because Christians knelt for prayer, the Jews took the position that they should no longer kneel but stand for prayers. Judaism altered its form of worship because of this practice of Christianity. There have been many reactionary doctrines created both between and within both religions. This is an area of research that deserves much attention. I would challenge my readers to consider such a research project.**

**It must be kept in mind that the Judaism of Yeshua is not exactly the same as the Judaism of today. Also, the movement attributed to Yeshua is not the same as modern Christianity. Obviously, many things have taken place since the time of Yeshua which resulted in the separation and numerous differences between the two religions.**

**It is of the utmost importance for both Christians and Jews to understand these changes. You must know when the changes were made, identify the people who were responsible for making the changes, and discover why they made them. You must come to an understanding which changes were motivated by inspiration, which were produced by the hunger for power and wealth and which were the results of human frailties such as anger, rejection, fear and hatred.**

**As you embark on this journey you will quickly come to realize that you have stumbled upon the greatest cover-ups in history.**

**As you become more acquainted with the truth upon your study you will realize two very important things:**

- **Leaders, especially scholars, have always been aware of this information and have deliberately chosen to ignore it.**
- **This information has been virtually within the grasp of every American. In many cases it is as close as an encyclopedia or attainable today through the Internet.**

**Today, there are over 2.5 billion Christians on the face of the earth – the vast majority who believe in their heart they are true followers of Yeshua, but as I have shown you, are practicing a different religion from which Yeshua practiced. If they all returned to the teachings and life-style taught in Acts, we would see a moral and ethical revolution that would literally rock the foundations of the world and no longer would America, touted to be the most Christian nation in the world, be recognized as the world's most violent and law-breaking nation of**

**the world. That should make you wonder what it would be like if Christians really followed the faith of Yeshua and if your church would really allow you to be like Yeshua.**

**If you would like more articles and information on topics such as these, please contact us at:**

**Bet Emet Ministries**

**Pastor Craig Lyons**

**902 Cardigan**

**Garland, Texas 75040**

**972-675-6193**

**[Home](#)**

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## DISTURBING QUOTES ABOUT THE CHRISTIAN FAITH....BY PEOPLE WHO OUGHT TO KNOW

Let us begin this serious study with a series of very disturbing quotes. The information presented in these Web Pages is not provided as a form of entertainment. I strongly suggest that you do not continue your study and search for truth in these pages unless you are willing to take responsibility for what you learn.

*2 Peter 2:21... "For it had been better for them not to have know the way of righteousness, than, after they have known it, to turn from the holy commandments delivered unto them. (KJV)*

### THE TESTIMONY OF THE APOSTLE PAUL INCRIMINATES THE FAITH THAT HE IS TEACHING THE GENTILES

We find Saint Paul, the first Apostle of the Gentiles, avowing that he was made a minister of the Gospel which had already been preached to every creature under heaven...

*Col 1:23 23 If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister; (KJV)*

**Answer for yourself:** Did you catch that?

Paul is stating that he, the Apostle to the Gentiles, is preaching a message that **HAS ALREADY BEEN PREACHED TO EVERY CREATURE UNDER HEAVEN!** This bears some deep thought. I did just that. This opened my heart and mind to considerable in-depth study to fathom out the depths of what this one verse alluded.

Simply said, Saint Paul was preaching a God manifest in the flesh, who had been believed on in the world **before** the commencement of his ministry. Dear one, this could not have been Jesus of Nazareth, who had certainly not been preached at that time, nor generally believed on in the world till ages after. Saint Paul owns himself a deacon, which is the lowest ecclesiastical grade of the Therapeutan church. Many wonderful books yet exist which explains this verse. Unfortunately it is not comforting to a Christian to learn the truth about "the Gospel" which Paul taught. I will now quote from a rather old book by Bunsen called The Angel-Messiah published in London in 1867. The following quote is taken from page 240:

*"The Gospel of which Paul's Epistles speak had been extensively preached and fully established before the time of Jesus by the Therapeutae or Essenes, who believed in the doctrine of the Angel-Messiah, the Aeon from heaven; the doctrine of the "Anointed Angel," the doctrine of the atoning sacrificial death of Jesus by the blood of his cross; the doctrine of the Messianic ante-type of the Paschal lamb and of the Paschal omer, and thus the resurrection of Jesus Christ the third day according to the Scriptures-these doctrines of Paul can with more or less certainty be*



*connected with the Essenes...It becomes almost a certainty that Eusebius was right in surmising that Essenic writing have been used by Paul and the evangelists. Not Jesus, but Paul, is the cause of the separation of the Jews from the Christians."*

**What Bunsen fails to tell us here explicitly, and which is alluded to only implicitly, is that the origin of this crucified "Angel-Anointed, Angel-Messiah" had its roots in the paganized worship of the Sun by the Gentile nations.**

What one fails to understand when he hears the word "Essene" is that in the time of Yeshua these "Essenes" were no longer a holy lineage from Zadok, but were rather Pythagorean in their beliefs. Such a religious synthesis explains on the part of the Essenes of the first century how they came to believe in the crucified Sun god-d-men of which I will explain later. Let us resume for now.

The very ancient and Eastern doctrine of an Angel-Messiah had been applied to Gautama-Buddha, who predicted that another Avatar (an incarnated deity in some shape in the earth; usually of Hindu origin) would come upon the earth in six hundred years after his death. This time had nearly expired; so Jesus of Nazareth was proclaimed as the expected Messiah by these Buddhist Jews, and the Sun-Myths were interwoven with his real history. Jesus unquestionably possessed a nature as divine as it is possible for a human being to possess, or he would not otherwise have been received as the Angel-Messiah by a sect so pure and holy as were the Essenes.

But let us not stop short of the other disturbing quotes.

## **THE EARLY CHURCH FATHERS INCRIMINATE THEMSELVES AND THE GENTILE CHRISTIAN FAITH...AND I BET YOU NEVER KNEW THIS...DID YOU?**

In Seminary I remember looking at the Library shelves that supported the multiple volumes of the Ante-Nicean Fathers. I beheld thousand and thousands of pages of their writings. I even amused myself that to read and understand such a large volume of literature would take years. It did!

What I came to admire about such writings is when you read enough of them you find that these "pro-Christian" writers often incriminated themselves with what they wrote. The following examples are for your benefit.

### **JUSTIN MARTYR**

Eusebius, in his Church History, tells us that Justin, in his Dialogue with Trypho, says "there exists not a people, civilized or semi-civilized, who have not offered up prayers in the name of a crucified Savior to the Father and Creator of all things" (Hist. Eccl. lib i. ch. iv).

The honesty of Justin Martyr as portrayed here is the heart of the subject matter of these web pages. I intend to show you that from the beginning of time the pagan nations had their "crucified Sun-gods" and much recorded about Jesus of Nazareth in the New Testament is nothing more than the "re-telling" of the same Sun-Myths; the only difference is that now they are applied to the life of Jesus the Jew. **Do you want the truth before you die?** Then keep reading.

### **EUSEBIUS**

Eusebius says that "the names of Jesus and Christ were both known and honored by the ancients" (Hist. Eccl. lib. i. ch. iv). **How could this be?**

Eusebius, the great champion of Christianity, admits in his book: "that which is called the Christian religion is neither new nor strange, but-if it be lawful to testify the truth-was known to the ancients"

(Hist. Eccl. lib. 2, ch. v.). **How could this be?**

Eusebius, who is our chief guide for the early history of the Church, confesses that he was by no means scrupulous to record the whole truth concerning the early Christians in the various works which he has left behind him (Eusebius, Hist. Eccl., ch. viii. p. 21).

Edward Gibbon, speaking of Eusebius says: "The gravest of the ecclesiastical historians, Eusebius himself, indirectly confesses that he has related what might rebound to the glory, and that he has suppressed all that could tend to the disgrace, of religion. Such an acknowledgment will naturally excite a suspicion that a writer who has so openly violated one of the fundamental laws of history has not paid a very strict regard to the observance of the other; and the suspicion will derive additional credit from the character of Eusebius, which was less tinctured with credulity, and more practiced in the arts of courts, than that of almost any of his contemporaries" (Gibbon, Rome, vol. ii., Philadelphia, 1876).

## SAINT AUGUSTINE

Augustine is quoted as saying: "That in our time is the Christian Religion, which to know and follow is the most sure and certain health, called according to that name, but not according to the thing itself, of which is the name; for the thing itself which is now called the Christian Religion really was known to the ancients, nor was wanting at any time from the beginning of the human race until the time when Christ came in the flesh, from whence the true religion, which had previously existed, began to be called "Christian;" and this in our days is the Christian religion, not as having been wanting in former times, but as having in later times received this name" (Opera Augustini, vol. i. p. 12; quoted in Taylor's Diegesis, p. 42).

Now if you read these quotes you have to admit that they are very troubling to the contemporary Christian. I always heard: "Where there is smoke there is fire" [pardon the pun please]. If you find the courage to look beyond these quotes then you will find the kindling used for the paganization of Christianity by the Gentile Church whereby it become little more than another manifestation of Sun Worship. Jesus know the difference and you should as well.

## TERTULLIAN

Tertullian, one of the Christian Fathers (A.D. 200), originally a Pagan, and at one time Presbyter of the Christian Church in Africa, reasons in the following manner on the evidences of Christianity: "I find no other means to prove myself to be impudent with success, and happily a fool, than by my contempt of shame, - as, for instance, I maintain that the Son of God was born. Why am I not ashamed of maintaining such a thing? Why, but because it is itself a shameful thing. I maintain that the Son of God died. Well, that is wholly credible, because it is monstrously absurd. I maintain that after having been buried he rose again; and that I take to be mainly true, because it was manifestly impossible" (Taylor, Diegesis, p. 326).

For example, early Church Father Tertullian (@ 160-220 C.E.), an "ex-Pagan" and Bishop of Carthage, ironically admits the true origins of the Christ story and of all other such god-men by stating in refutation of his critics, "You say we worship the sun; so do you" (Wheless, Forgery in Christianity, p. 147).

Interestingly, a previously strident believer and defender of the faith, Tertullian later renounced Christianity. (Wheless, Forgery in Christianity, p. 147).

## OTHER INCRIMINATING QUOTES CHALLENGING THE TRUTHFULNESS OF THE CHRISTIAN FAITH



## THOMAS PAINE

**"The Christian religion is a parody on the worship of the Sun, in which they put a man whom they call Christ, in the place of the Sun, and pay him the same adoration which was originally paid to the Sun."**

## AMMONIUS SACCUS

**Ammonius Saccus, a Greek philosopher, founder of the Neoplatonic school, taught that Christianity and Paganism when rightly understood, differ in no essential points, but had a common origin, and are really one and the same religion" (Taylor, Diegesis, p. 329).**

## GODFREY HIGGINS

**Godfrey Higgins, in Anacalypsis, states: "that every part of the vulgar Christian religion is the same as that of the vulgar religion of the Gentiles; that there is nothing new in the Roman Catholic religion; that, in short it is Reformed or Protestant Gentilism." He goes on to say: "several of the most important doctrinal parts of corrupt modern Christianity are nothing more than scraps of the Heathen mythologies of various kinds taught by different nations, long previous to the Christian era...the immaculate conception, the incarnation, the trinity, with its various hypostases, and the crucifixion and resurrection..." He further states: "It is more than probable that every part has been copied from some former religion; that no part of what has been really the system of the Christian priests was invented originally for their use. To tradition it is indebted for every doctrine and rite which it possesses; to fraudulent and dishonest practices it is chiefly indebted for their establishment."**

## CELSUS

**Celsus, the Epicurean philosopher, wrote that "the Christian religion contains nothing but what Christians hold in common with heathen; nothing new" (Justin, Apol 2).**

**Celsus, in the Octavius of Minucius Felix, says: "All these fragments of crack-brained opiniary and silly solaces played off in the sweetness of song by deceitful [Pagan] poets, by you too credulous creatures [that is, the Christians] have been shamefully reformed and made over to your own god]."**

## ISAAC DE CASAUBON

**Issac de Casaubon, one of the greatest ecclesiastical scholars, says: "It mightily affects me to see how many there were in the earliest times of the Church, who considered it as a capital exploit to lend to heavenly truth the help of their own inventions, in order that the new doctrine might be more readily received by the wise among the Gentiles. These officious lies, they were wont to say, were devised for a good end" (Taylor, Diegesis, p. 44).**

## FAUSTUS

**Faustus, writing to St. Augustine, says: "You have substituted your agape for the sacrifices of the Pagans; for their idols you martyrs, whom you serve with the very same honors. You appease the shades of the dead with wine and feasts; you celebrate the solemn festivals of the Gentiles, their calendars, and their solstices; and as to their manners, those you have retained without any alteration. Nothing distinguishes you from the Pagans, except that you hold your assemblies apart from them" (Draper, Science and Religion, p. 48. New York: 1876).**

## GREGORY OF NAZIANZUS

**Gregory, writing to St. Jerome, says: "A little jargon is all that is necessary to impose on the people. The less they comprehend the more they admire. Our forefathers and doctors have often said, not what they thought, but**



what circumstances and necessity dictated" (Hieron ad. Nep.,quoted in Volney's Ruins, p. 177, Boston, 1872).

## ALBERT CHURCHWARD

Mythicist Albert Churchward stated a century ago: "The canonical gospels can be shown to be a collection of sayings from the Egyptian Mythos and Eschatology"(The Origin and Evolution of Religion).

## JOSEPH WHELESS

"The reason why all these narratives are so similar, with a god-man who is crucified and resurrected, who does miracles and has 12 disciples, is that these stories were based on the movements of the sun through the heavens, an astro-theological development that can be found throughout the planet because the sun and the 12 zodiac signs can be observed around the globe. In other words, Jesus Christ and all the others upon whom this character is predicated are personifications of the sun, and the Gospel fable is merely a rehash of a mythological formula (the "Mythos," as mentioned above) revolving around the movements of the sun through the heavens." The logical question arises: Why, if Jesus is a historical character, are there are presently two dates for both Christmas and Easter? This purportedly well-known character, who set the world on fire, has no birthdate whatsoever, and the "historical" references and genealogies found in the gospel accounts differ from each other. The gospels are not history at all but a retelling of the Mythos. The historical Jesus is a phantom. "These, which cannot both be historical, are based on the two birthdays of the double Horus in Egypt." In addition, early Christian "doctors" were constantly contradicting themselves as to when exactly "the Lord" died or "ascended to heaven" after "he" was resurrected. Two of the most powerful early bishops, Irenaeus and Papias recorded that Christ lived to be very old, "flatly denying as 'heresy' the Gospel stories as to his crucifixion at about thirty years of age."

Joseph Wheless states, "The gospels are all priestly forgeries over a century after their pretended dates." "As said by the great critic, Salomon Reinach, 'With the exception of Papias, who speaks of a narrative by Mark, and a collection of sayings of Jesus, no Christian writer of the first half of the second century (i.e., up to 150 A.D.) quotes the Gospels or their reputed authors.'" In The Book Your Church Doesn't Want You to Read, John Remsburg states: "The Four Gospels were unknown to the early Christian Fathers. Justin Martyr, the most eminent of the early Fathers, wrote about the middle of the second century. His writings in proof of the divinity of Christ demanded the use of these Gospels had they existed in his time. He makes more than 300 quotations from the books of the Old Testament, and nearly one hundred from the Apocryphal books of the New Testament; but none from the four Gospels. Rev. Giles says: 'The very names of the Evangelists, Matthew, Mark, Luke and John, are never mentioned by him (Justin) - do not occur once in all his writings.'" In A Short History of the Bible, Keeler says, "The books [canonical gospels] are not heard of till 150 A.D., that is, till Jesus had been dead nearly a hundred and twenty years. No writer before 150 A.D. makes the slightest mention of them." (J. Wheless, Forgery in Christianity).

"Those who concocted some of the hundreds of "alternative" gospels and epistles that were being kicked about during the first several centuries C.E. have even admitted that they had forged the documents." Wheless quotes the Catholic Encyclopedia: "Enterprising spirits responded to this natural craving by pretended gospels full of romantic fables, and fantastic and striking details; their fabrications were eagerly read and accepted as true by common folk who were devoid of any critical faculty and who were predisposed to believe what so luxuriously fed their pious curiosity. Both Catholics and Gnostics were concerned in writing these fictions. The former had no motive other than that of a PIOUS FRAUD."

Forgery during the first centuries of the Church's existence was admittedly rampant, so common in fact that a new phrase was coined to describe it: "pious fraud." Wheless, op cit. Mangasarian states: "The church historian, Mosheim, writes that, 'The Christian Fathers deemed it a pious act to employ deception and fraud.' [Ecclesiastical Hist., Vol. I, p. 347.] Again, he says: 'The greatest and most pious teachers were nearly all of them infected with this leprosy.' Will not some believer tell us why forgery and fraud were necessary to prove the historicity of Jesus. . . . Another historian, Milman, writes that, 'Pious fraud was admitted and avowed by



the early missionaries of Jesus.' 'It was an age of literary frauds,' writes Bishop Ellicott, speaking of the times immediately following the alleged crucifixion of Jesus. Dr. Giles declares that, 'There can be no doubt that great numbers of books were written with no other purpose than to deceive.' And it is the opinion of Dr. Robertson Smith that, 'There was an enormous floating mass of spurious literature created to suit party views.'"

Such prevarication is confessed to repeatedly in the Catholic Encyclopedia. Wheless: "The clerical confessions of lies and frauds in the ponderous volumes of the Catholic Encyclopedia alone suffice . . . to wreck the Church and to destroy utterly the Christian religion. . . . The Church exists mostly for wealth and self-aggrandizement; to quit paying money to the priests would kill the whole scheme in a couple of years. This is the sovereign remedy" (J. Wheless, Forgery in Christianity). As Wheless says, "The proofs of my indictment are marvelously easy."

## BARBARA WALKER

The assertion that Jesus Christ is a myth [reincarnation of Pagan Sun-Myths] can be proved not only through the works of dissenters and "pagans" who knew the truth - and who were viciously refuted or murdered for their battle against the Christian priests and "Church Fathers" fooling the masses with their fictions - but also through the very statements of the Christians themselves, who continuously disclose that they knew Jesus Christ was a myth founded upon more ancient deities located throughout the known ancient world. In fact, Pope Leo X, privy to the truth because of his high rank, made this curious declaration, "What profit has not that fable of Christ brought us!" (The Woman's Encyclopedia of Myths and Secrets, by Barbara Walker, p. 471). Rev. Taylor, in The Diegesis, reports a slightly different version of Leo X's admission: "It was well known how profitable this fable of Christ has been to us." (footnote, p. 35.)

## KERSEY GRAVES

The Jesus story incorporated elements from the tales of other deities recorded in this widespread area, such as many of the following world saviors and "sons of God," most or all of whom predate the Christian myth, and a number of whom were crucified or executed. Many on this list come from The World's Sixteen Crucified Saviors by Graves. This is not to suggest that all of these god-men characters were utilized in the formation of the Christian myth, as overt contact had not occurred in such places as Mexico or Bermuda. Also, modern orthodoxy does not allow for the dates provided by Graves, i.e., that Quetzalcoatl originates in the 6th B.C.E., a date far too early in the orthodox perspective. However, we utilize this list to demonstrate that the same concepts are found worldwide with and without cultural exchange, because they are derived from the same astro-theological observations. Also, we are in concurrence with the "ancient advanced civilization" theory ("Atlantis") that would allow for one or more centralized civilizations to have spread throughout the world during a very remote period in protohistory, thus taking with it the well-developed Mythos and Ritual, which would then mutate into the various forms found around the globe.

## M. TURRETIN

Mr. Turretin, in describing the state of Christianity in the fourth century, says "that it was not so much the empire that was brought over to the faith, as the faith that was brought over to the empire; not the Pagans who were converted to Christianity, but Christianity that was converted to Paganism" (Taylor, Diegesis, p. 50).

## EDWARD GIBBON

Edward Gibbon says: "It must be confessed that the ministers of the Catholic Church imitated the profane model which they were impatient to destroy. The most respectable bishops had persuaded themselves that the ignorant rustics would more cheerfully renounce the superstitions of Paganism if they found some resemblance, some compensation, in the bosom of Christianity. The religion of Constantine achieved in less than a century the final conquest of the Roman empire; but the victors themselves were insensibly subdued by the arts of their vanquished rivals" (Gibbon, Rome, vol. iii. p. 163).



## EMPEROR HADRIAN

The early Christians were charged with being a sect of sun-worshippers (Bonwick, Egyptian Belief, p. 283). The Emperor Hadrian could see no difference between them and the followers of the ancient Egyptian god Serapis, who was the Sun. In a letter to the Consul Servianus, the Emperor says: "There are there [in Egypt] Christians who worship Serapis and devoted to Serapis are those who call themselves 'Bishops of Christ'" (Giles, Hebrew and Christian Records, vol. ii. p. 86. London: 1877).

Now lets return to where we left off.



# THOUGHTS ON THE DEATH OF JESUS AS RELATED TO THE SACRIFICIAL SYSTEM

## FORGIVENESS WAS NOT THE THEME OF SACRIFICES BEFORE MOSES AND THE GOLDEN CALF - BUT REPRESENTING FELLOWSHIP OF ONE'S SOUL WITH GOD

Before the fall man lived in blessed unity with God. This unity was destroyed by sin, and the fellowship between God and man was disturbed, **thought not entirely abolished**. In the punishment which God inflicted upon the sinners, He did not withdraw His mercy from men; and before driving them out of paradise, He gave them clothes to cover the nakedness of their shame, by which they had first of all become conscious of their sin. Even after the expulsion He still manifest Himself to them, so that they were **able once more** to draw near to Him and enter into fellowship with Him. **This fellowship (NOT forgiveness) they sought through the medium of sacrifices**, in which they gave a visible expression not only to their gratitude towards God for His blessing and His grace, but also to their supplication for the further **continuance of His divine favor**. It was in this sense that both Cain and Abel offered sacrifices [burnt offerings and NOT sin offerings...remember?], thought not with the same motives or in the same state of heart toward God. In this sense of fellowship and not forgiveness Noah also offered sacrifice [burnt offerings and NOT sin offerings...remember?]. After Noah's deliverance from the flood; something changed in the offering of sacrifices. Whereas the sons of Adam offered their sacrifices to God from the fruit of their labor, in the tilling of the ground and the keeping of sheep, Noah presented his burnt offering from the clean cattle and birds that had been shut up with him in the ark (those animals would from that time forward be assigned to man as food...Gen. 9:3). Noah was probably led to make this selection by the command of God to take with him into the ark not one or more pairs, but 7 of every kind of clean beasts. Noah may have discerned in this an indication of the divine will, that the 7th animal of every description of clean beast and bird should be offered in sacrifice to the Lord, for His gracious protection from destruction by the flood. Also notice the distinction of "clean and unclean" foods long before the Sinai experience. Moses, in Leviticus revelation, also received a still further intimation as to the meaning of the animal sacrifices. We see this in the prohibition which God appended to the permission to make use of animals as well as green herbs for food: *"flesh with the life thereof, which is the blood thereof, shall ye not eat"* (Gen. 9:4-5).

**This prohibition is because the flesh still contained the blood as the animal's soul (the soul lives in the blood of the animal).** In this there was already an intimation, **that in the bleeding sacrifice the soul of the animal was given up to God with the blood;** and therefore; that by virtue of its **blood as the vehicle of the soul, animal sacrifice was the most fitting means of representing the surrender of the human soul to God. THIS IS VERY IMPORTANT!** You will quickly come to see that the "blood" accomplished nothing; rather it was a picture of the soul of the person who brought the animal to the altar.

## THE SOUL OF THE ANIMAL AS FOUND IN IT'S BLOOD

## REPRESENTED, WHEN PRESENTED ON THE ALTAR, THE SURRENDER OF THE HUMAN SOUL TO GOD

It is not the "blood" but the "soul" in the blood which demonstrates surrender to God and it is later to be understood as seen as placed on the altar where we see the "soul of the offerer of sacrifices" on the altar in lieu of the animal which is but a substitute for the person bringing the animal for sacrifice. The animal was literally the extension of the person bringing the sacrifice. God would not have a human sacrifice his life and blood and place it upon the altar as a demonstration of "communion" and "fellowship" with God; instead the animal was the extension of the person's life. The person bringing the animal had fed, groomed, and cared for the animal usually. It was part of his life and his life and energy had been invested into the care of the animal. So when the "soul" of the animal was taken and offered upon the altar in the release and placing of the animal's blood on the altar, then the person by proxy was represented on the altar in communion with God as well. Understand the animal was innocent having never sinned. This was supposed to be a picture of the spiritual position of the person bringing the sacrifice. The person bringing the sacrifice was ALREADY to have repented of his sin, confessed his sin, prayed, and made restitution to his fellowman if needed BEFORE he ever brought the animal to the altar. Then when he had done these spiritual necessities **PRIOR** to bringing the animal to the altar, then the person's soul was AT-THAT-MOMENT (atonement) right with God. He was forgiven and his repentance, confession, prayer, and restitution had accomplished for him atonement **PRIOR** to the animal being offered. "At that moment" his soul was again in right standing and relationship with God. In order to make such a declaration to the world and his fellowman, as well as to God, then he would take an animal and it would be slain and its blood placed on the altar. In so doing, the animal was a CORRECT PICTURE of the spiritual state of the person making the sacrifice for the animal's soul (in his blood) was on the altar in communion with God and was NOW a true picture of the sacrificer's soul in communion with God. Besides this, if anyone wanted to eat meat, the animal's soul had to be given back to God before the flesh could be consumed. So you see in the sacrificial system there were two dynamics at work: atonement and the conditions necessary to eat meat which also contained the Divine image which had to be given by to God.

Answer for yourself: Did you notice we have not mentioned "sin offerings" yet?

## HOW IS JESUS RELATED TO ALL THIS?

What I just described in the sacrificial system is an aspect of the death of Yeshua that most likely you have never even considered. This truth may possibly have been only dimly surmised by Noah and his sons; but it must have been clearly revealed to the patriarch Abraham when God demanded the sacrifice of his only son, with whom his whole heart was bound up, as a proof of his obedience of faith, and after he had attested his faith in his readiness to offer this sacrifice, supplied him with a ram to offer as a burnt-offering [burnt offerings and NOT sin offerings...remember?], instead of his own (Gen. 22). In this the truth was practically revealed to him, that the *true God did not require human sacrifice from His worshipers, but the surrender of heart/soul and the denial of the natural life, even thought it should amount to a submission to death itself.* This act of surrender was to be perfected in the animal's sacrifice; and that it was only when presented with these motives that sacrifice would be pleasing to God. Yeshua was willing to die if need be for the kingdom to come. The problem was that Israel did not merit the kingdom; even during the 40 years following his death. Simply said: no kingdom, no King! That means the true Messianic Prophecies were not fulfilled. So we wait!

## PURPOSE OF OFFERINGS

The word "korban" is commonly translated either "sacrifice" or "offering", but the truth is that the English language does not possess a word that accurately expresses the concept contained in the word. The word

"sacrifice" implies that the person bringing it is required to deprive himself of something in order to satisfy someone else's need, but God finds no satisfaction in inflicting pain or deprivation upon His children. The word "offering" is closer to the mark but it too fails to convey the true meaning of a "korban". "Offering" implies that the Recipient of the gift must be appeased, that He requires a tribute that will somehow appease His wrath or make Him receptive to the entreaties of a supplicant, or that He has a need that can only be satisfied by someone other than Himself. As if God required our gifts! "If you have acted righteously, what will you have given Him! (Job 35:7); God does not become enriched by man's accomplishments.

The Hebrew word itself provides the answer. The root of the meaning is **"to come near."** Again the idea **carries the concept of fellowship. The person bringing an offering does so in order to come closer to God, to elevate his level of spirituality thereby approaching God in the Spirit.**

**Now remember the person brought the animal as a picture that through his repentance, confession, prayer, and restitution he was "coming near" to God and the sacrifice of the animal and the placing of the animal's soul on the altar was a demonstration that he, the person bringing the sacrifice, *had* ALREADY "drawn near to God". The offering was a picture of that fact to all the world as well as to God to see!**

When Adam was deposited in the Garden of Eden, his first responsibility was to work it and guard it (Gen. 2:15). That means that Adam was commanded to plant, work, cultivate; everything that was necessary to keep the Garden as a Paradise. Before Adam's sin, man had no need to be a peasant; everything grew for him at God's command, with no need for him to exert himself in any way. It was only after his sin that he was expelled from Eden and required to earn his bread through the sweat of his brow.

How then was he to *work and guard* Eden? Through the study of Torah and the performance of positive and negative commandments. His livelihood would come in return for his obedience to God's will. **God will always respond to man's righteousness by blessing his material efforts.**

**Adam's mission was to make himself an offering in his lifetime, by dedicating himself unreservedly to God.** On God's Throne of Glory, there is an image of a man (Ez. 1:10). Every human being has his own image above, his ideal spiritual self, which represents his goal and his potential. Man's soul is placed in an earthly body so that he can surmount the challenges of material life and raise himself up to his personal, heavenly self; to unite his earthly self with his higher self. Just as everyone has a body and a soul, and his mission is to triumph in the eternal struggle of body versus soul, so, too, many must struggle to live up to the summons of his higher self.

Man is religious yet he sins! How can he defy the Creator he believe in? He is kind and generous, yet he is sometimes mean and stingy. He is moral, but has lapses in conduct. Whatever man is, he is often inconsistent, and if he is honest with himself, he knows that he is far from living up to his inner image. He wants his body to come closer to his soul; on a yet higher level, he should also want his soul to live up to its counterpart on high.

Similarly, there is a Temple in heaven that corresponds to the Temple on earth. The masters of Kabbalah teach that the good deeds of the people of God accumulate to build a spiritual replica of that heavenly Temple, and when there are enough such good deeds, the heavenly Temple will come down to the Temple Mount, signaling the end of the exile and the beginning of the perfect world foretold by the prophets. This is similar to the striving of the individual soul. There is a higher ideal we must see to capture in our mundane lives. Possibly it is best expressed by the Psalmist: "the heavens are the Lord's, but the earth He has given to mankind (Psm. 115:16). The heavens are already heavenly; God does not need man to improve upon them. But He has given us the earth that we might **make it heavenly, as well. God gave mankind the Torah as instruction to bring heaven to earth through obedience of God's will as expressed in His living Word.** This is best expressed through acts of Loving Kindness (Gemilut Hasadim) and Repairing of the World (Tikkun Olam). Adam was the offering, and for him to devote anything less than his maximum to God would have been to steal his Divinely conferred potential and misappropriate it for himself. The sin of eating from the Tree of Knowledge

was such a misappropriation because he would be flouting the will of God. The truest offering is when the owner brings "himself" to God, making himself and his desires subservient to the teachings and guidelines of the Torah. The symbolism of the offerings is based on this concept; that the animal is secondary; that is but an indication of what its owner feels and toward what he strives.

## REASONS FOR THE OFFERINGS

The function and purpose of the offerings are not concepts that man can grasp rationally. Especially in modern times when anything not measurable, observable, or replicable is questioned and denied, the idea of offerings is not an easy one to understand. It is necessary, therefore, to understand that they and their efficacy are manifestations of God's plan and wisdom. They are reality, even though we have never seen them and have no personal experience through which to know their potency.

We cannot understand why the slaughter of a sanctified animal, the placing of its blood and the burning of its flesh on the Altar; why these acts should bring God's Presence down to earth (accomplishes fellowship). Had the Jewish people been asked about the possibility of this happening before they had seen it, perhaps even they would have been skeptical. But they saw it happen! They saw the cloud of God's glory descend upon the Tent of Meeting. They saw a heavenly fire descend to their Altar and remain there for hundreds of years. They saw a Divine glow on Moses' face. To them, these were demonstrable, visible, tangible facts.

This is incomprehensible to our rational, scientific minds. But so was the splitting of the atom to rational minds a hundred years ago.

Various reasons for the offerings are given by classic commentators. The reason for the offerings is so profound that it is beyond human comprehension and the best efforts of the greatest of Jewish thinkers can yield only a drop in the ocean of God's intent.

## OFFERINGS AS A SUBSTITUTE FOR MAN...BUT WE ALREADY SAID THAT

The offerings were seen to elevate three parts of every human deed: thought, speech, and action. When a person sins and then brings an offering, all three of those elements are used to take the sinful use to which he had previously put them, and transform it into the instrument of doing God's will. The person bringing the offering performs the commandment of leaning, by placing his hands on its head and leaning on it, thereby dedicating his strength and activity to God. He purifies his thought and intentions, by confessing his sin, pronouncing the spiritual goal that he hopes to attain, or uttering praises to God. As a further way of purging his sinful thoughts, the innards of the animal; representing the human organs that are the seat of desire and through, are burned on God's Altar. In the case of an elevation-offering, which is completely burned, the animal's feet symbolize the hands and feet with which man ran and acted to defy his Creator. The animal's blood (containing its soul), representing man's soul, was placed on the Altar (notice it is the soul that is placed upon the Altar; just not the blood).

Let's look at Leviticus 17:11 in context in order to make sure we understand the "central" idea of the passage.

"And whatever man of the house of Israel, or of the strangers who sojourn among you, who consumes any blood, I will set My face against that person who consumes blood, and will cut him off from among his people. For the life [SUBJECT OF THE SENTENCE] of the flesh is in the blood [DIRECT OBJECT OF THE SENTENCE], and I have given it to you upon the altar to make atonement for your souls; for it is the blood that makes an atonement for the soul. Therefore, I say to the children of Israel, 'No one among you shall consume blood, nor shall any stranger who sojourns among you consume blood.'"



Answer for yourself: Did you know that “blood” was not the subject of the sentence? Did you notice what was? Did you understand that it was the “life” that was placed on the altar for atonement and not the blood?

***In other words it is not the blood that atones, but the “soul” [LIFE] that atones.***

Answer for yourself: Are you aware that as a Christian you whole understanding of the sacrificial system in the Bible is wrong because you have focused on “blood” for atonement instead of the “life” in the blood which is the real atoning agent?

## **BUT ISAIAH 53 SAYS...OR DOES IT?**

Well not it does not say what you think it says. Why? You are reading most likely from your Christian Bible which is a very poor translation, or should I say, a very good mistranslation of Isaiah 53. This is why I spend so much time on the text. The Bible Jesus used and read did not read anything like our Christian Old Testament in hundreds of places. Isaiah is a good instance. Below is what the Palestinian Jewish Scriptures, called the Tanakh, reads for verse 10 of Isaiah 53:

Isa. 53:10 states “ HaShem desired to oppress him and He afflicted him; if his soul would acknowledge guilt...”

**WOW!**

***That sure is different from what your Christian Bible says:***

**Isa 53:10**

**10** Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his *soul an offering for sin*, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand. (KJV)

Simply said, this Christian translation has been “Jesusized” by having the concept of guilt removed, for in Christian “theology” Jesus can have no guilt! Back to the subject at hand.

***In one of the greatest passages in the Bible, we are told by Isaiah the prophet that if the “soul” of the “suffering servant” would acknowledge guilt...***

**Answer for yourself:** What do you do when you acknowledge guilt?

You confess and then repent. This is the subject of the verse. You literally turn around your “life”. Your life changes direction; from sin to righteousness. You no longer continue your sinister ways. Now you can see how such a life, after repentance and confession of sin, was understood, even as the Christian Bibles say: “soul/life an offering for sin”! **One’s life, when turned to God and away from sin, was the atonement that Leviticus 17 speaks about.**

Answer for yourself: Could we have missed this understanding when looking at the death of Jesus or, as Isaiah said, the martyrdoms of millions of Israelites (remember Jesus is paradigm of all Jews)?

While this procedure (**placing the animal’s soul on the alter in substitute for yours**) is being accomplished with one’s offering, the sacrificer meditates upon his sin, for the offering service teaches him graphically that he has sinned against God with body and soul. He contemplates that justice would have dictated that *his* human body be burned on the altar as a penalty for sin and **his** soul required by God in lieu of the animal’s blood be

placed upon it. It is only God's graciousness that permits the animal to become his substitute. Then, parts of the offering are given to the Kohanim (priests/teachers), so that those who dedicate their lives to study and teach the Torah are sustained through him and so that they will pray for him. It is an act of supreme graciousness that God is prepared to accept an offering from us instead of punishing us directly for our misdeeds. This is why the offerings are described throughout Leviticus as a satisfying aroma to God, because God is pleased when His children repent and seek to change their lives for the better.

**When one brings an offering with such noble thoughts he has truly made *himself* an offering.** The Sages have said of one who brings a humble meal-offering, it is as if he had offered his own life upon the altar. He thereby raised his mundane desires and makes them worthy of being placed on the heavenly altar.

Shalom.



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## WHO ARE YOU GOING TO BELIEVE FOR YOUR ETERNAL LIFE: JESUS OR PAUL? #2

### EXAMINING WHERE PAUL DEPARTS FROM YESHUA AND HIS TEACHINGS CONCERNING ETERNAL LIFE

Paul shaped the Gentile Church after 70 C.E. in a manner which stripped away all links to Judaism and cursed it at the same time. The New Testament in places says Judaism is bad and abandoned by God, while Christianity is good and beloved. In other places the New Testament teaches just the opposite as you were shown in article one of this series. In places the New Testament says the law of Moses is not valid and the Covenant is dead for the Jews. Instead of Moses being taught to all mankind, Paul teaches that the Church's laws and the existing Covenant is dead for the Jews as well as Non-Jews. Instead, the Church's laws and the New Covenant take their place. While Paul advanced separation from Judaism, Yeshua announced Judaism's greatness. The same New Testament in which you just saw Yeshua promote Judaism, in other places debases Judaism through Paul. I just showed you that Yeshua was a practicing, believing Jew who taught faithfulness to his religion's Torah and the Jewish way of salvation. Yeshua affirmed Torah, Moses, and the Prophets as the way to God and eternal life. He and his family all observed the Jewish customs, holidays, and Saturday Sabbath in the synagogue. Yeshua said personal salvation is obtained through Judaism and not another way. In fact Yeshua would command that such teachings be taken into all the world whereby all Non-Jews be taught to "observe those things" Yeshua had commanded of his followers. Paul and his brand of Christianity, in contradiction to all that had been both believed and taught before by Moses, the Prophets, as well as Yeshua, has announced a new way to salvation, through belief in Yeshua's vicarious atonement for sins and resurrection, not through faith in God and obedience to Him through His commandments, but through belief in Yeshua's death for sins and resurrection from death.

**Answer for yourself:** Can you find just one time where Yeshua teaches the same salvation doctrine as espoused by Paul?

What I ask you to do is keep the teachings of Yeshua in focus as you read Paul. **The New Testament, in places, contradicts itself. That is a fact.** You must be sharp enough to see it for yourself when you read. **No matter what Paul says he cannot invalidate Yeshua's own words in the same book.** It is a matter of who you will believe. If you listen to Yeshua, as I have laid out for you, you see that he proclaimed continually Judaism's eternal truths. Paul will not. Now let us look at Paul.

### PAUL CONTRADICTS HIMSELF....DID YOU EVER SEE IT BEFORE?

What is the most perplexing for me when studying Paul is that he is not consistent in what he says. Most of you have never probably seen this but I will in the remaining pages attempt to reveal to you the contradictions that come from the mouth and pen of Paul regarding salvation. When we look at Yeshua his message is consistent with what has always been taught by Moses and the Prophets. But with Paul we have another matter because he

won't always agree with what he has said before. But if you are not sharp in your Bible study you can easily overlook such things. Let us begin our critical examination of the message of Paul on salvation.

Remembering what Yeshua just said about eternal life and observance of the commandments let us contrast Paul's view on the matter.

**Answer for yourself:** Does Paul in Romans 2:13 agree or disagree with what Yeshua has said about eternal life and the observance of the commandments of God? Well, let's read it and see.

Romans 2:13 For not the hearers of the law are just before God, but the doers of the law shall be justified.

So far so good. Paul in this verse agrees with the message of Yeshua regarding acceptance and eternal life with God..

But just wait. Now on the back of the same page in my Bible where the above verse was quoted from Paul, we see Paul writes something totally different and contradictory to the teachings of Yeshua in Romans 3:28:

Romans 3:28 Therefore we conclude that a man is justified by faith without the deeds of the law.

**Answer for yourself:** In light of what I just showed you can you justify Paul's quick turn-around on this doctrinal stance so quickly, let alone a change in the same epistle?

Notice that within the space of 44 verses Paul reverses completely his stance on justification and righteousness through obedience to the law and commandments of God. Just 44 verses!

**Answer for yourself:** Did Paul teach "doing the Law" for justification AFTER THE CROSS in Romans 2:13? DEFINITELY YES!

**Answer for yourself:** Does Paul contradict himself in Romans 3:28? DEFINITELY YES!

**Answer for yourself:** So what are we to believe in the face of such contradictions of Paul when contrasted with the teachings of Yeshua and the other Apostles which teach otherwise than Paul?

**Answer for yourself:** Seeing this material for yourself, who are you going to believe for your salvation....Yeshua, Moses, and the Prophets and their message of salvation or Paul and his message whatever it is in its final form?

I Corinthians 6:11

And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Yeshua, and by the Spirit of our God.

Please take note that the above verse says that those who "were" transgressors had been helped by the Christologic message of Paul and belief in his gospel which taught justification of the unGodly through belief in the death and resurrection of Yeshua for eternal life.

**Answer for yourself:** How did that happen?

Let us understand what is really being said by Paul in this verse. Let us remember that Paul has just previously taught in 1 Corinthians 6:9-10 that the heathen who are guilty of the transgression of the Laws of God is led to death and separation from God, let alone the loss of eternal life. Having understood this, then we can understand his message intended for Non-Jews whereby he uses "Yeshua" literally as bait to get the Non-Jew to believe in "Paul's Yeshua" as a way for their eternal life. Let us understand that Paul used cunning (become all

things to all men in order to win some) in not telling the heathen he has to accept the Torah right off the bat, but rather shrewdly uses this “Pauline Yeshua” and relaxation of the Torah in his effort to win converts from the heathen gradually. Because Paul’s adherents among the Non-Jews, in patterning themselves after such a Jewish Rabbi and his ethical teachings, would gradually develop lives of ethical and moral conduct which would assure that they become more Godly than before. Such is repentance which is the first step in coming to God. Of course, if you give up evil you are closer to God, Christianity's way, Judaism's way, or any other way.

But there is one important difference from those who Paul was attempting to teach and you...the reader of this article. You are not like the heathen, but rather, most likely have been raised in church most of your life. With your religious background and your love for God most of your life what excuse do we have not to obey God fully and choose those things which please him which I have demonstrated is His Law?

Luke 1:46-47,50-55, "And Mary said, My soul Both magnify the Lord, And my spirit hath rejoiced in God, my Savior. And his mercy is on them that fear him from generation to generation. He hath showed strength with his arm; he hath scattered the proud in the imagination of their hearts. He hath put down the mighty from their seats, and exalted them of low degree. He hath filled the hungry with good things; and the rich he hath sent empty away. He hath helped his servant Israel in remembrance of his mercy; As he spake to our fathers, to Abraham, and to his seed for ever."

**Answer for yourself:** Did Mary, Yeshua' mother, call the God of Judaism, the same God who gave her People the Torah for salvation her Savior or did she, based on her new revelation, call her son Yeshua the “new” Savior?

Mary knew what most Christians don’t. That’s because today’s Christians have read and believe Paul more than the Gospels. God alone is the Savior not Yeshua or His Messiah. Hence, Jews have salvation by God the Father and need no second or alternate source of salvation. She spoke of God's greatness and His help of His servant, Israel. She spoke of God's message to Abraham's children, that the Covenant is eternal. This was the understanding of Mary after she was allegedly informed that she would have, according to the New Testament, a miraculous virgin birth and that the child would be the Messiah. As you surely can see, she spoke as a traditional, believing Jewish person, not the holy figure of Christianity.

Luke 1:6, (Luke) "And they (Zacharias and Elizabeth) were both righteous before God, walking in all the commandments and ordinances of the Lord blameless."

**Answer for yourself:** According to the New Testament does “walking in the commandments and ordinances of the Lord” allow a person to be “blameless” before God? It sure does.

Jews as well as Non-Jews can be free of sin, blameless, following the law of Moses, as exemplified by these two people. Therefore, we know according to the New Testament witness that the law does give justification for eternal life.

Again let us see what Paul has to say on the matter.

Romans 4:3, (Paul) "For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness."

**Answer for yourself:** You most likely have heard this passage your whole life. But do you know what believing truly consists of as spoken of in this verse?

Believe without response, or as James said it “faith without works is dead” is the meaning of the passage. Abraham believed God according to the revelation of God and RESPONDED because of that belief. He took his son to Mount Moriah to be offered to God. Abraham had faith and he had a concrete response to that faith. Consequently, righteousness in God's eyes is believing God's instructions and doing as God



**commands.** In Abraham's situation, it was offering his son Isaac as a sacrifice. **In our situation, it is obeying and following God's commandments in His Torah and His laws, not just believing they exist.**

**Answer for yourself:** Do you find that following God's commandments somewhat difficult or foolish to keep and observe since the vast majority of Christianity today teaches because of Paul that the Christian is no longer under the law but under a grace which allows him to break and not keep these laws at will?

Lets see what Paul has to say about being righteous and walking in the commandments and ordinances of God.

**Answer for yourself:** Is this Paul's doctrine as well and does he agree with Yeshua and the Apostles on this major issue? No, again we see where Paul contradicted the teachings of Yeshua.

Rom 3:20-22 Therefore **by the deeds of the law there shall no flesh be justified** in his sight: for by the law is the knowledge of sin. 21 But now **the righteousness of God without the law is manifested, being witnessed by the law and the prophets;** 22 Even the righteousness of God which is by faith of Yeshua Christ **unto all and upon all them that believe:** for there is no difference:

Remembering what you previously read in the first article concerning the teachings of Yeshua, let us examine closely the above passage from Paul for contradictions to what both Yeshua, Moses, and the Prophets taught.

1. Moses (the Law) and Prophets NEVER taught that obedience of God's laws did not justify, in fact it was just the opposite they taught; namely, that obedience to the laws of God does justify.
2. Moses (the Law) and the Prophets NEVER taught that righteousness existed apart from obedience to the laws of God, in fact they taught just the opposite.
3. Paul discounts what Moses, the Prophets, and Yeshua all taught and held in common, and substitutes his own theology that replaces 4000 years of Biblical Truth with a "BUT NOW" theology of justification before God through belief in Yeshua' death and resurrection.

**Answer for yourself:** Who are we to believe? What do the other Apostles have to say?

I John 5:2-3, (John) ". . . we love the children of God, when we love God, and keep his commandments. For **this is the love of God, that we keep his commandments: and his commandments are not grievous.**"

Earlier I stated that we love God by keeping his commandments. Now we see the second phase of the Greatest Commandment: loving His children and our neighbors. Notice also that ironically only by loving our neighbor are we actually loving God! **Such loving of God and our neighbor requires fidelity to His laws, which are not hard to bear or perform. So, we read here in the New Testament that the commandments of the Torah are to be kept and can be kept. These laws should be observed to demonstrate our love of God and our fellow man.**

**Answer for yourself:** Can I obey literally all of God's laws?

It may be beyond human ability to perform all our duties to God, always and perfectly. But, God gave the commandments which are not hard to uphold, when you use all your good intentions with all your heart. **God's laws require your effort, not perfection.**

Again let us look at Paul.

Romans 3:24 Being justified freely by his grace **through the redemption that is in Christ Jesus:** 25 Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; 26 To declare, I say, at this time his righteousness: that he might be just, and the **justifier of him which believeth in Yeshua**

Again you should notice Paul is teaching a completely different message from what Yeshua, Moses, Prophets,

and the Apostles taught. Again Paul stands alone in his belief. No where is any of Paul's theology can we find references to what Yeshua, Moses, the Prophets or other Apostles taught.

Rom 10:9-16

9 That if thou shalt confess with thy mouth the Lord Yeshua, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. 10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

Again we see that Paul has a different way of salvation from what was taught by Yeshua, Moses, the Prophets, and the Apostles as demonstrated in the first article in this series. Paul stresses "faith only" for righteousness and not what Yeshua, Moses, the Prophets, and the other Apostles taught; namely walking in the commandments of God for righteousness.

**Answer for yourself:** Who are you going to trust for correct teaching for eternal life...Paul or Yeshua, Moses, the Prophets, and the Apostles?

If you are honest with yourself up to now I have repeatedly shown you that Yeshua's message revolved around keeping the Commandments and ordinances of God. Yeshua both taught and knew for certain that love for God and those created in His image could only be accomplished by adhering to a standard of righteousness (God's laws) set by God and not by man. Thus the need and availability of God's laws and commandments, which when earnestly attempted to keep produces acceptance and salvation. Remember God requires our effort and not our perfection.

Again look at Paul and his views on the law.

Romans 7:12,14,16,22, (Paul) "Wherefore the law is holy, and the commandment holy, and just, and good. For we know that the law is spiritual: . . . I consent unto the law that it is good. For I delight in the law of God after the inward man:"

I Timothy 1:8, (Paul) "But we know that the law is good, if a man use it lawfully;"

**Answer for yourself:** Does it stand to reason that God would need to replace something that is holy, just, spiritual, and good?

**Answer for yourself:** Did you notice that Paul even said that he delights in the law of God after the inward spirit?

2 Timothy 3:16-17, (Paul) "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works."

**Answer for yourself:** Are you aware that when Paul wrote this in his letter to Timothy that there was only the Jewish Scriptures (Law, Prophets, Writings) in existence and that the New Testament would not be canonized till 397 A.D. (almost 300 years later)?

**Answer for yourself:** Are you also aware that Paul is saying that the Law, the Prophets, and the Writings are, at the time of writing of this epistle which is around 30 years after Yeshua's death, profitable for DOCTRINE, REPROOF, CORRECTION, AND INSTRUCTION?

**Answer for yourself:** Don't you find it rather strange that something that is profitable for doctrine, reproof, correction, and instruction for the first church is considered passed away by today's church?

**Answer for yourself:** Are you aware that Paul's writings and his theology were not, even by him, considered Scripture?

You should not find these facts surprising since the creation of a New Testament or the creation of an alternate view of salvation and how to attain it was the furthestmost thing from anyone's mind at this time....except Paul's.

I Peter 1:25, (Peter) "But the word of the Lord (the Law, Prophets, and Writings) endureth for ever...."

Understanding when Peter wrote this Paul's teachings were very limited in scope and accepted by only a few. In fact scholars today teach us that in no time during Paul's life did he have over 50 adherents to his message. In fact Paul would later say "all in Asia have forsaken me." All in Asia? This again shows you his message had a very limited scope since men from James continually followed him around to "undo" his teachings. Thus you can better understand why Paul was required to appear before James twice in his life. Literally this was to answer charges as seen in Acts 21:21: "And they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise their children, neither to walk after the customs."

What I have demonstrated to you in this article is that Yeshua continually walked after the customs of Moses and the Prophets. Paul did not. Tragically we have grown up in Churches which did not follow Yeshua, the Prophets, or the customs as well. We grew up most likely in Churches that followed Paul and literally oppose the teachings of Yeshua, the Prophets, and the Apostles.

**Answer for yourself:** How are we to reconcile that the Law endures forever but your church teaches that Christ is the end of the Law and that the Law has ceased and that we are no longer under the Law but grace?

Amazingly, the verses presented above from the pen of the Apostle Paul and Peter affirm the validity of the laws and the commandments of the Torah. They are described as sacred and beneficial, effective and everlasting. So you must face the fact that after the cross Paul at one time believed the laws of God to be holy, just, spiritual and good. So did Peter for that matter.

Stop here and ask yourself this:

**Answer for yourself:** If the Torah is all these things of God, shouldn't the laws be performed and Biblical Judaism, which is the embodiment of such laws, be observed by all Jews and Non-Jews?

Romans 10:5, (Paul) "For Moses describeth the righteousness which is of the law, That the man which doeth those things shall /live by them."

**Answer for yourself:** Did you again notice that the Apostle Paul states in agreement with Moses that "righteousness is of the law" and "that those do those things in the law" shall "live" by them (eternal life)?

But again another conflict of Paul is seen below.

Romans 3: 21 But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets;

**Answer for yourself:** How are we to understand Paul's comments about a righteousness "without the law" in light of Yeshua's teachings that connect all righteousness with observance of the commandments?

**Answer for yourself:** How do you reconcile that Paul speaks of "righteousness without the law" in Romans 3:21 and "righteousness which is of the law" in Romans 10:5?

**Answer for yourself:** Are you willing to trust contradictions like this from Paul for your eternal life?

**Answer for yourself:** Although we are warned by Paul not to believe another "gospel," is it not evident to you that in comparison to Yeshua and his message about eternal life that ironically it is Paul who teaches "another

gospel”?

**Answer for yourself:** Which of the two teachings are we to trust for our eternal life as taught by Paul....”the man which doeth those things (law) shall live (eternal life) by them” [Romans 10:5] or [Rom 10:9] “That if thou shalt confess with thy mouth the Lord Yeshua, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved”?

The Hebrew Bible teaches that the Torah's laws lead to virtue, which is rewarded by everlasting life. Paul, in this passage from Romans 10:5 admits that this is the message of Moses in the Holy Scriptures, who communicated God's will to the Hebrew people. Then he contradicts again this only 4 verses later!

James 5:16, (James) "... The effectual fervent prayer of a righteous man availeth much."

I John 3:22, (John) "And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight."

**Answer for yourself:** Could some of our prayers not being answered and our lack of receiving what we ask of God be because we believe we are under grace and not under the law and commandments of God and don't attempt to know let alone keep as many of them as possible?

These two verses, from two different Apostles, show that keeping commandments and being righteous are connected. Both lead to God's hearing us, being pleased, and helping us. The verse quoted is very Judaic in nature, and that's a fact.

James 2:8, (James) "If ye fulfill the royal law according to the scripture, Thou shalt love thy neighbor as thyself, ye do well."

**Answer for yourself:** Is James telling us we “do well” if we fulfill and keep the law? Sure is.

A person is good if he obeys the golden rule as given in the law of Moses.

James 1:27, (James) "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

Here is the golden rule made specific and said to be the basis of religious requirements. Also, to be pure from worldly evils in general makes for a religious person. These are Jewish ideas, totally.

Let us look again at Paul.

Galatians 3:21, (Paul) "Is the law then against the promise of God ? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law."

Here is where you have to read close as well as remember what you have already learned from reading Yeshua and the other Apostles regarding the law and its connection with eternal life. Strange as it may be to read, Paul is, in the first part of the verse anyway, seemingly lending support to the validity of the law of Moses. Now for a problem which most fail to grasp its significance. Paul is double-minded. Remember I told you that he contradicts not only himself but Yeshua and the other Apostles? Here again is another place where Paul deviates from the message of the other Apostles as well as the early church. For Paul says "if" the law could be effective Moses' law would suffice for salvation. Paul is in reality stating that it is his personal feeling that no such law exists which is connected to salvation. For Paul the condition "if such a law existed" indicates that such a law and condition does not exist...at least for Paul!

**Answer for yourself:** What? Is this a complete reversal by Paul of what he has said previously in some of his other epistles let alone a complete contradiction of the teaching of Yeshua and the other Apostles? It sure is.

**Answer for yourself:** Well, have you with your own eyes earlier in this article already seen that Yeshua said that keeping the commandments is the path to salvation and the law is effective to this end? If you read the article you have. This produces quite a dilemma for the Christian.

**Answer for yourself:** Does Paul agree or disagree with the teachings of Yeshua regarding salvation and eternal life? He does not!

Therefore, Paul, if he "believes" Yeshua, must conclude that righteousness is obtained by one's effort to follow and pattern one's life after the Scriptural laws. But this is not the message of Paul therefore we must question if Paul really "believed in Yeshua."

Notice that Paul actually contradicts Yeshua on this essential matter and, in effect, created Christianity's separation from its Hebraic roots in Judaism.

Paul claims that sin is not overcome, but is created, by the law. Ironically, it is Paul's teaching, not Yeshua's, which invalidated the law for the budding Church. Such destroys the teachings of Yeshua and the other Apostles!

## WERE WE WARNED ABOUT PEOPLE LIKE PAUL BY YESHUA? AND HAVE WE HEEDED THE WARNING?

Let's read what Yeshua said about this kind of opposition. In Matthew 10:24 (Luke 6:40) (John 13:16) Yeshua said, "The disciple (Paul) is not above his master (Yeshua), nor the servant (Paul) above his lord (Yeshua)."

**Answer for yourself:** So we ask, whose statements take precedence...Yeshua's or Paul's?

**Answer for yourself:** Who is to be believed...Yeshua or Paul?

You have to decide that for yourself. We only desire to lay the materials out for you in such a way that you can make an intelligent decision.

**Answer for yourself:** What will you trust for your salvation...the message of Yeshua or Paul?

**Answer for yourself:** Which is truly linked to eternal life and God's salvation.....Christologies (believing in Yeshua) or Judaics (following the faith of Yeshua)?

**Answer for yourself:** What is the real message of salvation of God since the New Testament teaches two ways which are mutually exclusive of each other.....faith in Yeshua or adopting the faith of Yeshua?

**Let me warn and encourage all of our readers that if you should "believe" on Yeshua to be saved, believe his teachings about the eternal and effective holy law of God revealed by Moses and begin to do them. Begin a life before God where you tell Him that His laws and commandments are important to you and that you choose to try to do them to the best of your ability because you know they please Him. Begin to live by as many as possible for in them you demonstrate your love of God and those created in His image. *And you will be saved as a Jew or a Non-Jew.***

Paul also writes as follows:

Romans 14:14, (Paul) "I know. . . that there is nothing unclean of itself: but to him that esteemeth any thing to



be unclean, to him it is unclean."

Certainly, this is true. Jews consider things unclean because God announced it in the Torah, not because they are unclean of themselves. The law of kashruth (kosher) is God's law, as detailed by those who seek Him. God's ordinances create uncleanness, not the thing itself. And Jews and Non-Jews who want to please God and get close to Him keep the kosher laws. This is what God desires of us.

Romans 3:1-2, (Paul) "What advantage then hath the Jew? or what profit is there of circumcision? Much every way: chiefly, because that unto them were committed the oracles of God."

Romans 9:4, Romans 10:2, (Paul) "Who are Israelites: to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises: For I bear them record that they have a zeal of God . . ."

Romans 11:29, (Paul) "For the gifts and calling of God are without repentance."

Acts 2:5 (Author) "And there were dwelling at Jerusalem Jews, devout men . . ."

Jews have a fervor for God and are devout, said Paul. In other words, Biblical Judaism promoted enthusiasm for God. Jews were given the Covenant, the law, the prophets, and the promises. Jews minister to God by being His Chosen People. There is benefit, much benefit, in being Jewish. Paul even bolsters the firm foundation of the Torah, God's gift, lasting for eternity, without God changing His mind, without repenting of His Torah. That is what Paul actually said.

Notice that Paul, however, in a complete reversal of what he said elsewhere, is recorded to having believed that all these positive features of being Jewish are canceled, and of no avail, due to the Jew's lack of belief in Yeshua the Christ. We will leave Paul's reasoning and reversal to others. Instead, we ask you to keep in mind his positive appreciation of Judaism. And also remember that Yeshua said, in effect, that Judaism is of God. Yeshua, himself, taught that "Jews for Judaism" is the way even for the Non-Jew. We have shown abundant evidence of this in our present article.

**Answer for yourself:** Who is the authority you choose, Yeshua or Paul?

Ephesians 6:2-3, (Paul) "Honor thy father and mother; which is the first commandment with promise; That it may be well with thee, and thou mayest live long on the earth."

Matthew 15:4 (Mark 7:10), "For God commanded (Moses said), saying, Honor thy father and mother: and, He that curseth father or mother, let him die the death."

These verses are Paul's and Yeshua's utterances, condemning anyone who doesn't bestow honor upon his parents, as taken from the Ten Commandments. This means dutifully regarding them and respecting them, and **implicitly honoring your heritage as well.** This commandment is considered important enough to be put forward separately. Therefore, shaming your parents and their teaching by turning from them and the God of their heritage is prohibited and deserving of worldly death as well as loss of life in the hereafter. This is also what we read elsewhere in the New Testament.

Luke 5:37-39, "And no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish. But new wine must be put into new bottles; and both are preserved. **No man also having drunk old wine straightway desireth new:** for he saith, The old is better."

Yeshua's saying appears to fit Judaism and its offspring, Christianity. To carry this analogy through, the new wine, Christianity, should not be placed into the old, Judaism. This, of course, is just what happened. In order for it to be good, the new should be nurtured separately. Both are then properly maintained, the old as it should be and the new as it should be. This did not occur. Sadly, the new has caused great harm to the old by claiming to succeed it, while mixing with it. And the new, by so doing, has harmed itself. Isn't that the proper conclusion

to be drawn? Taken one step further, Yeshua also said that those who know the old, Judaism, prefer it.

**Answer for yourself:** Shouldn't you, as a Non-Jew and most likely a follower of Yeshua, prefer it too?

**Answer for yourself:** Whose teachings will you trust to lead you to eternal life...Paul's [which are filled with contradictions of Yeshua, Moses, the Prophets, the Torah, as well as the other followers and Apostles of Yeshua who knew him personally and walked with him 40 days after his resurrection], or Yeshua's [which agree totally with Moses and the Prophets and which contains not one contradiction among them]?

I would think having read this article it is rather obvious.

## NOW FOR THE BIG QUESTION

Since now you have seen for yourself that Yeshua's and Paul's way of salvation differ, then you should be asking yourself "Why"? What you will come to see if you continue your diligent search for truth is that the New Testament documents which you have relied upon since your childhood as "received from God" are no such thing at all. Upon close scrutiny you will come to find that they are a collection of both truth and error; the problem is discerning one from the other. As you have already seen we cannot have two conflicting paths to salvation. There are many other discrepancies contained within these documents; many of which go unnoticed by those who do not devote a considerable amount of time for study into these areas. We at Bet Emet Ministries have and continue to do so in order to present you, our readers, the absolute best of scholarship in these areas in hopes you will be led to the truth before you die. Your rewards and standing in the World to Come hinges upon it. We realize that the reason for so much confusion today in the Christian community stems for the multiple contradictions within the New Testament which blurs "the faith once given to the saints". It is our hope by revealing to you the hundreds of misquotations of the Jewish Scriptures, the numerous Jewish Scriptures taken out of context by the New Testament writers to serve their own anti-Semitic agendas, and the gross mistranslations contained within it as well that you might come to see the truth for yourself....Yeshua was not a Christian and does not want you to follow such Gentile Christian doctrines that destroy the Sabbath, the Biblical Festivals, Monotheism, true righteous giving of the Tithe, true spiritual warfare, etc. Today we have a collection of writings that billions of people have accepted as "authoritative" for their faith and practice which are anything but that. If you have the courage to continue your study...you will be shocked, saddened, broken, and ashamed before you finish. You will see for yourself the greatest deception foisted upon mankind by the Roman Religious Establishment....a substitute faith that opposes what the real Yeshua believed at almost every turn of his life. You might be saying to yourself now: "those are big charges...can he prove it"? I would only ask that you prayerfully study and use the intellect that God has given you to see if what I say does not add up. You will never be sorry you did, and eternally grateful you continued in this rather difficult study. Shalom and may the LORD'S blessings overtake you.



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# WHO ARE YOU GOING TO BELIEVE FOR YOUR ETERNAL LIFE: JESUS OR PAUL? #1

## EXAMINING YESHUA AND HIS TEACHINGS CONCERNING ETERNAL LIFE

For many of our readers the information in this article will be startling. After reading this article you will see for yourself that if you follow contemporary Christianity and its teachings then you are following Paul and not Jesus/Yeshua, because **Yeshua's message of redemption is entirely opposite to what Paul teaches.** I can hear many of you say...."that's not so" or "he is wrong." Let me sincerely tell you that in the beginning, even after my seminary training I did not see it as clearly as I do today. But I beg of you to read this article and **THINK...THINK....**of what I will show you. For in the end, you are directly responsible before God, and HaShem is sending you and many of His children today appeals to repent and return to the true faith once given to the saints. Time is of the essence, and it will be horrible to die and find out that you followed the wrong faith...a faith that does not save.

One last thing; you might wonder what the end-result should be of such a series of studies. It is our hope at Bet Emet ministries that when you complete these articles the reader will be able to understand that Christianity is best understood and practiced from a Jewish viewpoint which restores the Sabbaths and the Seven Biblical Festivals. Such emphasis is almost totally lacking in the Christian church today. Also, a renewed emphasis in proper tithing and righteous giving hopefully will replace the current perversion of giving as seen in most churches and on televisions today. What you will come to see is that all these above things, and more, embody the true salvation experience. Let us begin...shall we?

## YESHUA WAS A JEW...AND TAUGHT BIBLICAL JUDAISM

I think few will take issue with my statement that in the New Testament Yeshua is pictured as a Jew who believed in Judaism and taught others to be faithful to his religion's precepts and laws forever!

In this article I will quote many verses from the New Testament, and it is important to understand from the outset that although much in the New Testament is unreliable, when we find places in it which agrees with Moses and the Prophets we have found a witness to the Word of God as recorded in the Tanakh (the Jewish Bible). Let us not stagger at the comment that "much in the New Testament is unreliable," **because in this article I will show you that many of these New Testament verses oppose Moses and the Prophet, let alone Yeshua's teachings, and are irreconcilably contradictory to the Gospel Yeshua preached which can be found along side them in the New Testament. Both passages confirming that Yeshua believed and both taught Moses and the Prophets regarding salvation, as well as verses contradicting what Yeshua taught, have remained included in the New Testament through the ages. These verses remain for a purpose today. They remain to show the careful reader and student the truth amidst fiction as written in the New Testament.**

Likewise, the purpose could well be to reassure Jews who are in doubt about their Judaism, and are thinking of

leaving Judaism for Christianity, that **Judaism and Torah has always been and will always be the road to God for the people of God; both Jew and Non-Jew.** Those unsure Jews and deceived Christians perhaps can have their belief in God, Torah, and Israel (Judaism) kindled and can be kept on God's pathway by the very same Christian Book through which they have unknowingly deserted their true people and God! Indeed, Jews who already have left their faith as well as Christians who are returning to the Jewish faith once given the saints are daily having their eyes opened to the truths I will reveal in this article. Prayerfully, many will return as baal teshuvah and through repentance turn to the God of Israel, who surely is waiting with fatherly understanding and forgiveness. ***Believe Yeshua in this matter - Eternal life is obtained through Judaism. Paul teaches otherwise and contradicts Yeshua on this matter.***

For devout Jews who were once Christians and Christians who have studied to see the errors of their prior faith and have returned to a more correct and Biblical Sinai faith, the revelations in this article will be very comfortable corroboration of their firm faith in the holiness of the religion of Yeshua; namely Biblical Judaism. Others who read these verses will bring to them their own heritage and will make of them what they will. In other words they will continue to selectively hear what they choose regardless of the facts presented here.

These pages of reverse proof-texts are intended to strengthen the course God set up for Jews as well as Non-Jews and to fortify their faith and devotion to His plan of salvation for all mankind. In effect, here you will discover confirmation of Biblical Judaism's everlasting truth and validity through the words of Yeshua and others in the New Testament. Often this confirmation will conflict with what Paul taught, but more on that later. Now, let's get into it.

## **WHO WILL YOU BELIEVE.....YESHUA OR PAUL? LISTEN. .....YESHUA SPEAKS!!!!!!!!!!!!!!**

Matthew 5:17-19, **"Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one little shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven."**

Try and read the above passage over three or four times. Get the intent of Yeshua into your mind and soul. You can read this over and over and never end your astonishment; especially in light of what you have heard preached in your churches. **Remember, these are Yeshua's words saying he is here to follow the law of Moses, not end the law. Until the world ends, the law as written will be in effect.** Jews and Non-Jews who obey the law and teach it are greatly loved by God, while those who transgress the law and teach its transgression are not. Notice that although the word "fulfill" could mean "to complete or end," in this case and context it clearly means "to obey and do." We know this because the following sentence continues the idea that the law will not change until the world ends, which still has not occurred two thousand years later. Just look outside your window.

Luke 16:16-17, "The law and the prophets were until John (the Baptist): since that time the kingdom of God is preached, and every man presseth into it. And it is easier for **heaven and earth to pass, than one little of the law to fail.**"

Preaching the kingdom (God's rule and reign over mankind through submission to the King's decrees....laws and commandments) is emphasized since John the Baptist, Yeshua said. But the laws of the Torah are still effective and good, to be fulfilled until the world ends. **Notice for yourself that in no way does "until John" signify the end of the law, because the very next sentence substantiates the law's validity forever (easier for heaven and earth to pass....notice again that this has not occurred yet).**

Luke 16:19-20,22-24,27-31, "There was a certain rich man, . . . And there was a certain beggar named Lazarus,

... the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; And in hell he lift up his eyes, being in torments, ... And he cried and said, Father Abraham, have mercy on me, ... I pray thee ... send him (Lazarus) to my father's house: ... that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent (Yeshua and not Paul). And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead."

**Answer for yourself:** Is this a New Testament teaching?

**Answer for yourself:** Did you notice that Yeshua in the New Testament is teaching that making it to Abraham's bosom (Heaven) was connected to listening to Moses and the Prophets?

**Answer for yourself:** What is this parable from Luke really teaching?

Notice first that it is Yeshua and not Paul who is doing the teaching in this story. Yeshua clearly relates in this story that the laws of Moses and the words of the prophets which teach repentance lead the faithful to Abraham's bosom, instead of hell. Moses and the prophets are the pathway to eternal life in heaven according to Yeshua. Yeshua taught this and not Paul. If you will be honest with yourself most of you are typical Christians who read our articles, and the vast majority have been told by their Pastors and Churches that they are not under the Law (Moses and the Prophets), but rather, they are under grace (Paul). They have been told that the Law (Moses and the Prophets) has passed away for Christians and they are no longer under the Law but under grace (Paul's gospel). In other words you have listened to Paul more than you have to Yeshua.

**Answer for yourself:** But how can the teaching of Paul in this regard be opposite to what Yeshua said, and since opposite, who are you to trust for your eternal life?

Matthew 19:16-19 (Mark 10:17,19) (Luke 18:18,20), "... Good Master, what good thing shall I do, that I may have eternal life? And he said unto him ... if thou wilt enter into life, keep the commandments ... Which? Yeshua said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honor thy father and thy mother: and, thou shalt love thy neighbor as thyself "

**Answer for yourself:** Did you notice that "having eternal life" is connected by Yeshua with "keeping the commandments" (all of these except one are categories of the law and commandments called The Ten Commandments and under each of these categories are grouped 613 other laws)?

**Answer for yourself:** Is Yeshua just referring to the Ten Commandments or is there something we as Non-Jews unacquainted with Yeshua's religion are missing in this teaching?

It may amaze you but upon my study of Biblical Judaism I have discovered that each Tablet of the Law was separated by commandments between man and God and between man and man. In other words, the First Tablet of the Law is dealing with how man relates to God according to God's commandments, and the Second Tablet of the Law is dealing with how man relates with mankind. But more than that, each of the Ten Commandments is best understood as categories consisting of many commandments within the 613 Commandments grouped under each of the ten headings. So in effect, when Yeshua tells this man "thou shalt not steal" he is telling the man to obey all the different facets of the broad commandment, because under such a heading the Bible enumerates the various ways such a commandments can be kept and broken.

**Answer for yourself:** Is Yeshua teaching that eternal life and salvation in Heaven is connected to keeping and observing the Laws of God? The answer to that question is yes.

There you have it. The way to eternal life for both the Jew and the Non-Jew and salvation in heaven, according to Yeshua, is living like a good Jew and submitting to the laws of the commandments of God. These detailed



instructions by Yeshua are plainly presented.

Notice that in the following verses the man asks what more he needed do. And Yeshua replies, to be perfect he should sell everything he owns and give it to the poor and receive treasure in heaven: "and come and follow me." The man, on hearing this, leaves disturbed because he has great wealth and doesn't want to lose it. There is no indication that the "follow me" means anything else but to accompany Yeshua penniless. The message remains intact that observing Torah law gives eternal life. Perfection is another story.

Mark 12: 28-31 (Matthew 22:36-40), "... Which is the first (great commandment in the law) commandment of all? And Yeshua answered him, The first of all the commandments is, Hear, O Israel: The Lord our God is one Lord: And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these. (On these two commandments hang all the law and the prophets)."

So, Yeshua selected Deuteronomy 6:4-5 and Leviticus 19:18 as the greatest two laws. This was very Jewish of him, as most rabbis would completely agree, especially Rabbi Hillel. He chose the Shema prayer, the Jew's affirmation of God's oneness and dedication to love of Him together with Judaism's great moral teaching of loving people with the love you have for yourself. What could be more indicative of the essence of Judaism?

Luke 10:25-28, "... Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind: and thy neighbor as thyself. And he said unto him. Thou hast answered right: this do, and thou shalt live."

**Answer for yourself:** Did you make the connection between "inherit eternal life" and "thou shalt live" as also referring to eternal life? I hope you did because this is typical of Hebrew parallelism.

**Answer for yourself:** Have you noticed that in Luke 10:25-28, Matthew 19:16-19, Mark 10:17-19, and Luke 18:18-20 something very important is repeated?

**Answer for yourself:** What is it?

Namely, that possessing and inheriting eternal life is always connected with **doing something..... not with believing something!**

**Answer for yourself:** How does Luke 10:25-28 teach us more than we learn from Mark 12:28-31?

The writer of the Gospel of Luke goes one step further than the just given, Mark 12:28-31. Here we have the New Testament teaching us of the indisputable link between the "doing" of the commandments of God and eternal life, which is the reward for obeying them.

**Answer for yourself:** Are you aware that Yeshua is teaching in the New Testament that eternal life is to be taught from the Law.....the same Law that tells us "what to do" and what you most likely have been told has passed away or which you are no longer under?

It is evident that Yeshua said, in the New Testament no less, that the law of Moses, as epitomized in Deuteronomy 6:5 and Leviticus 19:18, is the pathway to personal salvation and eternal life. Yes, Yeshua said this as found in the New Testament. Let us continue.

Mark 12:32-34, "And the scribe said unto him, Well, Master, thou hast said the truth: **for there is one God; and there is none other but he: And to love him with all the heart (alone as the one God), and with all the understanding, and with all the soul, and with all the strength, and to love his neighbor as himself,** is more than

all burnt offerings and sacrifices. ... Yeshua . . . said unto him, **Thou art not far from the kingdom of God . . .**"

**Answer for yourself:** Did you notice that acknowledging the oneness of God, and not the Trinity or triuneness of God, is connected with the reward of God's kingdom and eternal life?

**Answer for yourself:** Did you likewise notice that loving God and one's neighbor who is created in the likeness of God is connected with inheriting God's eternal life?

I John 5:3, "For this is the love of [for] God, **that we keep his commandments:** and his commandments are not grievous

**Answer for yourself:** Since we are told that loving God is connected to eternal life, did you notice the New Testament teaches **"how" the love for God is to be manifested?**

**Answer for yourself:** Does the New Testament teach us **that loving God is manifested through the keeping of the 613 commandments?** It sure does!

This is a straight follow-through of Mark 12:28-31, which connects the acknowledgment of the oneness of God, loving Him, and loving ones neighbor as written in the law, with the reward of God's kingdom. Burnt offerings and sacrifices are secondary to the commandments in Judaism and always have been. With no Temple, there is no doubt about this low degree of importance. This passage demonstrates Yeshua' Judaism through and through. Notice likewise that the term "Master" means good teacher, not anything more.

Matthew 7:12 (Luke 6:31), "Therefore all things whatsoever ye would that men should **do to you, do ye even so to them: for this is the law and the prophets.**"

If you thought that "do unto others" is not Judaic or that it is different from "love your neighbor as yourself" you see here that it is totally of Jewish origin. Yeshua declared that it is the law and the prophets. It is Judaic.

Luke 11:28, ". . . blessed are they that hear the word of God and keep it."

Notice also with me that when the writer of Luke penned this verse, that there was not a New Testament in existence and that the only possible identity we can give to "the word of God" is the Law, the Prophets, and the Writings....the Jewish Bible.

Matthew 7:21, "Not every one . . . shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."

Again we find the expressed will of the Father in the Law, Prophets, and Writings...the Jewish Bible.

Matthew 3:15, ". . . it becometh us to fulfill all righteousness . . ."

These powerful statements are tucked in between verses which emphasize other ideas. But they can stand alone. And, standing alone they are Judaism's own. Yeshua believed that the will of God is revealed in the word of God, the Hebrew Bible. In the Hebrew Scriptures we learn the law of Moses (Torah) and the Prophets. Thereby, we can perform righteousness as God desires by adhering to what they teach. This Yeshua believed.

Luke 19:8-9, ". . . half of my goods **I give to the poor;** and if I have taken any thing from any man by false accusation, **I restore him fourfold.** And Yeshua said unto him, **This day is salvation come to this house forsomuch as he also is a son of Abraham.**"

What comes next is very important to keep your ears open. **It appears that Yeshua believed that even a partial fulfillment of the commandments of the Torah is sufficient to be accepted by God.** In the above verse it is recorded for us that Zaccheus repented by observing 2 commandments. **In fact, as taught by Yeshua, even by rectifying transgression of the Torah's laws and doing good deeds a person is**

deserving of salvation. As Jews trust, it is the trying to please God, it is the effort, not the success in total compliance with God's ordinances which is required of us to be righteous and gains us salvation.

**Answer for yourself:** How confident should we feel about our salvation if we have followed teachings that state that obedience of the law or the striving to observe the laws and commandments of God don't matter any longer because we are saved by "grace" or that this same law that Yeshua connects with eternal life has been taught to us as if it has passed away and of little importance in our lives any longer?

**Answer for yourself:** Are we absolved by God to not try to choose those things to please Him by keeping His commandments? Is this conduct really connected to eternal life as Yeshua taught, or is he wrong and Paul right?

All the more reason to study to learn how to acquire mitzvot and commandments, thereby taking upon yourself the yoke of the Kingdom of God. Such obedience to commandments is both pleasing to God as well as our demonstration of our love for Him and our fellow man. To do otherwise is not to love God, but rather, show our ambivalence toward Him and our neighbor.

Luke 13:28, "There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out."

Keep your ears open for this as well. Here Yeshua said that the fathers of Judaism and the goodly Hebrew prophets are all accepted into the kingdom of God. Evidently, good Jews need nothing more than the Hebrew religion for life eternal in Yeshua's own belief.

Now for the hard part. Notice that Yeshua also said that many of his followers (the "ye" in the above verse) will not get into God's kingdom and inherit eternal life and salvation because of their sinfulness.

**Answer for yourself:** Does this same New Testament teach that "transgression of the law is sin"? Yes.

**Answer for yourself:** Did you notice what is missing from the above words of Yeshua?

There is no Pauline religious belief system mentioned as a means of salvation for the followers of Yeshua!

There is no Christological "belief" presented here as an antidote for spiritual wickedness for mankind.

There is no "easy believeism" taught by Yeshua or his Apostles as a way to eternal life; on the contrary, every time he and the other Apostles emphasize the same thing; namely an earnest attempt to live by the commandments and laws of God for eternal life!

If you have paid attention so far in this article I have shown you repeatedly that Yeshua repeatedly connects eternal life with keeping and observing the Law and Commandments of God.

Nowhere does Yeshua teach that a belief "in him" brings for its adherents eternal life! In fact he teaches just the opposite!!!!!!!!!!!!!!

John 4:22, "(to Samaritan) Ye worship ye know not what: we (the Jewish people) know what we

worship: for salvation is of the Jews."

Yeshua "worships" what Jews worship, namely God.

**Answer for yourself:** Salvation is of whom...the Jews (Jewish theology) or the Christians (Christian theology)?

This passage from John 4:22 is even more startling when one realizes that the Samaritan woman who is part Non-Jew mixed with Jewish heritage and ancestry. In other words, she is a mixture; not only of blood line but religious teaching as well. She is a perfect example of the Christian today who follows Paul instead of Yeshua. He has part right and part wrong.

Lets look at Paul where he get some things correct.

I Corinthians 6:9-10, (Paul) "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God."

**Answer for yourself:** In this passage are you aware that Paul is in full agreement with Yeshua and his teachings on eternal life?

**Answer for yourself:** Are you aware that there are commandments in the Torah forbidding each of the above conducts?

Although Paul adds some of his own ideas, the listing of "thou shalt nots" is derived from the commandments. He stresses what he considers unrighteousness and Paul says that transgression of the Law prevents people from earning reward of heaven. Paul, here, reveals his faith in the teachings of the Torah and its stance on eternal life. Paul is in agreement with Yeshua and the other Apostles and their teachings on inheriting eternal life. So far so good.

But I wish I could end here but I cannot. In the next article we will look intently to where Paul deviates from and teaches against Yeshua's teachings concerning eternal life. This exercise will be difficult for many, but as I have tried to show you, such an exercise to recover truth is very necessary because your eternal life is dependent upon whom you believe and follow....Yeshua or Paul. More to follow in the conclusion to this article. Let us now look at Paul's Salvation Message and see if it agrees with what you just read.

Shalom.



# SO YOU THOUGHT YOU WERE A FOLLOWER OF YESHUA.....YOU MIGHT NEED TO RECONSIDER

Let me begin with a quote from the New Testament...from an epistle written to non-Jews like most of our readers.

2 Cor. 13:5

*Examine yourselves, whether ye be in the faith; prove your ownelves.....*

I think that this is a very good idea to prove to ourselves that what we believe is true; in fact I have practiced self-examination of such religious beliefs in light of the facts regarding the “real historical Yeshua” for over a decade. Because of such self-examination in light of my discoveries as I combed through 2000 years of Biblical history, culture, as well as in-depth analysis of Biblical language, I have been forced to change much of my religious belief system along the way. It is my desire that this article challenge you to scrutinize your religious beliefs as I have been challenged over the years. May God witness truth to your soul.

**Answer for yourself:** Was Yeshua a Christian and would he ascribe today to the vast majority of doctrines taught in his name in churches which go by his name as well?

Well let us investigate. But first we need to set the stage for what is coming next. Try and be as honest with yourself as possible in answering these next questions.

## TO WHICH RELIGION WOULD A PERSON BE A MEMBER IF HE DID THE FOLLOWING?

- Was circumcised on the eighth day.
- Kept Sabbath from Friday sundown to Saturday sundown.
- Attended a synagogue regularly.
- Kept the Biblical Festivals such as Passover, Hag Ha Matzah (Unleavened Bread), Shavuot (Pentecost), Rosh HaShanah, Yom Kippur (Day of Atonement), Sukkoth (Tabernacles) and Hanukkah.
- Was a citizen and friend of Israel and believed Israel is the example for all non-Jewish people in the world
- His Bible contained the Torah, the Prophets and the Writings ONLY!
- Quoted passages as authoritative from the Mishnah (the Oral Law).
- Taught that Deuteronomy 6:4 was the most important commandment.
- Wore a tallith and phylacteries in religious services
- Did not eat unclean foods
- Taught the eternalness of God's Covenants and His Laws



- **Taught that faith without works is no faith at all**
- **Taught that salvation is more concerned with events in the here and now than what occurs beyond the grave**

**I suppose that most of you came up with the same answer.....you don't have to be a scholar to recognize that one that practiced such a faith does not practice Christianity.....he holds to the teachings of Judaism.**

## **NOW, LET'S TAKE A LOOK AT ANOTHER PERSON. SEE IF YOU CAN IDENTIFY THE RELIGION OF THIS PERSON**

- **Keeps the Sabbath on Sunday which is the legacy of Sun worship today.**
- **Attends a church which most likely rejects most things Jewish.**
- **Keeps Easter and Christmas which were pagan festivals made to look religious to those who don't know the difference.**
- **Carries a Bible containing an Old Testament and a New Testament which ironically contradicts the Old.**
- **Stresses a person's beliefs over his actions.**
- **Teaches that people had to be "saved" by acknowledging a creed or an established set of beliefs in order to go to heaven.**
- **Teaches that they are not under the law and that the Law has passed away and they are under grace.**
- **Teaches that the church had replaced Israel as God's people and sees itself as the fulfillment of prophecies given to Israel.**
- **Teaches that you can eat anything...even Biblically unclean foods**
- **Attaches no special significance to circumcision**

**I bet you got the right answer again – a Christian.**

## **GOING DEEPER THAN YOU POSSIBLY HAVE EVEN GONE BEFORE**

**Now let's take this discussion one more step by answering this question.**

**Answer for yourself:** If a Jew wanted to become a member of a Christian religion could he continue practicing Judaism in the church?

**The answer is so simple. You would only have to ask your Pastor that one question to get the answer. Probably in the 99.9% of the cases the answer would be - NO!**

## **TURN ABOUT IS FAIR PLAY**

**Answer for yourself:** If a Christian wanted to become a convert to Judaism could he continue practicing Christianity and the items listed above? Again the answer is rather obvious.

**Now, the percentage moves upwards, probably in 100% of the cases the answer would be - NO!**

**It is very apparent that not only are Judaism and Christianity different religions, they are exclusive in many ways. This reveals an amazing fact which can be seen by asking one very simple question –**

## **WHICH RELIGION DID YESHUA BELONG TO...CHRISTIANITY OR**

## JUDAISM?

- Was circumcised on the eighth day.
- Kept Sabbath from Friday sundown to Saturday sundown.
- Attended a synagogue regularly.
- Kept the Biblical Festivals such as Passover, Hag Ha Matzah (Unleavened Bread), Shavuot (Pentecost), Rosh HaShanah, Yom Kippur (Day of Atonement), Sukkoth (Tabernacles) and Hanukkah.
- Was a citizen and friend of Israel and believed Israel is the example for all non-Jewish people in the world
- His Bible contained the Torah, the Prophets and the Writings ONLY!
- Quoted passages as authoritative from the Mishnah (the Oral Law).
- Taught that Deuteronomy 6:4 was the most important commandment.
- Wore a tallith and phylacteries in religious services
- Did not eat unclean foods
- Taught the eternalness of God's Covenants and His Laws
- Taught that faith without works is no faith at all
- Taught that salvation is more concerned with events in the here and now than what occurs beyond the grave

Now for the easy part. The answer to the above question is a matter of historical record which is easily attested to by the New Testament itself-- Yeshua was a Jew, not a Christian and he was certainly not both. It is clear that Yeshua was a practicing Jew who lived a very observant Jewish life-style.

**In fact we cannot find any instance whatsoever where Yeshua ever:** Kept the Sabbath on Sunday, attended or affiliated with any group which rejected things Jewish, kept the pagan festival of Ishtar/Easter or the sun god's birthday (Saturnalia...December 25th....Christmas) which were pagan festivals made to look religious to us today, ever taught anything that contradicted the Old Testament as does much in the New Testament, ever stressed a person's beliefs over his actions, ever taught that people had to be "saved" by acknowledging a creed or an established set of beliefs in order to go to heaven, ever taught that people are not under the law or that the Law had passed away and they were under grace alone, ever taught that the church had replaced Israel as God's people, and ever taught that you can eat anything...even Biblically unclean foods.

## YESHUA NEVER RENOUNCED JUDAISM OR QUIT BEING A JEW

An amazing discovery for any Christian is the fact that there is simply no evidence that Yeshua ever renounced Judaism and quit being a Jew. Also, his teachings do not indicate that he ever wanted any Jew to renounce their Judaism and join a new religion. If this revelation every breaks into your conscious mind then you will have to confront Gentile Christianity for what it has actually become despite Yeshua's wishes or example set for us.

**Answer for yourself:** How then, did Yeshua get credited with the distinct label that he was the person responsible for creating a new religion?

**Answer for yourself:** How did Yeshua get credit for creating another religion which opposed the religion and way of life he continued to live...even up to his death?

Let us try to answer questions raised by such an assumption:

## LOOKING THROUGH THE EYES OF A JEWISH RABBI NAMED YESHUA

**Answer for yourself:** Would a rabbi prohibit circumcision or downplay its significance?

**Answer for yourself:** Would a rabbi change the Sabbath to another day...let alone to the day set aside for sun worship by the pagans?

**Answer for yourself:** Would a rabbi create a replacement for the synagogue?

**Answer for yourself:** Would a rabbi substitute a pagan feast which was clearly idolatrous, Ishtar (Easter), for Passover?

**Answer for yourself:** Would a rabbi want his followers to celebrate the birth of a Roman god (Saturnalia -- December 25)?

**Answer for yourself:** Would a rabbi teach his students to not keep the biblical commandments or that they no longer applied when God already said they were forever?

**Answer for yourself:** Would a rabbi teach Gentiles to hate Jews?

**Answer for yourself:** Would a rabbi add books to the Torah in spite of the warning in Deuteronomy forbidding the changing or adding to the Word of God?

**Answer for yourself:** Would a rabbi replace Deuteronomy 6:4 as the most important commandment?

**Answer for yourself:** Would a rabbi teach Gentiles that it is permissible to eat unclean food when Noah, himself a non-Jew separated animals based on the principle of clean/unclean long before there were any Jews?

***The answer to all the above questions is that a rabbi wouldn't, and that includes a rabbi named Yeshua!***

## **TOUGH - THOUGHT PROVOKING QUESTIONS YOU NEED TO ANSWER FOR YOURSELF**

**Answer for yourself:** If Yeshua didn't create a new anti-Jewish religion, who did?

**Answer for yourself:** Who is responsible and what were their motives in replacing the faith of Yeshua with a faith about Yeshua?

**Answer for yourself:** Was it the men who acquired leadership after Yeshua's departure and the death of the Apostles who did such a thing ?

**Answer for yourself:** Were those responsible for changing the faith of Yeshua actually Jews or Non-Jews and were their motives in changing Jewish doctrines consistent with anti-Semitism?

**Answer for yourself:** Did they continue teaching Yeshua's message and his gospel or did they change Yeshua's message in places, and are you, at the present not yet aware of it at your present level of knowledge?

## **THE BOOK OF ACTS PAINTS US A PICTURE WE WOULD DO WELL TO EXAMINE CLOSELY**

**The book of Acts provides us with some very valuable information too long overlooked by most Christians. Acts**

**21:17-25** records Paul's return to Jerusalem and his meeting with the leaders of the "church." Keep in mind that these were the men who had been personally taught by and lived with Yeshua. Their words provide us with some very enlightening information. The translation given below is based on a cultural and historical methodology. Your translation most probably reflects the doctrines of the Roman church and therefore may differ.

*"You see, brother (referring to the Apostle Paul), how many thousands of Jews have become faithful (observant). All of them are zealous for the Torah (Law). They have been informed that you have taught the Jews of the Diaspora to not keep the Torah, that they should not circumcise their children or live according to the Jewish religion.... Take these men and do the following... so that everybody will know that there is no truth in these reports about your teachings, but that you yourself are living an observant life-style and keeping the Torah."*

## REMEMBERING THAT THIS IS A PICTURE OF JESUS' CHURCH.....

A quick summary provides us with some very significant information. Understanding that this passage reflects events which occurred long after Yeshua's death then I ask you to be truthful to the text as well as yourself in asking yourself this: Is your church producing the same results?

- **Jews who believe in Yeshua are becoming more faithful (observant to the Law) because of the message taught by Yeshua's followers.**
- **The message of Yeshua's church caused adherents to become zealous for the Torah (Law).**
- **The members of Yeshua's church kept the Laws of Moses (the Torah).**
- **The members of Yeshua's church circumcised their children.**
- **The members of Yeshua's church lived according to the traditions of the elders of Judaism (the Jewish religion).**

Notice that Paul did as he was requested - Paul example, at least while he was in Jerusalem under the watchful eyes of the Apostles, wasn't teaching the Jews to abandon their religion. On the contrary, Paul's behavior and example was one as "under the law" and as one who lived an observant Jewish life-style.

**Answer for yourself:** How then could he have been the author of a doctrine that advocated rejecting the law as is ascribed to him by most Christians today?

**Answer for yourself:** Not meaning to over-stress this point, but are you really getting the importance of this message as taught by Yeshua's church in Palestine?

## IS YOUR CHURCH PREACHING THE SAME GOSPEL AND MESSAGE AS YESHUA'S CHURCH?

Again looking at Acts 21 for our information.....let us examine what we are taught by this New Testament picture:

- **The message of the apostles caused Jews to repent and become observant Jews who practiced Judaism faithfully.**
- **The apostles were causing Jews to become eager for the Torah and to pursue it with fervor. It is clear that they were not teaching them that "they were under grace and no longer under the law" or that "the law has passed away after Yeshua's death" as we have been told today. This one point is in complete opposition to most fundamental teaching of every modern Christian doctrine.**
- **The Jewish members of the early church continued to circumcise their children. In other words,**

**they continued to see themselves as participant's in the Abrahamic Covenant, just as every practicing Jew does today. Their children were Jews, not members of some new mystical religion that replaced Judaism.**

- **The Jewish members of the early church continued to practice Judaism. They did not switch to a new religion.**

## **HOW ARE WE TO INTERPRET PAUL'S ACTIONS?**

When we look at Paul's actions, after being ordered by James to take several men with him to the Temple, thereby paying for their animal sacrifices in order to prove that he was an observant Jew by bringing blood sacrifices and sin offerings necessary in finishing his Nazarite vow, we are faced with two possibilities: (A) Paul intentionally deceived the apostles and the Jews in Jerusalem; or, (B) Paul's image and/or the teachings attributed Paul may have been altered by the Roman Church a hundred or more years later.

**Answer for yourself:** Did Paul intentionally deceive the apostles by faking his true beliefs when bringing sacrifices in the Temple after Yeshua's death?

**Answer for yourself:** If Paul did deceive them, could you put much confidence in his teachings at other places in the New Testament? Remember he already has said that he can become anything to anyone to prove his argument and accomplish his goals.

**Answer for yourself:** On the other hand, if Paul's words were changed by the Roman Church could we base our foundational beliefs on forged documents?

Christianity, almost universally, requires a Jew to convert to Christianity before he can become a member of the church or be saved. This conversion process forces the Jew to renounce his or her Judaism and terminate or redefine many Biblical and Jewish practices.

Having read this article so far, please think deeply while answering these next questions:

**Answer for yourself:** Would your church require a Jew to renounce or stop practicing Judaism if he or she wanted to become a member?

**Answer for yourself:** How many circumcisions have you attended for the children of Jewish members of your church?

**Answer for yourself:** How many of your church's members are Jewish and are zealous for the Torah and are pursuing it with fervor?

**Answer for yourself:** Does your church conduct at least one Torah study per week?

**Answer for yourself:** How many of your church's Jewish members are observant Jews?

**Answer for yourself:** When was the last time you attended a Passover Seder, or a Rosh HaShanah or Yom Kippur service at your church?

**Answer for yourself:** Do you have a rabbi or a minister well educated in the Hebraic Roots of Christianity leading your church?

Your answers to the above questions are probably -- Yes, None, None, No, None, Never and Minister.

I want you take some time to think about the next question before you answer it.

**Answer for yourself:** What would your church require a rabbi to do if he applied for membership?



**Answer for yourself:** Would they allow him to continue to be a rabbi, practice Judaism, teach the Torah, wear his prayer shawl, observe all the Jewish festivals and teach the members that they were under the Law?

**Answer for yourself:** *What if that rabbi was Yeshua?*

Are you beginning to see the truth?

Without a great deal of effort it becomes glaringly apparent that neither Rabbi Yeshua, the apostles nor the Paul of Acts 21, would be allowed to join a Christian Church the likes of which we see today. On the other hand, it is also clear that Rabbi Yeshua would not participate in any religion that not only opposes, but is actively dedicated to destroying his Father's religion!

Gentile Christianity has for centuries felt it was given a mandate from God to "save the world." This is the goal and stated mission of Christianity.

## THE SILENT SLAUGHTER OF TRUTH

**Answer for yourself:** How is this mission to "save the world" to be accomplished?

Just ask the Southern Baptist Convention who just last year vowed to win every Jew to Yeshua by the year 2000. To put it very simply, the goal is to convert every Jew (non-Christian) to Christianity. The Jewish convert must renounce his Judaism (or any non-Christian religion he may hold), agree to accept the doctrines of Gentile Christianity and oppose any religion that opposes Gentile Christianity.

Instead of a physical holy war (Jihad), Gentile Christianity has engaged in a doctrinal holy war. As I stated above, Christianity is an exclusive religion. Christians are not allowed to simultaneously practice Islam, Buddhism, Judaism or any other religion. Therefore, if Christianity was to attain its goal of "getting every person on the face of the earth to believe in Yeshua," including all the Jews, Judaism would be totally destroyed and cease to exist. If this were ever to happen, and I pray it does not, then Christianity would have the dubious honor which Hitler in vain tried to achieve; namely the eradication of not only the Jewish people from the face of this planet, but the total destruction of the true faith of Yeshua...Biblical Judaism.

This would accomplish something that the crusaders, the inquisition, Hitler and a number of others have failed to accomplish.

**Answer for yourself:** How do you think a Jewish Yeshua would react to the idea that such a mission was being carried out in his name?

This really gets weird when you think about it! Christians base their proof for their ultimate salvation on a Jewish rabbi named Yeshua (Jesus), who was an observant Jew who faithfully practiced Judaism. On the one hand, his religion would most probably not allow him to practice modern Christianity. On the other hand, modern Christianity would not allow him to practice its religion without first renouncing his religion -- Judaism!

This should present a very important challenge to every Christian:

*If a Jewish Yeshua could not, and would not, practice a religion dedicated to destroying his religion, how can anyone who bases their salvation on Rabbi Yeshua participate in and perpetuate it?*

**Answer for yourself:** Would Rabbi Yeshua agree with the church's salvation message which is based on such a system? Are you getting the drift of this discussion?

**Answer for yourself:** How did the religion that Rabbi Yeshua and his followers practice evolve into what it is today? To begin to unravel this problem let's ask how a religion whose foundational position focused on teaching its members "to keep the Law" became a religion whose main message was that "members are no longer under the Law."

Early Christian writers taught that the Law had been fulfilled with the coming of Yeshua. Fulfilled, as they defined it, meant that it had been canceled and therefore was of no importance to Christians. However, to Rabbi Yeshua, "fulfilled" meant (1) to keep the Law; and (2) to correctly interpret the teachings of the Bible. There is absolutely nothing said by Rabbi Yeshua that would support modern Christianity's doctrine of grace.

Next, the Roman Christian leaders focused on the story of God's unconditional and unending support. However, they claimed that this was something new and was created when God made a new covenant of grace. Again, this was unknown to Rabbi Yeshua and his apostles. Early Gentile Christian leaders and theologians continued to develop their new doctrines from the mid-second century on through the seventh century. As they refined their arguments they became much more antagonistic toward Judaism.

This Gentile anti-Judaic movement spanned almost all of Christianity -- from the Roman African communities represented by Tertullian (160-220 C.E.), to the Iranian monk Aphrahat (300-350 C.E.) of the eastern Syriac Christian tradition, and to Bishop John Chrysostom (349-400 C.E.) in Antioch.

Studies have clearly shown the extent to which leaders of the early church attacked Judaism for its position on the law, calling Jews "slavish adherents to the letter of the law." They claimed that Judaism was allowed to continue to exist primarily as an example of degradation.

**Answer for yourself:** What do you think that Rabbi Yeshua would have thought about that position?

Origin, the third-century leader of the Christian community in Caesarea, summed up the difference between Judaism's and Roman Christianity's approaches to Scripture:

*"It seems necessary also to explain how certain people by failing to read or understand Scripture correctly have given themselves up to a great many errors, since the way one ought to approach the understanding of divine letters is unknown to a great many people. And so, the Jews, through the hardness of their heart and because they wish to seem wise in themselves, have not believed in our Lord and Savior....*

*Now the reason that those we have just mentioned [Jews and heretical Christians] have a false understanding of these matters is quite simply that they understand Scripture not according to the spiritual meaning but according to the sound of the letter....*

*[But] a person ought to describe threefold in his soul the meaning of divine letters, that is, so that the simple may be edified by, so to speak, the body of the Scriptures; for that is what we call the ordinary and narrative meaning. But if any have begun to make some progress and can contemplate something more fully, they should be edified by the soul of Scripture. And those who are perfect... should be edified by that spiritual Law (Rom. 7:14) which has a shadow of the good things to come (Heb. 10:1), edified by the spirit of Scripture. Thus, just as a human being is said to be made up of body, soul, and spirit, so also is sacred Scripture, which has been granted by God's gracious dispensation for man's salvation."*

This new scheme for reading Scripture, and the charge that Jews miss all but the literal meaning, made for powerful arguments. Origin's dichotomy between "letter" and "spirit," or in other words, between reading biblical materials either at their face value for norms of behavior and as a more generalized stance toward the world, set the stage throughout history for Christians to increase the fervor of the charge of legalism. Legalism

became synonymous with Jewish, and therefore was viewed in a negative light. However, the word "legalism" simply means someone that "lives in accordance with or adheres to a legal system."

**Answer for yourself:** What would you call someone who "did not adhere to or live in accordance with a legal system" -- a Christian? The products of this anti-Jewish tradition still shapes the thoughts of over 1.6 billion Christians regarding Judaic law.

I am challenging every Christian to make a decision to return to the religion, teachings and life-style expounded by Rabbi Yeshua. **Don't misunderstand what I am saying; I am not advocating adopting and accepting the current "theology or faith" about Yeshua; rather, return to the real faith of Yeshua and the place within it for the Gentile Godfearer.** As I stated above, according to the book of Acts, your conversion experience to the faith of the Apostolic church of Yeshua as seen in Acts 21 should have made you zealous for the Torah and brought you back to an observant Biblical life-style as defined by the commandments of God.

**Answer for yourself:** Has it?

Becoming a member of Rabbi Yeshua's movement should have caused you to become a serious student of the Torah. You should be teaching the Torah to others, especially the flood of Gentiles who are coming to you to be taught.

**Answer for yourself:** Has it?

**Answer for yourself:** Is there any other way for you to be a "light to the Gentiles?"

If you are a Gentile, you will also need to take a very close look at Acts 15. Gentiles who were coming to the movement originated by Rabbi Yeshua were given very special instructions. First they were to place themselves under specific laws. For all practical purposes those laws were the Ten Commandments. Of special importance was their keeping the Jewish Sabbath and studying the Torah at the synagogue with the Jews.

Keeping the Jewish Sabbath is something that you can do immediately, however; many of you may find it difficult to locate a synagogue where you will be allowed to study the Torah. For very good reasons, after thousands of years of persecutions, the Jewish community is very cautious. I believe that as Christian Jews return to the synagogue, because of the teachings of Rabbi Yeshua, the doors will be opened wider to Gentiles desiring to know the God of Rabbi Yeshua.

Two things must be kept in mind as both Jews and Gentile Christians choose to return to the teachings of Rabbi Yeshua. First, almost two thousand years of conflict between Judaism and Christianity has left many scars. Both religions have developed reactionary doctrines and theologies. A reactionary doctrine created as a reaction to the another religion's actions or doctrines.

An example would be the Jewish position concerning kneeling for prayer. Because Christians knelt for prayer, the Jews took the position that they should no longer kneel but stand for prayers. Judaism altered its form of worship because of this practice of Christianity. There have been many reactionary doctrines created both between and within both religions. This is an area of research that deserves much attention. I would challenge my readers to consider such a research project.

It must be kept in mind that the Judaism of Yeshua is not exactly the same as the Judaism of today. Also, the movement attributed to Yeshua is not the same as modern Christianity. Obviously, many things have taken place since the time of Yeshua which resulted in the separation and numerous differences between the two religions.

It is of the utmost importance for both Christians and Jews to understand these changes. You must know when the changes were made, identify the people who were responsible for making the changes, and discover why they made them. You must come to an understanding which changes were motivated by inspiration, which were produced by the hunger for power and wealth and which were the results of human frailties such as anger,

**rejection, fear and hatred.**

**As you embark on this journey you will quickly come to realize that you have stumbled upon the greatest cover-ups in history.**

**As you become more acquainted with the truth upon your study you will realize two very important things:**

- **Leaders, especially scholars, have always been aware of this information and have deliberately chosen to ignore it.**
- **This information has been virtually within the grasp of every American. In many cases it is as close as an encyclopedia or attainable today through the Internet.**

**Today, there are over 2.5 billion Christians on the face of the earth – the vast majority who believe in their heart they are true followers of Yeshua, but as I have shown you, are practicing a different religion from which Yeshua practiced. If they all returned to the teachings and life-style taught in Acts, we would see a moral and ethical revolution that would literally rock the foundations of the world and no longer would America, touted to be the most Christian nation in the world, be recognized as the world's most violent and law-breaking nation of the world. That should make you wonder what it would be like if Christians really followed the faith of Yeshua and if your church would really allow you to be like Yeshua.**

**If you would like more articles and information on topics such as these, please contact us at:**

- **Bet Emet Ministries**
- **Pastor Craig Lyons M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-675-6193**



[bennoah1@airmail.net](mailto:bennoah1@airmail.net)



## WHO ARE THE EBIONITES AND WHAT SHOULD IT MEAN TO THE CHRISTIAN?

The doctrine of Trinity, which is one of the fundamental constituents of Christian dogma, was absent from Christianity during the lifetime of Jesus Christ. The maximum one can grant is that this doctrine started taking shape after the Crucifixion. It took many centuries for it to reach its final well-defined but inexplicable form. It went through a long process of extremely bitter and controversial debates between Christian theologians and philosophers representing different religious, cultural and traditional backgrounds.

It was greatly influenced by the myths and the traditions of various lands which hosted "Christianity" in its early period. The main stem of Christianity, however, which took care of and nurtured the development of "Christian beliefs" and philosophy in its early formative part was of Jewish stock. Jewish influence remained predominant throughout the early part of Christian history. The disciples of Jesus who learned and understood Christianity directly from Jesus and witnessed it in the form of his life, belonged to this stock. They were the primary custodians of Christianity with deeply embedded roots in the holy soil of Jesus' instructions and way of life. It was they who witnessed the Crucifixion and had seen Jesus after the crucifixion.

### THE FIRST FOLLOWERS OF JESUS

Early Christians (Jew and Gentile) appear to have been fundamentally divided over both the nature of Jesus and whether to adhere to the Mosaic Law or not. In the second phase of Christian development (after 50 C.E.), St. Paul became the most pivotal character in giving Christianity a new philosophy and ideology. There were fundamental differences of opinion between Paul and James the Righteous. While James looked after the Jerusalem Church, Paul was preaching in the West, particularly to the Gentiles. The Western Church evolved along Pauline doctrinal lines, whereas the Church in Jerusalem developed along monotheistic teachings.

One offshoot of James' ministry were the Ebionites, a sect whose name derives from the Hebrew "ebionim" meaning 'the meek' or 'the poor'. They were the Jewish Christians, for whom Jesus took on the mantle of Messiah and not that of the 'Son of God'. They followed the Mosaic law with great zeal, and had their own "Gospel" known in various contexts as the 'Gospel of the Hebrews', 'Gospel of the Ebionites' or the 'Gospel of the Nazarenes'. Here is a description of the Ebionites drawn from various sources.

In his book The History of the Church written in the 4th century AD in Caesarea, Eusebius mentions the Ebionites in the book Vespasian to Trajan. Eusebius, the most renowned church historian, mocks the Ebionite views (remember he is a Gentile in the Western Church), saying that their name comes from their poor and mean opinion of Jesus. According to Eusebius, the Ebionites regarded Jesus as mortal (human and not divine) and esteemed him as righteous through the growth of his character. As Jews, the Ebionites observed the Sabbath; every detail of the Law, and did not accept the Pauline idea of salvation through faith alone. Eusebius also talks of another group of Ebionites who accepted the virgin birth and the Holy Spirit, but refused to accept Jesus' pre-existence as "God the Word and Wisdom". They followed a 'Gospel of the Hebrews' which could possibly have been St Matthew's Gospel (written in Hebrew but lost to us today). They observed the Sabbath and the Jewish system, but celebrated the resurrection.



In his book describing the background of the Ebionites, R Eisenman in The Dead Sea Scrolls Uncovered writes that James (the 'Zaddik' or 'Zadok', meaning Righteous) was the leader of the Jerusalem Church in the middle of the first century (40-60 AD approx.) The branch which was retrospectively called Jewish Christianity in Palestine. The Ebionites developed from this branch.

The Community who followed James were known as 'the Poor', (Galatians 2:10, James 2:3-5) a designation mentioned both in the Sermon on the Mount and in the Dead Sea Scrolls. In many ways, Eisenman feels that the Ebionites were similar to the authors of the Dead Sea Scrolls. They honored James the Righteous, and believed Jesus to be their mortal Messiah, while Paul had become an "Apostate from the Law". They observed the Law and the Sabbath with great zeal.

They held James in the highest regard, while Paul was considered 'The Enemy' as spoken and warned of by Yeshua (Matt 13:24-43):

Matt 13:24 (KJV) Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field: 25 But while men slept, his enemy came and sowed tares among the wheat, and went his way. 26 But when the blade was sprung up, and brought forth fruit, then appeared the tares also. 27 So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? 28 He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? 29 But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. 30 Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn. 31 Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field: 32 Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof. 33 Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened. {measures: the word in the Greek is a measure containing about a peck and a half, wanting a little more than a pint} 34 All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them: 35 That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world. 36 Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field. 37 He answered and said unto them, He that soweth the good seed is the Son of man; 38 The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked [one]; 39 The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. 40 As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. 41 The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; {things...: or, scandals} 42 And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. 43 Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

This idea of Paul is definitely different from the light of the redactionist history we find in the New Testament but ample evidence exists which throws a completely different light upon Paul and history. If you would like to see this for yourself it is detailed at our website: <http://faithofyeshua.faithweb.com>. Thus according to the Jewish Christians, or Yeshua's church, Paul was one who deviated from the Mosaic Laws and Commandments and was as far as they were concerned the "adversary" (devil). This may be hard for Christians to understand, yet believe considering what you have heard taught from pulpits Sunday through Sunday your whole life, but what you have heard does not change the facts that have surfaced from both archeology and in-depth Bible study as well as a detailed examination of the extra-biblical documents that exist today for your inspection. Somewhere you have to come to terms with James and the early church's view of Paul as handed down to us for those who wish to inquire. One cannot discount their extra-Biblical writings that have come down to us that severely impugn the "Gospel" Paul preached to Gentiles, and this explains his resentment to the apostles in Jerusalem as recorded in the epistles (reputed pillars...note the sarcasm in his tone when addressing the

leadership of Jesus' church).

According to Baigent, Leigh and Lincoln in The Messianic Legacy, the source of the original teachings of the Ebionites, Gnostics, Manicheans, Sabians, Mandeans, Nestorians and Elkasites has been described as the Nazarene philosophy. They refer to Nazarene thought as: 'An orientation towards Jesus and his teachings which derives ultimately from the original Nazarene position, as articulated by Jesus himself, then propagated by James, Jude or Judas Thomas and their immediate entourage.' Their beliefs were:

- strict adherence to the Mosaic Law
- recognition of Jesus as Messiah
- belief in the normal human birth of Jesus
- hostility towards Pauline views

There is a collection of Arabic manuscripts kept in a library in Istanbul which contains quotes from a 5th or 6th Century text ascribed to the 'al-nasara', written in Syriac and found in a monastery in Khuzistan in south-west Iran near the Iraq border. It reflects the views of the Nazarene hierarchy escaping from Jerusalem after the destruction in 66 AD. It refers to Jesus as a human being and stresses the Judaic Law (notice that this is the belief of the first century church and those closest to the historical Jesus).

The inescapable conclusion of the scrupulous student of history, language, and Scripture is that Paul's followers "abandoned the religion of Christ and turned towards the religious doctrines of the Romans."

Of all the various doctrines which evolved during the formative stages of Christianity, only those who believed in the Nazarene philosophy can justifiably be given preference. These early Christians were taught the meaning of Christianity by Jesus himself.

## THE ROLE OF PAUL

From the time of St Paul onwards, as Christianity spread to alien lands and pagan faiths within the Roman Empire, it began to be powerfully influenced and bent by the cultures and mythologies prevalent in those lands and went further away from its nascent purity. St Paul did his bit in influencing the deterioration of the "original Christian thought" by introducing his own brand of mysticism. He was neither of Jewish stock nor did he have any direct contact with Jesus, except through his claimed vision. He was already, it seems, under the powerful influence of the alien cultures.

Apparently there were two options available to St Paul, either to fight the strenuous battles against a world of superstitions, myths and legends prevalent in the lands of the Roman Empire from times immemorial or to give in to them and let Christianity change to suit their requirements and ambitions. This gave the Gentiles the message that Christianity was not essentially different from their legends and myths. Paul only recast Judaism in terminology which was already familiar to the Gentile to whom he preached. Thus Paul found the adoption of the second option far more profitable and convenient and let Christianity change to suit the ambitions and philosophies popular in the gentile world.

This strategy worked well in as much as it gained a great number of converts to the new faith which otherwise would not have been easily available. But at what cost. Unfortunately, it ended up only in an unholy competition between noble Christian values and pagan myths. What St Paul changed was only the names of the pagan gods and replaced them with Jesus, God the Father and the Holy Ghost. It was not him in fact who invented the myth of Trinity and introduced it to the pagan world in the name of Christianity, on the contrary he borrowed the myth of the Trinity from pagan mythology and bonded it to Christianity. From then on it was the same old paganism but with new names and new faces.

Pauline Christianity, therefore, did not succeed in changing the doctrines, myths and superstitions of the pagan world but only ended in changing "original Christianity" (Messianic Judaism) in accordance with them. If the mountain did not respond to his call, he decided to go to the mountain.

## THE REALITY OF A JEWISH JESUS

Of course it is anybody's prerogative to choose between Pauline Christianity and that of James the Righteous and other early leaders of Christianity who were the disciples of Jesus Christ himself. But here we want to establish the point that the main stock of Christianity continued to develop along Jewish lines and kept itself aloof from the later innovations which generated the rigmarole and complexities of Christian dogmas we see today for Gentile imaginations such as the godhead of Jesus as the Son, the Trinity, Inherited Sin, Redemption, the rejection and replacement of Israel by the church, etc. The views of the early leaders of the original Church, among whom James the Righteous is prominent, were simple and honest and had no internal contradictions or paradoxes hiding behind a smoke screen of mystery as we confront today in the Pauline churches of our land. A study of the history of Judaism in Christianity establishes beyond question the fact that the Unity of God, uncomplicated by the slogan of Trinity, remained the official doctrine of the true Church of Christ in its pristine purity. The faith of Yeshua was Jewish, is Jewish, and will always remain Jewish. It is us who need to reevaluate what we have been taught and believe in light of fact and reason.

Please remember that this short treatise is not an attempt to convert Christians to any faith other than that of the faith both held and practiced by Yeshua (Jesus). It is simply a genuine effort to invite the Christians back to the pure unadulterated faith and practice of Jesus himself. It is a sincere attempt to revert the fiction back to the facts of Christianity. Facts that are certainly as beautiful as they are realistic and satisfy both the head and the heart.

For almost two thousand years, it is not the legends woven around the reality of Jesus Christ that has kept Christianity together and has helped it to survive the challenges of reason and ever growing enlightenment borne out of scientific progress, nor is its survival due to the mystic belief of Trinity. What has held the truth and essence of Christianity together is the beauty of the person and the teachings of Jesus Christ. It is the divine conduct and not the divine person of Jesus that has been so beautiful to adhere to. It was the suffering, patience and perseverance for the sake of noble ideals and his bold upright rejection of all despotic attempts to make him change his principles that is the real backbone of Christianity. It is still as beautiful and as lovable today as it was ever before. It has influenced so powerfully the Christian minds and hearts that they remain bonded to Jesus.

His real greatness lies in the fact that he transcended and conquered the forces of darkness that had conspired to vanquish him despite being a frail human being and no more than a human being. That victory of Jesus is something to be shared with pride by the children of Adam. As we see it from the vantage point of in-depth scholarship, he is one of the most noble progeny of Adam who taught humanity by his example of perseverance in the face of extreme suffering and pain. Not to surrender but to remain steadfast in the teeth of extreme trial was the noblest achievement of Jesus. It was his life of suffering and pain that redeemed humanity and made him conquer death.

To share suffering in life is far better than to escape suffering through death. Hence the concept of the supreme sacrifice of Jesus is magnified not only by his death, but by his life lived in total obedience to his Father. Today, we Christians share in his grace.

The greatness of Jesus, we again insist, lay in his supreme sacrifice during his lifetime. All his life, he defied the temptations to compromise, give in and exchange a life of suffering with that of ease and comfort. The same cannot be said for Paul, when in-depth analysis of his teachings as paralleled with those of Jesus and Judaism often diverge. Day in, day out Yeshua confronted death but refused to give in and lived for the sake of the sinful to bring them to life. He conquered death not by surrendering himself to death, but by refusing to bow down to it. He defeated it roundly and emerged from its clutches where a lesser man would have perished. Thus he proved his truth and the truth of his word and message beyond a shadow of doubt. That is how we see Jesus and that is why we love him so. His voice was the voice of God and not the voice of his own ambitions. He said what he was commissioned to say, neither more nor less than what God had told him to say. He worshipped God throughout his life and worshipped Him alone and never did he require any mortal to worship or bow before

**himself or before his mother. This is the reality of Jesus to which we at Bet Emet Ministries invite the Christians of all denomination and faiths to return.**



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# HAVE YOU FOLLOWED GOD'S PATTERN OF WORSHIP IN YOUR LIFE...OR DO YOU OFFER GOD "STRANGE FIRE" IN YOUR CHURCH?

**Answer for yourself:** Are you aware that within the Jewish Scriptures we can find a "PATTERN OF WORSHIP" given by God that was followed by both Jews and non-Jewish believers in God both in the Old Testament and New Testament times?

**Answer for yourself:** Are you aware that both historically and archeologically we can attest that this "PATTERN OF WORSHIP" continued until early in the 4th Century A.D. when Rome for all practical purposes changed it for everyone and today we seldom if ever stumble onto the prior existing pattern that God had intended that all His children, both Jew and non-Jew, observe in their worship of Him?

**Answer for yourself:** Are you aware that the tabernacle was built according to the divine blueprint given to Moses by the Lord (Ex. 25:8-9)?

**Answer for yourself:** Are you aware that Aaron and his sons were consecrated to their priestly vocation according to a divine pattern as well, and they offered the prescribed sacrifices unto God according to a divine pattern?

**Answer for yourself:** Are you aware that David was given the same pattern when told to build the Temple, set aside the Priests, and oversee the work of the service (worship) within the Temple (I Chron. 28:13)?

*1 Chr 28:10-15 10 Take heed now; for the LORD hath chosen thee to build an house for the sanctuary: be strong, and do it. 11 Then David gave to Solomon his son the pattern of the porch, and of the houses thereof, and of the treasuries thereof, and of the upper chambers thereof, and of the inner parlours thereof, and of the place of the mercy seat, 12 And the pattern of all that he had by the spirit, of the courts of the house of the LORD, and of all the chambers round about, of the treasuries of the house of God, and of the treasuries of the dedicated things: 13 Also for the courses of the priests and the Levites, and for all the work of the service of the house of the LORD, and for all the vessels of service in the house of the LORD.*

Let us look and examine the the Hebrew word for :service and see what we find hidden in the Hebrew:

Strong's Concordance:

5656 `abodah (ab-o-daw'); or `abowdah (ab-o-daw'); from 5647; work of any kind: KJV-- act, bondage, +



bondservant, effect, labour, **ministering (-try)**, office, service (-ile, -itude), tillage, use, work, X wrought.

### **Brown-Driver-Briggs' Hebrew Lexicon**

5656 `abodah or `abowdah- labor, service

- a) labor, work
- b) labor (of a servant or a slave)
- c) labor, service (of captives or subjects)
- d) **service (of God)**

*What we see from these words is that there is a "MINISTRY" and "SERVICE OF GOD" that was given by the Spirit of God according to a "PATTERN."*

### **Even the New Testament alludes to this pattern:**

*Heb 8:5 5 Who serve unto the **example** and **shadow of heavenly things**, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make **all things according to the pattern shewed to thee in the mount.** (KJV)*

**Now it is for us to both understand that a "pattern of ministry" existed both in the Old Testament and New Testament which was a pattern of the intended service of mankind and worship toward God. This is called "ministry" according to the Hebrew word. I know that the term "ministry" is so overworked today but it is for us to try to discern:**

- If this "pattern" of service and worship of God can be discerned from the Jewish Scriptures
- If this "pattern" of service and worship of God can be shown from examples in the Old Testament and New Testament texts to have existed not only before Jesus' death but also existed "unchanged" after Jesus' crucifixion
- If this "pattern" of service and worship of God can be shown to have been quite similar if not the same in many instances as practiced and observed by both Jews and non-Jews both before and after Jesus' crucifixion

**If this can discerned from New Testament examples as applying "unchanged" for both the Jew and the non-Jewish believer who came to God through the ministry of Yeshua's disciples and apostles then we need then only ask if our experience as Christians and followers of Yeshua is yet today according to this "pattern of ministry" or if our experience is different and if so we must ask "why?" If not then we have to honestly ask if we have let Israel be a light unto us (as Gentiles as the nations of the world) as God has said they were to be in the Jewish Scriptures or if we have been misled in our "ministry and worship" toward God.**

*In the articles that follow we will present evidence from both the Jewish Old Testament and the New Testament which proves beyond any doubt that there did exist not only a "pattern of worship" as observed by both the Jew and non-Jew but both observed and adhered to this pattern well before and after Jesus' crucifixion which indicates that **nothing was changed by Jesus' death.** One has to look to the official adoption of the Jesus Movement by the state of Rome in which "Christianity" became the state religion of Rome to see the organized changes made to this "pattern" of worship. Today few if any know that ever happened and that we have departed from the "pattern" of worship given by God in His Holy Texts.*



# THE EUCHARIST

God is worshipped today in Christianity in pagan form though the consumption of the Eucharist/Communion as were pagan gods thousands of years ago. Little has changed and such pagan rituals done in the pretense of worshipping God is a violation of the 3rd Commandment of the Ten Commandments. The concept of the unbloody sacrifice originated in the ancient pagan religions of Egypt and Babylon. In the prophet Jeremiah's day some of the Jews participated in these pagan religions as is shown by the statement made by the Jewish women: And the women said, "When we burned incense to the queen of heaven and poured out libations to her, was it without our husbands' approval that we made cakes for her bearing her image and poured out libations to her?" Jer. 44:19 The cakes were the unbloody sacrifice that the worship of the queen of heaven required.

The shape of the Roman wafer indicates its origin. It is a small, thin, round wafer. The pagan Egyptian religion also required a round wafer as the unbloody sacrifice on Egyptian altars. The Egyptian round disk symbolized the sun. This round wafer is entirely different from the bread that was eaten at the Lord's Supper in commemoration of the Passover.

What Jesus meant when it is recorded he said: "Take, eat; this is my body" and "Drink of it, all of you; for this is my blood of the covenant" as found in Matt. 26:26-28 has been debated by scholars for over two thousand years.

## MEMORIAL

Jesus spoke metaphorically; the bread and wine are merely remembrances of his bodily sufferings and death which he knew was imminent when he spoke. The symbols are to prompt his followers to meditate on the events surrounding the Last Supper which was a Passover Seder and the soon coming crucifixion.

## TRANSUBSTANTIATION

Jesus meant that the bread and wine mysteriously-inscrutably-become his actual body and blood, the so-called transubstantiation, a dogma of the Roman Catholic Church. The bread is flesh. The wine is blood. The appearance of "bread" and "wine" is illusory. This interpretation carries the strongest cannibalistic overtones, a feature that has troubled many religious authorities who see paganism in the concept.

## REAL PRESENCE

This doctrine [modified transubstantiation] states that the bread and wine at Mass do not change; bread is flour, wine is grape juice. But, miraculously, the flesh and blood of Jesus commingle with the earthly substances and are truly present, coexisting with them. The transubstantiation is believed by Roman Catholics, Eastern Orthodoxy, and some Lutherans and Anglicans. Thomas Aquinas in his impressive Summa Theologica attempted to explain the mystery: the "accidents" of the bread and wine-that is, their surface appearances: shape, color, texture, taste-do not change. What changes are their "substances"-their base

elemental structure, which, the Church assumes today, is even more elemental than molecules and atoms, particles unknown to St. Thomas. Many Baptists, Presbyterians, Methodists, and some Anglicans believe the bread and wine are symbols of Jesus' body and blood. In support of their belief, they cite Jesus' words to his disciples, reported by Paul: **"Do this in remembrance of me"** (I. Cor. 11:23-26). The word "remembrance" they argue, means that the bread and wine are "memorials" only, reminders of the Last Supper. On the other hand, the majority of Lutherans, many Anglicans, and some other Protestants adhere to the theory of the Real Presense. First advanced in the 16th century by Martin Luther, the Real Presence dogma maintains that bread is flour, wine is grape juice, **but Jesus is "in with, and under the bread and wine,"** as Luther put it. **Martin Luther and Catholic popes promoted the Eucharist-as consumption of real flesh and real blood-as a form of cannibalism, one of mankind's most ancient rituals. Since earliest times, one person ate a small piece of another-or drank drops of blood-to share in that person's strength, holiness, wisdom, or courage: the list of attributes is long and noble. All peoples, through cannibalism, feel they commune in a holy way-Holy Communion-with the deceased.** Unfortunately for Christians, the Romans abhorred cannibalism, condemning it as savage, and reports that Christ's followers were "eating his body" and "drinking his blood" only intensified their hatred for the fledging faith.

The Mass is at the very heart of Christianity, for as Pope Pius XII said: **"The mystery of the most Holy Eucharist is the culmination and center of the Christian religion; it is the crowing act of the sacred liturgy."** The Christian Church has never made an attempt to conceal the Mass' sacrificial and cannibalistic overtones. Church Father Tertullian preferred to call the rite a "Sacrifice" and much of early Church theology centered on arguments over Christ's real presence in the bread and wine. **Cannibalism is one of man's most ancient pagan rituals. Cannibalism, symbolic or in the flesh, has existed in all cultures, over all times. As if that is not enough such worship of eating "flesh" and "blood" as directed toward God is a gross violation of not only the 3rd Commandment of the Ten Commandments but also is a gross violation of the prohibition within the Laws of Noah which forbid the eating of blood.**

## BUT THAT NEVER STOPPED SOME FROM VIOLATING THE COMMANDMENT OF GOD

The faithful of the newly founded Christian religion met to eat a meal together in anticipation of the return of **their god....Jesus Christ.** This was the messianic meal of the apocalyptic [Hellenized Essenes](#) transferred into the wider Empire by the apocalyptic Christians. The *Didache* or *Teaching of the Apostles* written before 90 AD and based on an Essene original gives instructions for the meal which was held, it says, on Sundays. A cup of **the holy wine of David** was passed round, no reference being made to Christ's blood. Then the bread described as **the life and knowledge made known to us by Jesus** was handed out. Then the group ate heartily, giving thanks at the end.

But Paul, in *1 Corinthians*, complains that some regarded it as a free meal and an opportunity to get drunk. Even so early it had degenerated into an unruly occasion - you could not expect Romans to stick to *new* wine. Urging decorum, Paul tells them it is a sacred meal involving the body of Christ and explains its origins at the Last Supper when, he maintains, Jesus instructed his disciples to break bread and pass a cup in remembrance of him.

So we find written later, in the gospels, Paul's instructions appearing as real history at the Last Supper. While distributing bread to his disciples, Jesus supposedly said, **Take, eat; this is my body** (Mt 26:26). While handing round the consecrated cup, he is recorded by the Gospel writers to have said, **Drink ye all of it, for this is my blood of the new covenant, which is shed for many for the remission of sins** (Mt 26:27). And the legend grows with time. The references to Jesus's blood are slight in *Mark* and *Luke*, have **for the remission of sins added in Matthew**, and are extensive in *John*.

Here is the Christian origin of the Eucharist or Sacrament. **Yet this rite is of pagan origin many**

**centuries before the Christian era.** In *1 Corinthians* Paul uses the word **communion** of the blood and the body of Christ and warns against similar ceremonies for pagan gods whom he calls devils. **This passage shows Paul knew that pagans as well as Essenes had ritual meals, and he calls it a communion.**

**Paul copied, as a part of his professedly new and spiritual system, an old pagan rite, one of the most ancient and widely-extended formulas they had. Yet, though it existed long before among Jews and pagans, the Christian church persists in saying Christ started this rite to remind Christians of his sufferings and sacrifice.**

The Old Testament itself admits the ritual of bread and wine is age old and therefore did not first come Christ and cannot be Christian in origin. In Gen 14:18, we read:

*And Melchizedek, king of Salem, brought forth bread and wine, and he was the priest of the Most High God.*

**The ceremony, the Paschal supper, the Lord's supper with the Christians, in fact began in antiquity as a festival of joy to celebrate the passage of the sun across the equinox of spring.** Because this Melchizedek is a priest of the Most High God, and showed so much respect to Abraham, it is assumed by Christian writers, that he was a Jewish priest and king. But yet he was a Gentile! Figuratively he is an incarnation of the son of God, but throughout the Jewish Scriptures the Jews never had a king or priest by that name. Curiously, Eupolemus tells us that the temple of Melchizedek was the temple of Jupiter in which Pythagoras studied philosophy. According to some writers, the name is synonymous with Moloch, the Phoenician God of war. Strange, then, that Melchizedek should be claimed as a priest and king among the Jews. Be this as it may, the case proves that the ceremony of offering bread and wine existed long before the era of Jesus Christ.

**Mass, or the sacrifice of bread and wine, was common to many ancient nations.** Amongst the ancient religious orders and nations who practised this rite were the **Essenes**, Persians, Pythagoreans, Gnostics, Brahmins and Mexicans. **Let us never forget that from these Essenes would come a religious synthesis....the Essene-Christian faith which would ultimately spawn Christianity as we know it today and eventually since having sun-worship at it's core Rome would later have no problem assimilating it within it's own version of sun-worship.** According to Alnetonae, the ancient Brahmins had a kind of Eucharist called *prajadam*. And the ancient Peruvians, **after sacrificing alamb, mingled his blood with flour, and distributed it among the people...so such a process did not begin with Jesus or Paul...but Paul using this "mass-eucharist" made it an effective bridge into the life of those he wished to win over to his particular "gospel."**

Tibullus wrote:

*The pagan appeased the divinity with holy bread. A little cake, a little morsel of bread, appeased the divinities.*

**Initiates of the mystery religions sought communion with their god to achieve immortality. That was the purpose of the pagan meal - a communion - food symbolising the body of the god was eaten to unite the god and the worshipper. Primitive societies believe that cannibalism can be used to confer the qualities of the person eaten to the person eating. It is a slight step to eating a person assumed to be a god incarnate to get the qualities of the god himself. If cannibalism had died out in the Roman Empire by the time of Christ, rites that imitated it were very common. Ceres, the goddess of corn, gave her flesh to eat, and Bacchus, the God of wine, gave blood to drink. In the mysteries of Dionysus the baked image of a child was eaten.**

Nor is there any evidence that Christ's later followers made a better use, different use, or a more spiritual application of the sacrament, or ceremonial offering of bread and wine, than the pagans did. It was symbolic with both, although a Christian writer declares, that *in the sacrament of the altar are the natural body and blood of Christ, verily and indeed.* The first Christians must have been quite familiar with pagan cannibalistic rituals. *Words like as Except ye eat the flesh of the Son of Man and drink his blood, ye have not life in yourselves. He that eateth my flesh and drinketh my blood shall have eternal life... (Jn 6:53)* were written by someone who regarded eating human flesh as normal, at least symbolically - an initiate into the mysteries of Dionysus *[you need to see what these Essenes really believed and then you will understand where such ideas came from and how they were attached to Jesus]* *which had great influence in those days in that part of the world.*

Cicero, some forty years before Christ, asked:

*How can a man be so stupid as to imagine that which he eats to be a God?*

*As hinted at before the original messianic meal of the Nazarene tradition was altered by Paul into a communion after pagan models. The aspect of a rehearsal for a messianic banquet shortly to be held diminished when the end of the world did not come, and the idea of mystic communion gained importance as Christianity developed in its pagan environment. As a mystic communion it did not need to be a full meal, it needed only to symbolise the sacrifice of the dead god, and so the bread and new wine of the original meal came to symbolise the body and blood of the god as Paul had instructed.*

From this the idea of transubstantiation developed so that real bread and wine became actual flesh and blood. Loaves were even made in the image of a man and the faithful had different parts depending on their social rank, a practice eventually forbidden. It was reasoned of course that the reason why the bread always looked and tasted like bread was because God realised how awful it would be for humans to eat human flesh so he successfully hid its real nature from the communicants. *This whole nonsense is because of the adoption by Christianity of pagan sacraments.*

Somewhere around 100 AD the meal of remembrance became a sacramental rite and water was substituted for wine. Pliny speaks of the meal in 112 AD saying that it was quite innocent. In 140 AD Justin Martyr describes how the faithful receive bread and water representing the body and blood of Christ from the deacons. But at the suppression of paganism at the end of the fourth century, water was forbidden because of its pagan associations. The Persians, Pythagoreans, Essenes and Gnostics used water instead of wine.

Since the days of Justin, Christian writers have had to explain the similarity of the eucharist to pagan sacraments such as those of Mithras. Their excuse has always been:

*The devil led the heathen to anticipate Christ with respect to several things, as the mysteries of the Eucharist.*

You really have to be gullible to believe such desperation when Justin was ridiculed by the pagans for copying paganism! Christians are sensitive over any suggestion that the sacrament of the eucharist has its precursors or parallels in the mystery religions. They claim that it is not clear *that the sacred meals of the mysteries were media of communion with the deity* and nor were they *theophagic* meals. The omophagia [eating flesh of children] of the Dionysus cult, whatever it represented in ancient times, was not seen in the same light in the founding years of Christianity, Christians assert. And just in case that fails to convince, they tell us, in any case it had died out except by peasants in remote and uncivilised places like Crete, a remote and uncivilised spot for



the sake of this argument, until the fourth century!

*Jesus observed the Passover and not a pagan rite...later those who called themselves his followers continued in their pagan ways and later in altered literature make it look as Yeshua advocated their actions...which he did not!*

Yet today Christianity practices the same pagan ritual and consider it a most holy rite in the worship of God and all the while **GOD KNOWS THAT SUCH "COMMUNION" IS AN ABOMINATION BEFORE HIM!**

This brings up a major question: [Are you a true follower of Jesus or Constantine and others who changed the faith of Jesus?](#)



# BAPTISM

Christians are sensitive over any suggestion that the sacrament of baptism has its precursor or parallel in the mystery religions. Yet baptisms formed part of the ritual of most mysteries and indeed are frequent in all ceremonial religion. The difference is that it was not the actual rite of initiation itself! Ha! It was a preparatory rite preceding something, initiation perhaps or some other sacred religious act. Classical writers speak of voluntary death and regeneration but not, according to Christians, in the context of baptism, and as a metaphor rather than a technical term. Thus Appuleius says it is in a sense born again while Sallustius in the fourth century says as though we were born again. The Christian writer, Tertullian, makes the connexion but Christians want to believe he is wrong to do so! They tell us he does it merely to justify Justin Martyr's thesis that the pagan rites so similar to those of the Christians had been copied in advance by the devil! Christians always like to win whatever way the coin falls.

Christians accept that renatus, being born again, was definitely associated with the taurobolium or the criobolium, the bathing in the blood of a sacrificed bull or ram, a repulsive ceremony. Many would think kneeling before an image of a man being tortured to death on a cross is repulsive too. The regeneration conveyed by the taurobolium from some inscriptions is eternal but from others is limited in years and Christians argue that the former [this began a long time before Christianity and Christianity only copied it] is an adaption to compete with Christianity. The whole procedure used for individuals is late, the Emperor Elagabalus being the earliest recorded and the earliest inscription is 305 AD.

The ultimate argument is that Christianity did not borrow from the mystery religions because it was a mystery religion itself, according to one scholar. In this Christians can see a modicum of truth. Having left Palestine Christianity seemed to resemble the mystery cults in offering a spiritual brotherhood bonded in religion, having an initiatory rite of baptism and, in the eucharist, a divine drama in remembrance of the incarnation of the god in which only initiates could participate, and offering the prospect of life after death.

Despite this succinct summary of the identity of Christianity with the mysteries, Christians conclude that the differences were fundamental.

**Answer for yourself:** And what were these fundamental differences? That Christianity was true because its god was a historical person, its roots were in monotheistic Judaism not pagan religions with their different gods with which the true god would hold no truck! And finally, it forgave people their sins. We are invited to believe that these are fundamental differences!

Baptism is an ancient rite and was often practised in the orient. It had many forms and used different elements. Water was the most common but fire and air, wind, spirit or ghost were also used and both the living and the dead were made its subjects and all of these are found in the New Testament.

## BAPTISM BY WATER

Baptism by water is an old rite practised by the Zoroastrians, the Romans, the Egyptians and the Hindus. The candidate was dipped three times in the water just as some Christian sects still do, while the hierophant said:

O Lord, this man is impure, like the mud of this stream! But do thou cleanse and deliver his soul from sin as the water cleanses his body.

They believed that water purified both soul and body—the latter from filth and the former from sin. The ancient Mexicans, Persians, Hindus and Jews baptised their infants soon after they were born, with *the water of regeneration* just as Paul (Titus 3:5) speaks of being *saved by the washing of regeneration*.

Anyone who touched these infants before they were baptised were impure and, as the mothers could not avoid this, they had to present themselves on the eighth day after accouchement to the priest in the temple to be purified, as in the cases of the mothers of Krishna and Christ. The Romans chose the eighth day for girls and the ninth for boys. The child was usually named at the time it was baptised just as Christians do. In India, the name, or God's name, or some other mark was made on the forehead. This custom appears several times in the Christian bible, both in the old and in the New Testament (Ezek 9:4; Rev 14:9; 19:20). John speaks of a mark being made on the forehead (Rev 13:16). Also of the name of God being written on the forehead (Rev 3:12).

## THE DOVE DESCENDING AT BATPISM

Several ancient religious orders had the legend of a dove or pigeon descending at baptism—a counterpart to the evangelical story of the Spirit of God descending in bodily shape like a dove on to the head of Jesus Christ while being baptized by John in Jordan (Luke 3:22). Note that the spirit of God descended in *bodily shape like a dove*. The tradition prevalent among Hindus, Mexicans, Greeks, Romans, Persians and Babylonians was that all souls or spirits could take the form of a dove. For Polycarp, Semiramis, Caesar and others at death their souls were seen to leave the body in *bodily shape like a dove* and ascend to heaven. The Divine Love or Eros was supposed by the orientals to descend as a dove to bless the person being baptised. These traditions will have been the source of the dove's descent at Christ's baptism—that is God in the shape of a dove, for that is the meaning of the text. Furthermore a dove stood for and represented, among oriental people, the third person of the Trinity, as it does in the gospel story of Christ—he being the second member of the Christian Trinity of Father, Son and Holy Ghost. It was the regenerator, or regenerating spirit, and persons being baptised were said to be *born again* into the spirit or the spirit into them.

Among all nations, from the very earliest period, water has been used as a species of religious sacrament. As it dripped from the skies, it revived parched land and regenerated vegetable life. It was therefore seen as an emblem of physical birth and spiritual regeneration. Water was the element by which everything was born again through the Eros, Dove, or Divine Love. So arose the ritual of immersing or baptising for regeneration into a new and more holy life by the remission of sin.

Some waters were supposed more effective for baptising than others. Nearly all religious nations had their Holy Rivers, Holy Water and Sacred Pools. The Hindus had the Holy Ganges, the Egyptians the Holy Nile, the Chaldeans and Persians the Holy Euphrates, the Greeks their Holy Lustral Water, the Italians the river Po and the Jews and Christians their holy river Jordan. If Jordan was not called holy, it was undoubtedly considered so, else why did Elisha order Naaman to wash seven times in that stream instead of Damascus which was much nearer and more accessible? And why was Christ baptised in the Jordan?

And all the land of Judaea, and they of Jerusalem, were baptized in the river Jordan, confessing their sins (Mt 3:6).

Why, as several streams were handier to a large portion of the candidates, simply because Jordan was considered to be *more holy*. And Christians had their sacred pool of Bethesda, as the Hindus had their Sahar.

The rite of baptism was first practised in caves—as were other religious rites. As these caves were often difficult of access and their mouths, doors or gates narrow and difficult to enter, they fully exemplify Christ's

declaration,

Straight is the gate and narrow is the way that leadeth unto life (Mt 7:14).

## BAPTISM BY SPRINKLING

Baptism by immersion requires a ready supply of water but in many Eastern countries such a supply was not at hand. So a new mode of baptism eventually sprung up, sprinkling, in which sometimes water and sometimes blood or wine was used. Virgil, Ovid and Cicero all speak of its prevalence amongst the ancient Romans or Latins. The Jews formerly practised it upon their women while in a state of nudity, the ceremony being administered by three priests, but the custom finally succumbed to prudishness. Blood, being considered the life of man, was deemed more efficacious than water and was often used instead. The Greeks kept a holy vessel for this purpose, known as the *Facina*. The Romans used a brush which may now be seen engraven upon some of their coins and sculptured on their temples. The Hindus and Persians used a branch of laurel or some other shrub for sprinkling the repentant candidate, whether water or blood was used.

In some countries the rite was practised as a talisman against evil spirits. The Mexicans never approached their altars without sprinkling them with blood drawn from their own bodies, as the Jews sprinkled the walls and door posts of their temples with blood under the requisition of the Levitical code. This mode of fancied purification by sprinkling either with water or blood we find recognized and apparently sanctioned in the Christian bible, both in the Old and New Testaments. Ezekiel says,

I will sprinkle clean water on you (Ezek 36:25).

Peter uses the phrase,

The sprinkling of the blood of Jesus Christ (1 Peter 1:2).

Paul uses the expression,

The blood of sprinkling, that speaketh better things than that of Abel (Heb 12:24),

apostolic approval of the senseless heathen idea of effecting spiritual purification by drops of blood.

## BAPTISM BY FIRE

Baptism by fire was a form or mode of application which seems to have been introduced from the belief that it was productive of a higher degree of purification. There were several ways of using fire in the baptismal rite. In some cases the candidate for immortality ran through blazing streams of fire, a custom which was called *the baptism of fire*. It prevailed in India, Chaldea and Syria, and throughout eastern Asia. It was a form of sun worship, as the sun was believed to be made of fire. Christian writers represent the ancient Persians as having been addicted to solar worship, but neither they nor probably any other nation ever worshiped the sun, but merely an imaginary god supposed to reside in the sun. Heathens have been charged with many things of which they were not guilty, as is shown by the treatment of the beliefs of the North American indians.

It is true that in the spirit of Christ's exhortation,

Whosoever loseth his life for my sake shall find it,

some of the candidates for the fiery ordeal gave up their lives in the operation, believing that thereby they purified the soul and would ascend to heaven, the belief of fanatics who use their bodies as human bombs against innocent bystanders in modern *holy* wars. Some were taught that sins not expurgated by fire or some equivalent violent purification, would be punished by fire in the life to come. The Christian's bible recognises this. Isaiah says (Isa 63:2):

**When thou walkest through fire thou shalt not be burned.**

**And the Baptist John recognizes the three modes of baptism:**

**I indeed baptize you with water, but he that cometh after me shall baptize you with fire and the Holy Ghost (Mt 3:11).**

**And Paul teaches the necessity of being purified by fire (1 Cor 3:15). So it is both a heathen and a Christian idea.**

## **BAPTISM BY THE HOLY GHOST**

**This fanciful ceremony is both a Christian and a heathen rite of heathen origin. The priest imparted the Spirit of God by the process of breathing on to the catechumen. Breath, air, wind, spirit and ghost were synonymous terms. So this breathing literally imparted spiritual life just as the breath of God made Adam *a living soul* (Gen 2:7). The custom was common in oriental countries. It appears again in Ezekiel:**

**Thus saith the Lord God, Come from the four winds, O breath, and breathe upon these slain, that they may live (Ezek 37:9).**

**Later Christ and his apostles incorporated into their ceremonies. Christ, when he met his disciples after his resurrection,**

**breathed on them and saith unto them: Receive ye the Holy Ghost (John 20:22).**

## **BAPTISM OF OR FOR THE DEAD**

**The Hindus among others postponed baptism till near the end of life so that the liberated soul would be free of all the sins of earthly living. The risk is that the repentant person might die before absolution. These poor souls could not be deprived of the chance of immortality through an unfortunate slip. The custom was therefore devised of baptizing the dead body, or more commonly some living person in its stead. St Chrysostom explains that the living person was placed under the bed on which the corpse was laid. When the dead person was asked if he would be baptized, the living man, responding for the dead, said: Yes. The corpse was then taken and dipped in a vessel prepared for the purpose.**

**This silly practice was popular among the early Christians as Paul indicates in one of his letters:**

**Else what shall they do which are baptized for the dead, if the dead rise not at all (1 Cor 15:9).**

**Paul takes the practice of baptizing the dead as proof of the doctrine of resurrection. All the various heathen modes of baptism have been practiced by Christians and are approved by their bible. It is said that the heretical and divergent sect of Christianity called the Mormons practice baptism of the dead still.**





## THE CROSS

The idea of god dying on a cross finds its origin in astro-theology and not in nature as you would first expect. Later this concept was personified as associated with nature. Therefore since solar-gods were "crucified" in the Heavens due to the intersection of the celestial orbit of the earth with the elliptical orbit of the sun then such concepts were again personified into tales of various gods and godmen who ended upon on trees as "crosses." Therefore a tree had always been sacred to various gods.

In churches vast numbers of people bow to images and statues of Jesus on the cross or the cross itself which is violation of the 3rd Commandment of the Ten Commandments.

The cross was significant in itself. For Christians it is a mighty talisman giving cosmic insurance against evil or danger, or, as a gesture, expressing gratitude to higher powers for deliverance. The Apostle Paul said he would glory in naught "save in the cross of our Lord" (Gal 6:14). Yet the cross was an object of worship in its own right long before the Christian era. A Christians hymn to the praise to the cross goes:

*Hail, O Cross, triumphal tree, true salvation of the world; among trees there is none like thee, In leaf, flower and bud.*

A tree had been sacred to various gods. An image of the god Attis was hung upon the sacred pine tree at the commemoration of his death. The faithful also worshipped the tree itself. The tree sacred to Osiris was similarly treated, the god's body being placed in its branches (hung on a wooden tree). Cyrus, called by Isaiah the Messiah, was crucified in some versions of his myth; Prometheus who suffered eternal torment for mankind was crucified according to Lucan. Crucifixion was understood as the pious bearing of suffering. The Druids worshipped a cross made from a large tree denuded of leaves and stems save for its two main horizontal branches. Buddhists also symbolize life with a cross sprouting leaves and branches. The origin of this "crucifixion" on a tree or cross begins with astral and solar myths thousands of years ago with primitive mankind (<http://paganizingfaithofyeshua.netfirms.com>). This website is full of very hard material and I must warn you that what you will read there is very unsettling to say the least but it is our hope as well as God's that you find the courage and the determination to persevere and read the whole site in order to understand fully how involved in paganism you have become as a Christian. Let us all become followers of the historical Jesus and not the Christ of faith.

The mark made on the foreheads of the righteous in Ezekiel (9:4-6) is in Old Hebrew TAU - "t" to us - the mark of the cross. It signified that they should be saved at the coming visitation. Thus it was the sign of life and so was associated with salvation, and paganism (it stood for the god Tammuz), centuries before Christianity. The mark of TAU was made on the foreheads of those initiated into the Mithraic mysteries just as Christian initiates were marked at their baptism. Ancient religions identified god with the sun and so the TAU symbol is often associated with the solar disk. One such is the Egyptian Ankh or Crux Ansata carried by Osiris. Another is the cross inscribed within a disk common as a halo in Christian art. The vestal virgins, devoted to the goddess Vesta of Roman religion, who took an absolute vow of chastity punishable, if broken, by burial alive, always

wore a cross as a pendant round their necks just as nuns do today!

Paul was being typically opportunist when he spoke of the "cross of Christ", the "preaching of the cross" and the "blood of the cross" because he knew pagans would understand him fully. The worship of the crucifix carried on where pagan cross worship left off and that in turn was a continuation of tree worship.

The cross was well recognized as a religious symbol long before the advent of Jesus . It was adored in India as the symbol of the Hindu god Agni, the *light of the world*. It was placed in the hands of Siva, Brahma, Vishnu, Krishna, Tvashtri, and Jama. The cross was also well known among the Buddhists from ancient times and the followers of Lama of Thibet.

The ancient Egyptians also adopted the cross as a religious symbol of their pagan gods. Countless Egyptian drawings depict themselves holding crosses in their hands. Among them, the Egyptian savior Horus is depicted holding a cross in his hand. He is also depicted as an infant sitting on his mother's knee with a cross on the seat they occupy. The most common of the crosses used by these pagan Egyptians, the Crux Ansata, was later adopted by the Christians.

The Egyptian savior, Osiris, the Egyptian god of the dead and the underworld, is sometimes represented holding out this cross to mortals signifying that this person has discarded mortality for the life to come.

Another cross has been unearthed in Ireland. It belongs to the cult of the Persian god of the sun Mithras and bears a crucified effigy. The Greeks and Romans too adopted the cross as their religious symbol many centuries before Christianity did the same. An ancient inscription in Tessaly is accompanied by a Calvary cross. More crosses can be found to adorn the tomb of king Midas in Phrygia. The above references may be referred to for many more examples.

This as said before is not meant to be an exhaustive study. That is up to you. I suggest you study in detail a website we have that will explain in detail such errors of idolatry accepted as truth today:

- <http://paganizingfaithofyeshua.netfirms.com>
- <http://www.paganizingfaithofyeshua.freereserves.com>

We at Bet Emet Ministries have cracked the egg so to speak and have begun to show you how Gentile Christianity has drifted apart from her mother faith and taken the road back to sun-worship and paganism. Such compromises in worship we have already shown you injure God and hurt Him and knowing such now I pray and hope your love for God not only promotes repentance in your heart but a conscious determination to stop such practices since they fall under the distinction of idolatry whether you knew them or not. As your study progresses other things will come to light and repentance is always available to you as you come to understand those things which please God from those that don't (Isa. 56).

*Isa 56:1-7 1 Thus saith the LORD, Keep ye judgment, and do justice: for my salvation is near to come, and my righteousness to be revealed. 2 Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the sabbath from polluting it, and keepeth his hand from doing any evil. 3 Neither let the son of the stranger [the Gentile believer], that hath joined himself to the LORD, speak, saying, The LORD hath utterly separated me from his people: neither let the eunuch [Gentile] say, Behold, I am a dry tree. 4 For thus saith the LORD unto the eunuchs [Gentiles] that keep my sabbaths, and choose the things that please me, and take hold of my covenant; 5 Even unto them will I give in mine house and within my walls a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off. 6 Also the sons of the stranger, that join themselves to the LORD, to serve him, and to love the name of the LORD, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant; 7 Even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called*

*an house of prayer for all people. (KJV)*



# COMPARISON OF HEBRAIC AND CHRISTIAN DOCTRINES...WHAT WAS THE "MIND OF CHRIST" THAT IS TO BE IN US?

In Seminary I remember taking courses in Systematic Theology. In other words, what do the Baptist's believe about God, man, sin, redemption, forgiveness, etc. The course was a theological analysis of the Baptist Faith and the rationale for its beliefs in these different areas.

I never will forget after graduation I sat down and asked myself some rather simple question: "How come I didn't learn much about a Jewish Rabbi named Yeshua while at the Seminary", How come I know so much about Paul but the life of Yeshua was not stressed". From there my thoughts graduated even deeper as I asked myself such heart-stirring questions like these:

- 1. What did Yeshua believe about God, man, sin, redemption, atonement, forgiveness, salvation, etc.?
- 2. Would Yeshua hold to my Baptist religious belief system in all areas?
- 3. Did Yeshua believe differently in these areas from which I had been taught by the Baptists?
- 4. Were there doctrines I held and were taught which Yeshua could not believe in personally? Which were they?
- 5. If Yeshua could be demonstrated to believe differently from my religious beliefs in the above areas why do I continue to hold beliefs which can be shown not to be Yeshua's views in these areas?
- 6. What beliefs do I currently have which Yeshua could not accept and why continue in them when it can be shown that they oppose what Yeshua both believed and practiced as his faith?
- 7. How could I find out such information in order to verify that I truly was a follower of Yeshua? For after all the Seminary surely did not present us with such information.

## MY PERSONAL QUEST FOR THE HISTORICAL YESHUA

Well I had my Masters degree. I began my Pastorate. All was well until I began my study in earnest. My reading into such areas brought me into contact with many scholars, many of which were Jewish. In trying to understand Yeshua the Jew I found that by reading Jewish authors who were writing and "reclaiming" Yeshua as a valuable part of Jewish history that I would benefit most. My thoughts were quickly rewarded.

After reading hundreds and hundreds of books over the next ten years, I was totally shocked to find that the Real Historical Yeshua was anything than what was represented by the Christian Church as the Protestant "Jesus". My blind-spot had been removed.

What was most shocking in analyzing the copious amounts of data over the years was that in the vast majority of areas my Protestant "religious beliefs" were shown to be contrary and opposite of what the real historical Yeshua both believed and followed as his faith. That was hard for me to take at that time in my life. I had invested years and untold resources only to find out that in the final analysis my "beliefs" about Yeshua were contrary and conflicting with his in most areas of religious inquiry.

I present this information to you not to anger anyone but to warn good Christian people that they have not been told the truth about this man from Galilee. There was only one true Rabbi named Yeshua of Nazareth. What we need if for the "real Yeshua" to please stand up! In hopes of helping your decipher the truth from error concerning the real Yeshua I have categorized in summary fashion points of Systematic Theology for your examination.

If you are reading these pages most likely you are a follower of Yeshua. If that be true then it is impossible to follow someone "correctly" unless you know what the person really believed. The following is a summary of religious positions taken from Second Temple Judaism and the religion of Yeshua; for after all Yeshua is a Jew and not a Christian. Contrasted with them are current mainline Christian positions. I leave the analysis up to you as well as the conclusions to which you arrive based on your comprehension. I would only ask yourself when reading the following to ask yourself at every junction: "Which would the Jew Yeshua believe"?

## WHAT WOULD YESHUA OF SECOND TEMPLE JUDAISM BELIEVE?

The following is a comparison of theological interpretations of the Bible by both Judaism and Christianity. One is in error of many of the points of Scripture. With your current understanding and knowledge of the Word of God I invite you to read and compare the respective stances of both camps against the revealed word and will of God in the Bible. Remember our standard is the Word of God and not Catholic and Protestant pronouncements upon the Bible. Next I invite you to investigate it out for yourself in more detail and verify to yourself which views are more in line with Biblical teaching. I thank God I did.

## NATURE OF GOD:

Judaism- Monotheism, oneness of God as opposed to Trinity.

Christianity-Dualism or Trinitarianism, the doctrine of the Trinity had not yet been accepted by the Church in the 3rd Century (cf. Encyc. Jud., Vol 10, p. 16.). The Trinity would be a religious creation borrowed from non-Jewish paganism stemming from Babylon.

## NATURE OF MAN:

Judaism-Man is born good. Until the age of accountability (13 male, 12 female) one's sins are the responsibility of one's parents. At that age one became responsible before God for the commandments and the Law. It is at that time Paul would remind us..."when the Law came I died". For you see, there is not that sinnith not. With such responsibility come the penalty for violation of the Law...death. From the age of accountability one is considered a responsible adult who can choose not to sin.

Christianity-Man is born evil, a "victim" of original sin; man therefore has no choice but to sin. There is no concept of "Original Sin" in the religion of Yeshua.



## **FORGIVENESS OF SIN:**

**Judaism-**There is no provision for willful sin except repentance and restitution. Man is cut off from God. The Jewish view challenges the doctrine of "eternal security" or "once saved always saved" and the resultant imbalance of "grace and not law".

**Christianity-**Man may sin and still be pardoned by God in the next life no matter how he lives if he only "believes" in the Christian creeds and theology concerning Jesus. This results in the unbiblical doctrines concerning "once saved always saved" & "eternal security of the believer". Purgatory is the "fire-escape".

## **SATAN:**

**Judaism-**The adversary is a created angelic being who is in complete subjection to the sovereignty and will of God. Satan is neither fighting God nor man, but is God faithful servant to bring man to a point of decision where he must choose for or against God. Based on such a decision man is rewarded or punished. Also in Biblical Judaism "Satan" is used for the personification of the flesh of mankind which leads man to sin. Such willful decisions to sin is truly adversarial to mankind.

**Christianity-**Dualism; there are two equal forces of good and evil in the universe and they are constantly fighting it out (derivation of Persian captivity). This is the legacy of Persian religion and Zoroastrianism which infected parts of Israel following the Babylon Captivity.

## **MARRIAGE AND SEX:**

**Judaism-**Sex is good, mandated by God as the first positive commandment in the Bible. (The marriage bed is undefiled.)

**Christianity-**Sex is inherently sinful (in sin was I conceived...which refers not to original sin but sexual conception prior to the mikvah following a woman's menstruation). The sex act is always sin unless for the purposes of procreation. In marriage sex is no longer a "mortal" sin but only a "venial" sin. Christianity maintains that absence from sex is meritorious.

## **ORGANIZATION STRUCTURE OF THE COMMUNITY & ASSEMBLY:**

**Judaism-**The synagogue is the core of the religious and secular life of the community following the loss of the Temple. It is not an ecclesiastical structure, and the leaders are paid no salary. It is not hierarchical but rather emphasizes the priesthood of all members of the community.

**Christianity-**The church is a building or something one does on Sunday, a religious service instead of a community. It does not have the same organizational structure and leadership levels as ancient Judaism & the early Church (Nasi, Chazan, etc.) It is ecclesiastical and hierarchical.

## **FREQUENCY OF ASSEMBLIES:**

**Judaism-**Met once a week on the Sabbath except for Festivals (emphasis is building families).

**Christianity-**Usually twice-three times a week unless special events then can meet nightly (emphasis is building a congregation).

## THE MISSION OF THE SYNAGOGUE VS CHURCH:

**Judaism-**The strongest emphasis is placed on teaching and study of Torah (discipleship) to build spiritual maturity in the person. Such fruit is seen in making this world better by helping others imitate God.

**Christianity-**Preaching has replaced teaching; focus on evangelizing the already saved Sunday after Sunday instead of instructing & teaching them for growth & spiritual maturity through the release of their gifts and service.

## SALVATION:

**Judaism-**Righteous non-members of the assembly will also have a share in the world to come and be saved ("righteous Gentiles"-the righteous of all nations-Noahide Laws) (Matt. 25:1, Rom 2:12-15).

**Christianity-**If one does not "believe in Jesus" or "the theology of Yeshua as created by Gentile Christianity" & "go to church" he will go to hell.

## SPIRITUALITY:

**Judaism-**The sanctification of all of life to God; down to earth where rubber meets the road where the focus is on living in the kingdom of God now; not just other-worldly (after death).

**Christianity-**Departmentalizes life in sections: secular and spiritual. Main focus is other-worldly with preparation mostly centered on the world to come.

## GIVING:

**Judaism-**1/3 of your gifts go to the 1) Teachers, choir, maintenance, 2) 1/3 to the benevolence (poor/almsgiving), 3) 1/3 goes to yourself to build yourself up in God (festivals)

**Christianity-** Give to churches and ministries; no accountability over the direction and handling of the funds. Does not follow the Biblical tithe.

## DAY OF REST:

**Judaism-**Saturday as commanded in the Ten Commandments.

**Christianity-**Sunday; as based on later traditions-early Church councils of the 4th century and their compromise with sun-worship (loss of Jewish roots).

## RELATIONSHIP TO ISRAEL IN THE BIBLE:

**Judaism-**The world is divided into 2 camps: Jews & Gentiles, chosen and not chosen. One is either born a member of the chosen people or become a member either as a proselyte or by becoming a Godfearer.

**Christianity-**Not a part of Israel, but is a Gentile replacement of the chosen of God. The Jews have been rejected and replaced as God's chosen people by the Gentile church (replacement theology). The church is the "new Israel". Israel is spiritualized and when you read "Israel" in Scripture you are to think of the church, not of physical Israel (at least when blessings are concerned and not the curses; the curses are left for "physical Israel"). The world is divided into 3 camps: Jews, Gentile Christians, and Gentile pagans. Christians have lost

**their Jewish roots and identity.**

## **NATURE OF THIS LIFE:**

**Judaism-Life is seen as a preparation for the world to come. Trials & temptations are from God's hand and are blessings in disguise because they refine our character (James 1:2).**

**Christianity-Prosperity; One can write your own ticket by speaking to God, Satan, or the situation using scriptural promises as a formula. Trials & tribulations are a curse, not from God but from Satan, and there is no reason we should experience them if we are uttering positive confessions.**

## **PROPHECY:**

**Judaism-One cannot know the time of the coming of the LORD nor should one speculate about the future; one should keep his garments white by continual repentance because His coming will be sudden and unexpected.**

**Christianity-The LORD's coming is imminent; not to be unexpected for the believer since he will be able to interpret the "signs" of the LORD'S coming. Many offer exact predictions.**

## **FAITH:**

**Judaism-Expressed as a response to a religious belief system through obedience and good deeds (Jas. 2:14-26) which is faith in action; a living faith.**

**Christianity-Faith in God, elevating belief above tangible action and obedience. Agreement to an accepted set of doctrine at each particular assembly brings guaranteed acceptance within that same assembly. Any religious doctrinal divergence from the norm jeopardizes one's standing in the assembly.**

## **RESPONSE TOWARD EVIL:**

**Judaism-Permitted self-defense, legitimacy of defending oneself.**

**Christianity-Passive resistance, pacifism.**

## **THE BIBLE:**

**Judaism-Hebraic background of the whole Bible (even the New Testament). Proper understanding only possible when viewing the Bible in its original history, culture, and original language.**

**Christianity-Hellenization of Scripture (viewing the Bible through the eyes of Greek culture and language instead of Hebrew).**

## **THE LAW (TORAH-OLD TESTAMENT)**

**Judaism-All men and under the laws of God; to the Jew he was given the Noahide Laws & Mosaic Law as a foundation; to the Gentile he was given the Laws of Noah only. It is the obedience to the laws of God that brings blessing, social order, and blessings from God.**

**Christianity-The Law is evil and we are delivered from the commandments of God by faith in Jesus and the religious creeds formulated about him. The Law has passed away and we are under grace and if anyone tries to**

**live according to the Commandments he is under a curse.**

## **WEALTH:**

**Judaism-There is no merit in poverty.**

**Christianity-There is merit in poverty.**

## **BAPTISM:**

**Judaism-Practiced continued immersions throughout life to enter into a heightened Presence of God (every Sabbath, before each Festival, after repentance from sin, after a woman's menses each month to remove uncleanness due to contact with blood, etc.).**

**Christianity-Baptized only once into Messiah.**

## **THE LORD'S SUPPER:**

**Judaism-Every week the Sabbath entailed 3 meals: Friday evening to begin Sabbath, followed by two Sabbath meals. This is called the Lord's Supper and is connected with the Sabbath.**

**Christianity-Name given to Christian Communion consisting of a cracker and a cup of grape juice which can be traced to pagan mystery religions as representing the body and blood of their gods.**

## **HOLY DAYS:**

**Judaism-Celebrates the Festivals of the Lord according to Leviticus 23.**

**Christianity-Celebrates the Gregorian Holidays which are all derived from Paganism and have Yeshua's named now connected to give them pseudo-legitimacy.**

## **TIME TO GET SERIOUS**

**Answer for yourself:** Now upon examination of this list, let me ask you "What does the Bible Yeshua used have to say on these issues (The Old Testament)?"

**Answer for yourself:** Which do you think is more correct?

**Answer for yourself:** Which are you following?

**Answer for yourself:** Which beliefs did Jesus hold and believe in?

**Answer for yourself:** Do we want the mind of Christ and does this mean accepting the Jewish understanding over the anti-Semitic Roman doctrines we have inherited?

**Answer for yourself:** Do you contemplate a change?

**Answer for yourself:** What would Jesus want you to believe?

**Answer for yourself:** What did he believe and what will you now believe when your study convinces you otherwise than the way you have been taught in the Gentile Church?

**Answer for yourself:** What is God's Religious Belief System and should you not want to make it yours?

**Shalom.**





## DID THE COUNCIL OF NICAIA ABANDON MONOTHEISM?

At first glance, this doctrine that teaches Yeshua is God sounds like an abandonment of monotheism (the teaching that God is one) and a reversion to polytheism (the teaching that there are many gods). The church has traditionally rejected this interpretation (monotheism) and insisted that in spite the doctrine of monotheism they wished to hold to the threefold nature of God (Father, Son, and Holy Spirit). According to Christianity, each person of the God-head was to be understood as fully equal to the others, yet there is also a oneness in God which makes the Christian triune God continuous with the one God of the Hebrew Bible. While the Christian insistence on the oneness of God, in spite of the three co-equal persons in God, is a source of satisfaction to Jews because it barely keeps Christianity within a monotheistic framework, it must also be said that Judaism finds a "three that are one" doctrine virtually impossible to understand, especially in the light of the teaching that only one of these persons became man. It would be equally hard for Yeshua to understand as well.

## YESHUA DENIES DIVINITY....WHY COULD NOT NICAIA SEE THIS?

Almost all Jewish scholars and many Christian scholars believe that the doctrine of the Full Divinity of Yeshua is not to be found in the New Testament and would have been abhorrent to the Jew Yeshua. There are a number of instances in the New Testament in which we find Yeshua himself making almost explicit denials of his divinity.

### Luke 18:18-19

In this passage in the Gospel of Luke we read: "A man of the ruling class put this question to him: 'Good Master, what must I do to win eternal life?' Yeshua said to him, 'Why do you call me good? No one is good except God alone.'" The reply of Yeshua makes clear the distinction he draws between himself and God. Yeshua definitely makes a distinction between himself and the Father. We have Yeshua's own words recorded for us that, as far as he knew and understood, only God the Father, alone, is "good" in a way that no other could be. This "exclusion" of all others (including himself), and the singling out of the Father alone in a category by Himself, is a very strong example of Biblical testimony that asserts that to Yeshua God is One, and there are no other besides Him.

### Matthew 12:32

In is here that Yeshua says "Any man who speaks a word against the Son of Man will be forgiven; but if anyone speaks against the Holy Spirit, for him there will be no forgiveness, either in this age or the age to come" thereby distinguishing between himself and the Holy Spirit. Again in Yeshua's own words we have his testimony that he does not ascribe the doctrine of the "horizontal trinity" which would be accepted and taught as Biblical doctrine concerning God, Yeshua, and the Holy Spirit 300 years later. Yeshua draws a distinction between

himself and the Holy Spirit, indicating differences and not equality.

### **Mark 13:32**

In speaking of the end of days Yeshua says "But about that day or about that hour no one knows, not even the angels in heaven, not even the Son; only the Father." One cannot resist asking how the Son and the Father can be equal person of God where there is knowledge available to the Father that is not available to the Son. It is for these reasons, among others, that it is highly unlikely that Yeshua would have found the teaching of his divinity acceptable.

### **Matt. 6:26, 30, 31-32**

We find Yeshua making a distinction between himself and the heavenly Father by bringing attention to the differences in location where they reside. He speaks of "your heavenly Father," thereby drawing a distinction between the Father God in heaven. In the New Testament Yeshua makes such a distinction twenty-four times!

### **John 16:10**

In this passage we find Yeshua again making a distinction between himself by addressing God as "My Father," thus drawing attention to the intimate relationship he had with God in heaven, and not with himself as if he were God. Yeshua makes such distinctions sixty-five times in the New Testament!

### **Matt. 27:46**

The New Testament records for us three instances where Yeshua calls out to his personal God as "My God." Even to the uninformed, it is clear to see that Yeshua made a distinction between himself and his God in heaven. Not only that but Yeshua does not pray to himself, but to his Father.

## **HOW DID WE GET SO FAR OFF THE TRACK?**

Many elements in the New Testament made the Nicene development possible. While the Nicene definition almost certainly goes much beyond the New Testament interpretation of the status of Yeshua, there are some features of the New Testament view that lay the groundwork for it. Essentially, this has to do with the New Testament view of the person of Yeshua. Who was he and how is he related to the figures of the Hebrew Bible?

**We must never forget that the New Testament was put together following Constantine's decision concerning Yeshua's "deity" at the Council of Nicaea. Pause and think about that for a while as you read how things written in the New Testament, much of the writings of Paul and the apostles, have been altered as we have them! It was almost 400 years of discussions that emanated in a variety of beliefs about Yeshua that surfaced in the writing of the New Testament. The Pauline epistles were written first and his theology concerning Yeshua could not but help influence later writers who wrote the Gospels. Scholarship will teach you that the Gospels were written at the earliest around 100 A.D., much later than the lives of the original apostles. Few of Yeshua's original apostles wrote the Gospels if any, although they carry their names in order to artificially create an importance beyond that normally acquired if written by average people.** More to follow in the final article in this series. Shalom.



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## THE LORD'S PRAYER...IS IT A SHORTENED AMIDAH?

It is remarkable that on an Erev Shabbat (Friday evening) or on Sabbath (Saturday morning), anywhere in the world where there are Jews, you are likely to find a congregation reciting Hebrew prayers that are several thousand years old. On the Sabbath, the Torah has been read in the Synagogue for well over 20 centuries.

We have written in other articles about the factual evidence concerning Yeshua Ha Mashiach (Jesus) living by the Torah, teaching the Torah and expounding upon it, as well as other Hebrew scriptures, prayers and customs. Yeshua, being a Jewish Rabbi or teacher, exhorted with Jewish interpretation and understanding. Yeshua himself lived a life of prayer. It is through prayer that man receives strength, comfort and spiritual direction. Yeshua's disciples came to him and asked him "...teach us to pray..." (Luke 11:1). Again, the same instruction were given them in Matt. 6:9-13.

If we are able to recognize the setting of these Jewish students (Disciples) as they were coming to this Rabbi for teaching and instructions, we will be much better prepared to understand the teachings of Yeshua. These men had been raised from their youths as Jews. They had studied the Torah. They knew the synagogue prayers, they had been looking for the Messianic Era, and now for them their Messiah had come and they listened to his every word as birds in a nest being fed by a parent.

Yeshua was asked which was the greatest or first commandment, and his reply was "Shema Israel" "...Hear, O Israel: The L-rd our God is one L-rd:..." (Mark 12:29-30). This was a Jewish answer! Could you expect anything less? The "Shema" is recited in every synagogue and every day by the faithful, upon rising the morning and before retiring at night.

With this thought in mind, let us review the prayer that is sometimes called the Lord's Prayer. Actually, it was Yeshua's instructions on how to pray. He said, "After this manner therefore pray ye:..." (Matt. 6:9). I would like to point out that in the Lord's prayer we find definite phases or stages to Yeshua's instructions. They can be distinguished as six phases or stages of communication with God. Yeshua's first instruction to approach unto God was:

- first to "worship or praise",
- second to "surrender",
- third to bring your "requests",
- fourth to be in the attitude of "repentance",
- fifth you are to pray for guidance,
- sixth would be to close with "worship and praise."

From Matt: 6:9-13 we read: "After this manner therefore pray ye: (FROM SHEMONEH ESREH)

#2-3	1. Our Father which art in heaven, hallowed be Thy name. (vs. 9)
	2. Thy Kingdom come, Thy will be done in earth, as it is in heaven. (vs. 10)

#11-14	
#9	3. Give us this day our daily bread. (vs. 11)
#5-6	4. And forgive us our debts, as we forgive our debtors. (vs. 12)
#13	5. And lead us not into temptation but deliver us from evil. (vs. 13)
#18	6. For thine is the kingdom, and the power, and the glory, for ever. Amen. (vs. 13)

As I began to study these in the light of Hebrew prayers, I found they came from Jewish thought, just like the rest of Yeshua's teaching. **The Lord's prayer is actually a shortened form of the "Shemoneh Esreh", the 18 blessings, or what is also known as the Amidah (meaning "standing")**. You have to know how the pieces fit together in order to catch the interlocking theme.

Lets get some background on the Amidah. The Amidah is also called the Shmoneh Esreh. This is the heart of every Jewish prayer service. It contains the basic components of prayer: praising God, petitioning Him, and thanking Him. Whenever the Talmud refers to tefilah ("prayer"), it means the Shmoneh Esreh...Shmoneh Esreh means simply "eighteen" (8+10). The prayer is so-called because the original version consisted of 18 blessings. The basic formula is ancient - composed by the 120 Men of the Great Assembly in the fifth century B.C.E. This prayer is called by still another name - the "Amidah", which means "standing". The prayer is called this because it reflects our having stopped to stand in the presence of God.

The Shmoneh Esreh should be said quietly to oneself, based on the example set by Hannah, whose praying lips moved, but her voice could not be heard" (I Sam 1;13). That is why the Shmoneh Esreh is sometimes referred to as the "Silent Prayer".

Inasmuch as we also relate to God as the King of Kings, the Sovereign of the universe, no less courtesy should be shown to Him than to mortal kings. The convention that prevailed in high courts when approaching a king thus became the basis for several customs during worship: for example, three small steps forward are taken before beginning the Shmoneh Esreh.

[This prayer is said three times per day, where each prayer service is in remembrance of the temple sacrifices which cannot take place without the temple. In the morning and afternoon service, is said once individually, and once corporately.] The public repetition was instituted for the benefit of those who were not able to recite it properly. By listening attentively and answering "Amen" at the end of each blessing, such worshipers are considered to have fulfilled their prayer obligation.

Although "Shemoneh Esreh" means eighteen (8+10), there are actually nineteen. Number twelve, the prayer against informers, was added during the Roman occupation at the close of the 1st century C.E., yet the name of the prayer was not changed. The first three and the last three berakhot (blessings) are stages of prayer as we approach God, and descend from our petitions. They contain blessings, praise and worship. The middle paragraphs plead for wisdom, repentance, forgiveness, etc.

## EIGHTEEN BLESSINGS..(SHEMONEH ESREH)

### English translation of original Hebrew Prayers

1. Blessed art Thou, L-rd our God and God of our fathers, God of Abraham, God of Isaac, and God of Jacob. The great, mighty and awesome God, God Supreme who extends loving kindness and is Master of all, who remembers the gracious deeds of our forefathers, and who will bring a Redeemer with love to their children's children for His name's sake. King, Helper, Saviour and Protector, blessed art Thou, L-rd, Protector of Abraham.
2. Thy might is eternal, O L-rd, who revives the dead, powerful in saving, who makes the wind to blow and the rain to fall, who sustains the living with loving kindness, who revives the dead with great mercy, who

- supports the falling, heals the sick, frees the captive, and keeps faith with the dead; who is like Thee, Almighty, and who resembles Thee, O King who can bring death and give life.
3. Thou art holy, and Thy name is holy, and those who are holy shall praise Thee every day. Blessed art Thou, L-rd, the holy God.
  4. Thou grantest knowledge to man, and teaches understanding to humans; from thine own self, favor us with knowledge, understanding, and sense. Blessed art Thou, L-rd, giver of knowledge.
  5. Return us, our Father, to Thy Torah, and draw us closer, our King, to Thy worship, and bring us back before Thee in complete repentance. Blessed are Thou, L-rd, who desires repentance.
  6. Forgive us, our Father, for we have sinned, pardon us, our King, for we have transgressed, for Thou art a pardoner and forgiver. Blessed art Thou, L-rd, gracious One who forgives abundantly.
  7. Look upon us in our suffering, and fight our struggles, redeem us speedily, for Thy name's sake, for Thou art a mighty Redeemer. Blessed art Thou, L-rd, Redeemer of Israel.
  8. Heal us, O L-rd, and we shall be healed, save us and we shall be saved, for Thou art our glory. Send complete healing for our every illness, for Thou, Divine King, art the faithful, merciful Physician. Blessed art Thou, L-rd, who heals the sick of His people Israel.
  9. Bless this year for us, O L-rd our God, and all its varied produce that it be for good; provide (dew and rain as a ) blessing on the face of the earth, satisfy us with Thy goodness, and bless this year like the good years. Blessed art Thou, L-rd, who blessed the years.
  10. Sound the great shofar (to proclaim) our freedom, lift up a banner for the ingathering of our exiles, and bring us together from the four corners of the earth. Blessed art Thou, L-rd, who gathers together the dispersed of His people Israel.
  11. Restore our judges as at first, and our counselors as in the beginning, removing from us sorrow and sighing; rule over us, Thou alone, O L-rd, with kindness and mercy, and vindicate us in the judgment. Blessed art Thou, L-rd, King, who loves righteousness and judgment.
  12. For slanderers let there be no hope, and let all wickedness instantly perish. May all Thy enemies be quickly cut off; and as for the malicious, swiftly uproot, break, cast down, and subdue quickly in our day. Blessed art Thou, L-rd, who breaks the power of His enemies and subdues the malicious.  
(Note: This was written at the close of the first century - it was never used by Yeshua)
  13. On the righteous and the saintly, on the elders of Thy people, the house of Israel, and on their surviving scholars, on the true proselyte and on ourselves, let Thy compassion flow, O L-rd our God. Grant a good reward to all who sincerely trust in Thy name; place our lot with them forever and let us not be shamed, for in Thee do we trust. Blessed art Thou, L-rd, the support and security of the righteous.
  14. To Jerusalem Thy city, return with compassion, and dwell within it as Thou promised; rebuild it soon in our day, an everlasting structure; and speedily establish in its midst the throne of David. Blessed art Thou, L-rd, builder of Jerusalem.
  15. The offspring of Thy servant David, quickly cause to flourish, and lift up his power by Thy deliverance; for Thy deliverance do we constantly hope. Blessed art Thou, L-rd, who makes the glory of deliverance to flourish.
  16. Hear our voice, O L-rd our God, show compassion and mercy to us, accept our prayers with mercy and favor, for Thou art a God who hears prayers and supplications.
  17. Favorably receive, O L-rd our God, Thy people Israel and their prayer, restore the worship to Thy temple in Zion, receive with love and favor the offerings of Israel and their prayer, and may the worship of Thy people Israel always be favorably received by Thee, may our eyes behold Thy return to Zion in mercy. Blessed art Thou, L-rd, who restores His Divine Presence to Zion.
  18. We give thanks unto Thee who art the L-rd our God and God of our fathers for all eternity. Thou art the strength of our lives, the shield of our deliverance. In every generation, we shall thank Thee and declare Thy praise for our lives that are entrusted in Thy hand, and for our souls that are in Thy care, and for Thy miracles that are daily with us, and for Thy wondrous deeds and goodness that occur at all times, evening, morning, and noon. Thou art the Benevolent One, for Thy mercies are never ended. The Compassionate One, for Thy deeds of kindness do not stop, always have we placed our hope in Thee. For all this, O our King, may Thy name be always blessed and exalted forever and ever. All the living will forever thank Thee and praise Thy name in truth, O God, our eternal salvation and help. blessed art Thou, L-rd, whose name is goodness; it is pleasing to give thanks to Thee.
  19. Establish peace, well-being, blessing, grace, loving kindness, and mercy upon us and upon all Israel, Thy



people for by the light of Thy presence have you given us, O L-rd our God, a Torah of life, love of kindness, justice, blessing, compassion, life, and peace, and it is good in Thy sight to bless Thy people Israel at all times and in every hour with Thy peace. Blessed art Thou, L-rd, who blessed His people Israel with peace.

Quoting from the Encyclopedia of Jewish Concepts, SHEMONEH ESREH:

"The Shemoneh Esreh prayer is on the central element in the three daily services: Shaharith, Minhah, and Ma'ariv. It is spoken of in the Talmud as Tefillah, the prayer par excellence, on account of its importance and its antiquity. According to tradition, it was composed by the members of the Great Assembly who flourished at the early period of the Second Temple.

Originally, the Shemoneh Esreh, denoting eighteen, consisted of eighteen benedictions; in its present form, however, there are nineteen. The addition of the paragraph concerning the slanderers and enemies of the people was made toward the end of the 1st century at the direction of Rabban Gamaliel II, the head of the Sanhedrin at Yavneh.

The Shemoneh Esreh is now generally referred to as the Amidah (standing), so called because it is recited in a standing posture.

The middle paragraphs of the weekday Shemoneh Esreh contain petitions for the fulfillment of our needs. They plead for wisdom, repentance, forgiveness, deliverance, healing, prosperity, ingathering of the dispersed, restoration of justice, protection of the upright, rebuilding of Jerusalem, the Messianic era, and the acceptance of prayer. All of these petitions are on behalf of the entire community; petitions for personal needs may be inserted in their appropriate place, as when one reaches the eighth benediction which reads: "Heal us, O Lord, and we shall be healed; save us and we shall be saved..."

After the Shemoneh Esreh, the following meditation is added: "My God, guard my tongue from evil, and my lips from speaking falsehood...Open my heart to Thy Torah, that my soul may follow Thy command...Save with Thy right hand and answer me. May the words of my mouth and the meditation of my heart be acceptable in Thy presence, O Lord, my Redeemer."

The following is a brief outline of the Shemoneh Esreh, taken from Back To The Sources by Barry W. Holtz, pg. 415. In addition, we have listed beside the appropriate Shemoneh Esreh berakhot, the corresponding theme and verse of the six stages of the "Lord's Prayer".

Yeshua's Instructions = Shemoneh Esreh  
 "The Lord's Prayer" "Eighteen Blessings"

States of Lord's Prayer (Matthew 6:9-13)	Shemoneh Eshreh
1. Worship (vs. 9)	1. God as the protector of the Forefathers 2. God as the power that makes for salvation 3. God as the source of holiness 4. For knowledge
4. Repentance (vs. 12)	5. For the strength to repent 6. For forgiveness
3. Requests (vs. 11)	7. For relief from affliction 8. For healing 9. For bounty of the land and material prosperity 10. For the ingathering of the exiles into the Holy Land

<b>2. Restoration (vs. 10)</b>	<b>11. For the establishment of the reign of true justice</b> <b>14. For the rebuilding of Jerusalem</b> <b>15. For the coming of the Messiah</b> <b>16. For the acceptance of our prayers</b> <b>17. For the restoration of the Jerusalem Sanctuary</b>
<b>5. Protection for righteous (#12 was not in original eighteen)</b>	<b>12. (Against slanderers and informers.)</b> <b>13. For the support and protection of the righteous</b>
<b>6. Thanksgiving (Praise) vs. 13)</b>	<b>18. Gratitude as man's response to God's work in the world</b> <b>19. For peace</b>

Yeshua learned the "Shemoneh Esreh" as a young boy, and it was a part of his worship and prayer to His father, God. That is, only the original eighteen. Remember, number 12 was placed in the middle after His death at the close of the 1st century C.E. Some say it was inserted because of the Roman oppression, and there is also the thought that it was also in opposition to the sect of the Nazarenes, which had grown to over one million Jewish believers in the 1st century. For whatever the reason, we #12 was not a part of the original eighteen.

So as we review the original eighteen (Shemoneh Esreh), we see it was from the Jewish prayers and Jewish thought that Yeshua again resounded in his teachings and answers. These original eighteen are beautiful prayers, and give a much fuller sense and meaning to what has been called "The Lord's Prayer".

These blessing are filled with Messianic hope and fulfillment for not only the righteous of Israel, but also for the true proselyte mentioned in #13, as they are part of God's witnesses to the nations. This is being fulfilled in Messianic Judaism. Baruch Ha Shem!



# THE JEWISH PRAYERBOOK AND WHY A CHRISTIAN SHOULD USE IT

The siddur is the Jewish prayerbook. "Siddur" is pronounced "see-DOOr" (rhymes with "tour") in Hebrew or "SIDDer" (rhymes with "bidder") in Yiddish. The word comes from a Hebrew root, meaning "order"; and indeed Biblical worship [which follows the pattern of worship given to David and which was subsequently handed down over the centuries] occurs at fixed times, with fixed prayers, in a fixed order. Once you are comfortable with the siddur, you can be comfortable at any Biblical (Jewish) service anywhere, for the liturgy has varied only slightly around the world and over the last 1,000 years.

The first impression of a service is that it is a confusing hodgepodge of activity. At first, the various tunes and events are indistinguishable from each other, but after sitting through several services, the melodies and events will become distinct. It is possible, however, to attend service for years, become completely familiar with the sequence events, become comfortable pronouncing the prayers and performing the tasks that congregants are called upon to publicly perform, and yet not perceive that there exists an underlying structural pattern common to every service!

This is because the service was not designed all at once. Some of its contents are 2,400 years old. The basic framework was fixed in the first century. The service started out simple, but steadily gained appendages and insertions. Over time, these additions masked the simple underlying form. But once aware that a form is present, you will readily notice it, and appreciate the systematic logic behind the pattern of the liturgy. From then on, you will have a roadmap good for every type of service, rather than just a set of specific directions.

Although the order of worship was defined in the first century, it was forbidden to put the liturgy into written form. People knew the prayers because they recited most of them frequently. The learned knew more than the unlearned. The first siddur was written in the eighth century. The prior development of the liturgy is deduced from the discussions among sages reported in ancient collections of rabbinic teaching.

The siddur is more than an order of worship. It is also collection of great Hebrew literature. For at least 3,000 years religious themes have been central to Jewish culture. Some of the best sacred poetry has found its way into the siddur. In the siddur, one finds the experiences of Jewish hearts from many lands and times.

## THE LANGUAGE OF THE SIDDUR

Hebrew is unlike any modern language. Its grammar renders rhyming trivial. Therefore Hebrew poetry is often more concerned with recurring patterns of sound within the lines. Consonants are used to construct tempos that ebb and flow.

Furthermore' it is common to build communication into the poetic form itself, by using number harmonies, acrostics, and calligraphic techniques.

In Hebrew, words and numbers are written with the same symbols. Numbers are not represented using places

held by zeros, but are formed by adding the values of all the symbols that appear in the representation. (This is like Roman numerals rather than Arabic.) Therefore every Hebrew word can also be interpreted as a number. Conversely, almost every number can be represented by many different ways and so become associated with words. By extension, different words having the same numerical value become related to each other. These correspondences between words and numbers are used to extract additional meaning from the text. The application of these ideas is called gematria. Gematria is a fertile playground for mental gymnastics.

The most widely known gematria is that eighteen is "life." Chat is the Hebrew word for "life," as in the toast, "L'Chaim (To Life!). Chat is spelled in Hebrew with two letters. They are the eighth and tenth letters of the alef-bet (Hebrew alphabet) and are the symbols commonly used to repress the numbers 8 and 10. Hence the word chat and the number eighteen look identical. (This correspondence is why Jews frequently give donations in multiples of \$18.). Why associate giving charity with 'life?'" Because "charity saves from death," (Proverbs 10:2).

In Hebrew, hidden communication can be built into poetic form by using particular quantities of sentences, words, and letters to represent, through gematria, a message beyond the simple meaning of the words.

Acrostics are messages that are formed when letters are plucked out of context, based on a pattern. Acrostic messages are found throughout the siddur. Messages may be formed from the first letters of each stanza, or sentence, or even every word. They are also sometimes found based on the last letters, or on every seventh, fiftieth, or 613th letter. Messages are also sometimes formed by skipping fixed numbers of words rather than letters.

Calligraphic techniques include changing the sizes of letters or changing the shapes of letters in certain contexts for emphasis.

In Jewish mystical tradition, each letter has its own personality, and the shapes of letters have significance. Religious exegesis (homiletical interpretation of scriptural and liturgical texts) can be based on the shapes of letters and their juxtaposition, as though the plain meaning of the text had not required this arrangement.

Hebrew is a very compact notation compared with any modern language. It can be more ambiguous than any translation can be. (For all its rich poetry, the Tanach [the Jewish Bible] only has a vocabulary of about 7,000 words.) This compactness also has another result: words are rich in value-laden conceptual interconnections.

## LITURGY AS PERFORMATIVE SPEECH

In traditional Jewish thought, words and reality are inter-twined, utterances have a material substance. The Hebrew word for "utterance" and "thing" are the same. All that we say is critically important and irrevocable.

Speech does not merely describe something. We do not merely agree or disagree with the words as a depiction of reality. Speech establishes a transformation of reality by its affirmation. A classic example is a wedding ceremony. After the words are spoken, nothing has really changed. But every thing has changed.

Nearly all of the siddur's contents are performative speech rather than descriptive speech. If you are experiencing difficulty relating to certain contents, don't try to evaluate the accuracy of the text as a description, for that is not how the words are spoken. Try to see what the worshippers are using the text to do.

## DIVINE NAMES IN THE SIDDUR

In the Bible, several names are used for the Deity. One name is usually translated as "Almighty," another is usually translated as "God," and so on. Jewish tradition associates the various names with the exercise of different divine attributes.

The most personal Name is the one that is represented by four Hebrew letters. This is what Jews simply call "the Name." It is more widely known as the Tetragrammaton, from the Greek language, meaning "four letters." In ancient times, the Name was pronounced only by the High Priest, and only within the Holy of Holies within the Temple, and only once a year on Yom Kippur (the Day of Atonement) in the context of prayer. Today, and for at least 1,000 years, no one knows how it was pronounced.

Because of the holiness ascribed to the Name, media on which the Name is written (including prayerbooks) are treated in special ways. Many prayerbooks print widely recognized conventional codes rather than the Name itself. This makes it easier to properly dispose of the writing when it has outlived its usefulness. You will notice this only by examining the Hebrew text of the siddur. It does not affect the translation.

In English translations of the Bible and of the siddur, the divine Name is usually translated either as "the Lord," or as "the LORD," or as "Hashem" (pronounced hah-SHEM). "HaShem" is Hebrew for "the Name." The word "Lord" appears in the Bible and siddur with reference both to the Deity and to others. Full capitalization of "LORD" is used in some translations to distinguish the Name from the word "Lord." Idiomatically it would be better to translate the divine Name as "LORD" rather than "the LORD)" since it is a personal name, but this is not done. Those who translate the Name as "Hashem use Hashem as a personal name, preserving the Hebrew idiom.

Since we do not know how the Name was originally pronounced' there is a conventional substitute pronunciation used during prayer. For all intent and purposes this unique word is treated as the divine Name. Observant Jews do not use the Name to refer to God in conversation, only in prayer. Observant Jews are very careful not to pronounce this word in other contexts. The pronunciation is a unique variant of the Hebrew word for "lord." It bears no relationship to the four Hebrew letters on the printed page, nor to any conventional printers' substitution. If you are following the progress of a service in Hebrew rather than in transliteration, you will notice this convention.

During prayer, occurrences of the Name are pronounced: A-do-nai.

Most Orthodox Jews treat the Hebrew word for God as a Name warranting similar respect. Unlike the four-letter Name, the correct pronunciation of this word is well known, but is used only in prayer. The pronunciation in prayers is: "E-lo-hei." When not praying, the respectful pronunciation is "E-lo-kei." This may be compared to the habit some people have of spelling the English word "God as "God."

## HANDLING AND USING A SIDDUR

Because a siddur contains the Name of God, it is treated with reverence. Do not carry a siddur with you into a bathroom. Do not put it on the floor. If you drop a siddur, pick it up immediately. After dropping it, the tradition is to kiss it as you pick it up. Close the siddur before leaving it unattended. Some people also kiss the siddur as they finish using it, and take care to always put it down with its front cover up. When a siddur is worn beyond repair and has outlived its usefulness, it is not thrown away. It is buried respectfully, like a human corpse.

In Jewish services, a single prayer may be used on several occasions. A prayer may even recur within the same service. Many prayerbooks require you to flip around to find the right prayers at the right times. They do this to reduce the number of pages that must be printed. The newer prayerbooks do this less than the older ones. Because so much of the service is said silently, and because the sounds of the language may be unfamiliar to you when chanted rapidly, it is possible that you will lose your place at times. It may help to look over a neighbor's shoulder.

## THE ORGANIZATION OF THE SIDDUR

When you must use a siddur with which you are not familiar, start by assuming that the most frequently



**occurring events are treated first. Next, assume that events having similar frequency appear in the order they occur. (This organizational principle is found throughout Jewish tradition; the siddur is just one example.)**

**First come the daily morning, afternoon, and evening services. Then come the weekly Sabbath evening, morning, and afternoon services. Judaism has three annual festivals, called Pesach (Passover), Shavuot (Weeks), and Sukkot (Booths). All three festivals use the same liturgy, so the next items in the siddur are the thrice-yearly festival evening, morning, and afternoon services. Next come the annual services for the High Holy Days, first Rosh Hashannah then Yom Kippur. Lastly come services for even less frequent occasions.**

**Many of the services share common components. To save pages, the less frequent services often consist mostly of references to various components of the more frequent services. To avoid having to skip around, many Jews use separate special prayerbooks organized for each festival or High Holy Day. Such a prayerbook is called a machzor.**



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# THE THIRTEEN PRINCIPLES OF BIBLICAL FAITH

These principles are the beliefs of observant Jews through-out the ages, and were summarized by Rabbi Moses ben Maimon (Maimonides or Rambam).

**I hold with complete faith**

- that the Creator whose Name shall be blessed:
- 1. is the Creator and Director of all creatures, and that he alone made, makes and will make everything that exists.
- 2. is [the perfect] Unity and there is no Unity like him in any manner and that he alone, our God, was is and will be.
- 3. has no [physical] body, nor can any corporeal effect influence Him, and that he has no form at all.
- 4. is the First and the Last. [is eternal]
- 5. is alone worthy to be the object of prayer, and that it is not fitting to pray to anything other than Him alone.
- 6. that all the words of the [Jewish] prophets are true.
- 7. that the prophecy of Moses our teacher, [variously translated as *servant of God*, or *peace be upon him*, but absent in the Arabic version] was truthful, and that he was the root of the prophets who came both before and after him.
- 8. that all of the Torah which now exists in our hands is that which was given to Moses our teacher.
- 9. that this Torah will not be exchanged [for another, or overturned], and that there will never be another Torah from the Creator whose Name shall be blessed.
- that the Creator whose Name shall be blessed:
- 10. knows every deed of human beings and all of their thoughts, as it is written, *Who created together their hearts, who understands all their deeds.*
- 11. grants good to those who observe His commands and causes those who transgress His commands to be punished.
- 12. in the coming of the Moshiach [Anointed King], and even though he may tarry, with all this I will wait for him every day that shall come.
- 13. that there will be a resurrection of the dead at a time which shall arise in the Will of the Creator whose Name is blessed, and consciousness of Him will arise forever and ever.



## RESTORING THE POWER & PRESENCE- RETURNING TO HEBRAIC WORSHIP

This newsletter is written in a prophetic anointing quite different from many of those that have preceded it. I find my heart broken by the tragic state of affairs that has captured the mind and spirit of the majority of the Christian Churches in our land today. With much travail, anguish, sadness and tears I set out to bring to your attention what the Spirit of the Lord revealed to me concerning His feelings about the matters addressed in this article. God pleads with many of you to amend your ways and come to Him cleansed through repentance from error and sin; bringing acceptable sacrifices to Him. God's charge laid upon the Christian Church today is the same as was upon His children once before as delivered by the prophet Malachi... "A son honors his father, and a servant his master. If then I am the Father, where is my honor? And if I am a Master, where is My reverence? Says the LORD of hosts to you priests (pastors) who despise My name." "Yet you say, 'In what way have we despised Your name?' You offer defiled food on My altar. But you say, 'In what way have we defiled You?' ...(you) 'kindle fire on My altar in vain...I have no pleasure in you, says the LORD of hosts, nor will I accept an offering from your hands.'"

God desires a "pure offering."

**Answer for yourself:** Are you certain that the offerings you have given to God in the past have been "pure" or are you possibly UNAWARE of His charges against you as were the children of Israel before the coming of Yeshua in the first century?

**Answer for yourself:** If you have been UNAWARE, should you not wish to be warned of your condition in order that you, as a Gentile Christian who has been taught so much error, can repent before the coming of the Lord for his people, which I truly believe could be at any time?

## IT BEGAN A LONG TIME AGO

**Answer for yourself:** Could it be possible that many early Gentile Christian beliefs that developed after the destruction of the Temple in 70 C.E. were dependent on Greek and Roman pagan philosophical and religious belief systems that were prominent in the first three centuries C.E.?

"Impossible" you say; then read on.

**Answer for yourself:** If such a claim can be proven, even just a little, what does that mean to our belief and practice of our Christian faith in the churches of today?

**Answer for yourself:** Do we as Christians possibly need to repent of many of our beliefs that are in error and accept the faith of Yeshua as revealed in the Old Testament and at selected places in the Gospels and which was ONCE delivered to the saints by Yeshua and his Apostles before it became changed and corrupted following 100-325 A.D. by the early Greek philosophers and Roman Catholic paganism?

***God says "cursed be the deceiver...who sacrifices to the L-RD what is blemished" (Mal. 1:14)***

Answer these questions truthfully:

- 1). Did your personal worship last Sunday in your church contained "blemished sacrifices?"
- 2). How can you know for sure?
- 3). Are you confident that Christianity as practiced by the majority of the churches of our land (maybe your church) does not displease God in many ways?
- 4). Could God ever say to YOU what He said to Israel: that because of your errors in worship that He will "curse your blessings..and has cursed them already...because you do not take it to heart" (Mal. 2:2)
- 5) Are you certain that the way you have been taught to worship God does not constitute SIN as defined by the Bible that Jesus used?

**Malachi Warns Us Today....HAVE YOU HEARD HIM?**

***What do you "fail to take to heart"? God says that "you fail to hear the real Word of God" (Mal. 2:2), but are "more than willing to hear the "lying words of His servants."***

It may be uncomfortable for you to know but "failure to hear" in Hebrew means **"failure to OBEY."** God wants more than head knowledge....He wants your proper obedience to all His commands in Scripture.

***Have You Checked To See If "ALL" You Have Been Taught By Your Church Was Believed By Jesus?***

Many have questioned if Early Gentile Christianity (the Christianity of the first three centuries C.E. and beyond) borrowed any of its essential beliefs and practices from pagan religious and philosophical systems of the time.

**Answer for yourself:** In other words, was First Century Gentile Christianity (that was developing just before and after the destruction of the Temple in 70 C.E.); as reflected in the New Testament, a syncretistic religion in "infant form" which would later culminate into a movement that today sadly only slightly resembles the true religion of Yeshua?

Webster's dictionary defines "syncretistic" as: **the attempted blending of irreconcilable principles or parties; as in religion.** Is that your experience or are you possibly UNAWARE of the "blending" in Christianity as it is now practiced by most churches?

## **GREEK AND HEBREW DON'T MIX**

**From about 1890 to present, scholars often alleged that primitive Gentile Christianity, as it broke from Palestinian Judaism, began to be heavily influenced by Plato and Platonism, Stoicism, and pagan mystery religions (that began with Babylonian religion and the perversion of Egypt's once monotheistic religion), and other movements in the Hellenistic (Greek) world.** This was to have tragic consequences for God's people. It has been claimed by many that "Paul blended basic ideas from his Hellenistic

Gentile background with various Jewish concepts" ([Paul was a Gentile who later converted to Judaism-see Gal. 3:14](#)).

Answer for yourself: [Did he? Was Paul even Jewish or was he a Grecian Gentile who later converted to Judaism \(in Gal. 3:14 he groups himself with Gentiles in general, and no Jew would ever do that\)?](#)

## BUT HOW COULD YOU HAVE KNOWN?

Answer for yourself: Could you recognize this mixture of Jewish and "Greek-Babylonian-Roman" ideas when you read the Bible without some help by those who know?

Thus the purpose of Bet Emet Ministries. The late E.A. Burt, a professor of philosophy at Cornell University, claimed that *"Paul absorbed from his Hellenistic environment, at Tarsus and elsewhere in the east Mediterranean regions, religious ideas which dominated the non-Hebraic world of his day, and for which he felt a personal need...thus remolding the moralized cult of Yahweh (the religion of Jesus), developed by the Hebrew prophets, into another pagan mystery religion of his day."* Let us investigate the matter.

## WHAT DOES IT MATTER IF JESUS' FAITH WAS CHANGED BY PAUL OR HIS FOLLOWERS?

The importance of this study should be obvious. Many of the claims about early Gentile Christian syncretism imply that New Testament Christianity (representing the faith of Yeshua) is, in a large sense, largely false or altered as we have it and as it came down to us today from the time of Yeshua. It gives me no joy to have to even mention such a terrible idea, but you need to know the facts in order that your worship of your God and Father be free from elements of paganism that hurts God and which will bring certain judgment to your lives (Jer. 10). Read on.

## IS GOD REALLY THE SAME YESTERDAY...TODAY... AND FOREVER? DO YOU REALLY BELIEVE THIS OR JUST QUOTE IT?

- What were the reasons that the faith of Yeshua (as modeled by him to Israel and later taken to the Gentiles through the Great Commission) would later change long after his death and shed its Jewishness?
- Why would God send Yeshua as a Jew if He wanted a "Gentile Messiah?"
- Why begin the "church" on Pentecost with ALL Jewish members if it was only to grow-up to reject them and replace them with Gentile leaders which had little or no background in the revelations of the true God? Why not start the church in Athens or Rome instead of Jerusalem?
- Why have all the prophets looked for a kingdom which was to come to earth in which the Torah (the Jewish Law of God) would be sent from Zion to all men if God really intended that a "Gentile Gospel" be sent from Rome instead?

Unless these and other questions have plausible answers then Christianity must be either rejected "in large part" as it now stands as a Gentile Faith that has separated from the Jewish faith of Jesus, or either totally recast once again into the original Jewish mold given to it by Yahweh in the first century C.E. Bet Emet supports the latter option. It would be this Jewish pattern for Gentile believers that God intended to be followed by you and me today.



# WHO GAVE THE CHURCHES OF TODAY THEIR FOUNDATIONAL RELIGIOUS DOCTRINES?

Traditional Christians regard the books of the New Testament as divinely revealed truth, truth that is therefore normative for Christian belief and practice. The conviction that the New Testament was inspired by God and thus authoritative would be weakened considerably by evidence that the New Testament writers or that the early Greek Church Fathers that "systematized" Christian beliefs had derived any "essential church beliefs" from their pagan neighbors. Remember that the creeds of Christianity (that reflect accepted beliefs of your faith) and the organized Catholic Church Councils (that formulated much of your accepted doctrine today) were conceived by pagan idolaters who came to the faith and who would later hold offices in the Roman Catholic Church. These were mainly Greeks educated in philosophy and it would be these that would lead people in the worship of dead saints (like Jude) and Mary (just symbolic of past Greek & Roman gods and goddesses which were now given new names). It would be these Greeks who would teach their people to pray to the dead, and lead their people to "purchase prayers" that supposedly delivered loved ones from purgatory.

# WHO CAN WE TRUST THEN?

**Answer for yourself:** How reliable can their decisions be on matters of faith that concern your worship of God today when they most of our Gentile Christian beliefs today came from those who practiced purchasing prayers for the dead, bowing and kissing statues, sprinkling holy waters, substituting pagan holidays for God's holy Festival days, changing the Sabbath from Saturday to Sunday which violates the Fourth Commandment, veneration of dead people, let alone praying to dead saints and worshipping Mary as a co-mediator between man and God? In a nut shell, pagan gods were re-shaped and dressed in Jewish & Christian garb and vocabulary and texts were written and altered to make it look like such a mixture of paganism and Biblical faith was always from God...but it was not! A mixture of paganism and Gentile Christianity would produce the Roman Catholic Church.

# SUCH PAGANISM BEGAN LONG AGO...AND IT CONTINUES IN OUR CHRISTIAN CHURCHES TODAY DRESSED AS "ORTHODOXY"

**THE MYSTERY RELIGION OF BABYLON** has been symbolically described in the last book of the Bible as a woman "arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in here hand full of abominations and filthiness of her fornication: and upon her forehead was a name written, **MYSTERY BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH**" (Rev. 17:1-6). In the Bible a "woman" can symbolize a church. The above passage does not describe the true church (bride, chaste virgin, without spot or blemish), but rather a defiled woman who is a harlot. Such is the "fallen" churches of today who have fallen away for their Hebrew roots and the "faith" that was only ONCE given to the saints, and intended to be prototype for all time. All idolatrous worship originated in Babylon and spread throughout the world. When Greece and Rome became world empires respectively, they assimilated into their religious system the gods and religions from the various pagan countries over which they had once ruled. Inevitably, Israel came face to face with the Babylonian paganism in its various forms. The early believers, both Jew and Gentile, refused to have anything to do with pagan customs and beliefs (they had learned their lesson in the Babylonian captivity). When the emperor of Rome professed conversion to Christianity we begin to see many compromises made between the original faith of Yeshua (Jesus) and with Roman and Greek paganism. Instead of the church being separate from the world, it became infused with this world system. The emperor of Rome, showing favor by stopping persecutions, demanded a place of leadership in the church; for in paganism, emperors were believed

to be gods. From here on, wholesale mixtures of paganism into Christianity were made, especially at Rome. It would be this mixture that produced that system which is known today as the Roman Catholic Church and Protestantism is only another fruit of such a mixture of paganism today.

## WITHOUT SERIOUS STUDY YOU ARE BLINDED TO SUCH TRUTHS AND FACTS

Sadly we are often unaware of such. God calls us to forsake Babylonish doctrines and seek a return to the faith that was once delivered unto the saints. You must study to see what we are telling you.

**Answer for yourself:** But how many of you study, right? I mean really study and not read one of the top ten books at your Christian bookstore!!!

The pagans had gods and goddesses associated with almost every area of life. Their false gods were associated with various days and we "Christianized" these pagan days (which were set apart to demons) in our churches. Such is idolatry according to the Covenant of Noah and we all fell victim as Christians to this and never knew it. This system of false religion was adopted by the ignorant masses and these "pagan gods" were called "saints." The pagans used statues or idols of their pagan deities in their worship, so the fallen church did also, simply calling them by different names. The same statues were used and called now "Christian saints' names." The pagan office and title of Pontifex Maximus was applied to the bishop of Rome. He became known as the Pope, the Father of fathers, even though Yeshua said to call no man father! In literally hundreds of ways, pagan rites were merged into Christianity at Rome. Your Protestant church developed from such a mixture. But from the point of view of these "Gentile Christians" (who rejected the Hebraic faith), these things were triumphs for Gentile Christianity, because the church was able to "Christianize" pagan practices. No longer would it be necessary to "come out of her and touch not the unclean thing." They could keep their pagan worship that they had always been familiar with and only re-cast it with "Christian" names and symbols. Just blend them together!

**Answer for yourself:** Should they have done so? Do you unknowingly continues in many of their ways? What is the fruit of such practices today?

## JEREMIAH'S MESSAGE CORRECTS US ...AND THIS SHOULD BREAK YOUR HEART!!!

Jeremiah's message was directed to people (just like you) who claimed to "worship the Lord" (Jer. 7:2), but who had mixed in paganistic rites. "Behold," God tells us in Jer. 7:8-18: "you trust in lying words that cannot profit. You....burn incense to Baal, and walk after other gods and...make cakes to the queen of heaven...and come and stand before ME in this house" (this applies to the churches of today).

**Answer for yourself:** Where were these people hearing lying words? In their religious gatherings where their religious leaders who had agendas like today make the Word of God of non-effect.

Upon reading the passage it is clear that God is not pleased with worship that is not pure which is little more than a mixture of "flesh" and "truth", especially when done in His Name and in His churches. We at Bet Emet believe the true Christian goal is not religion based on mixture, but a return to the original, simple, powerful, and spiritual faith that was once delivered to the saints.....simply said; what Yeshua believed!

Knowing this...then try to deal with these questions and thoughts:

- **Can you be assured that nothing was added to the words and faith of Yeshua as recorded in**

- your Gentile religious texts which we accepted by faith and without question?
- Or just as terrible...can you be assured that things were not removed and taken out from God's revelation to you because it was too Jewish for those early Gentile Christians to accept?
  - Should we rely on these early Gentile Christians to give us the doctrine we cherish in our churches today or should we look to the message that was **ORIGINALLY** carried by Yeshua's Jewish Apostles to the Gentiles from the first centuries before it can be shown to have been changed?
  - Should we compare our faith and what we have been taught to believe in Jesus' name with the real faith and religious beliefs of Yeshua/Jesus?
  - What of these early Gentile Christian's writings and teachings both in and out of the New Testament that we hold as "sacred" which blatantly contradict much of Yeshua's teachings and those of his Apostles let alone Moses, the Prophets, and the Writings and the Rabbis?
  - Does it matter to you that the religion and religious beliefs of Yeshua were changed and forged in the "holy Bible" you carry today?
  - Who are responsible for such changes....and how are we to believe once we see such forgeries for ourself through our study?
  - Who are you to follow once you see the purposeful deceptions and corruptions of the Jewish Scriptures which came down to you in the Gentile religious texts...both the corrupted Old Testament and New Testaments in your Christian Bible?
  - What became of the real Apostle's doctrine and can we recover it today?
  - What prevents our repentance and return to the real faith of Yeshua/Jesus?
  - Why have hundreds of Jewish Scriptures in "key" places and "key" passages been purposefully corrupted and made to read like "sun-worship" in the Greek translation of the Jewish Bible?
  - Could it remotely possible that these changes were made to reinforce what the non-Jewish nations already believed ([astro-theology](#)); thereby making acceptance of this "new" revelation rather easy?
  - Why were hundreds of Jewish Scriptures purposefully corrupted and used for the foundation of the Gentile's Old Testament...which would only later be quoted wrong in the New Testament?
  - Why was not the Bible Jesus used the one for the bible in the Christian Church which is called by his name?
  - Why do so many, many New Testament manuscripts read differently (when compared with similar verses in other NT manuscripts (from archeological discoveries including the Dead Sea Scrolls)?
  - Why are there over 600,000 differences in them?
  - Cannot the Holy Spirit say the same thing twice?
  - Why have certain words been added in certain places that changed the whole import of the teaching in which many other manuscripts lack...like the Jewish Masoretic text for example?
  - Can it be shown that these "texts" were continually altered before the canonization of the New Testament (380 A.D.) and if so was this corruption of the texts done to convey the copyist's or monk's theology instead of what the first Jewish followers of Jesus believed (the changing and replacement of the Jewish faith which was intended by God for all Gentiles...to one which replaces the Jewish faith with the idea of a new Gentile faith that replaces the faith of Yeshua)?
  - What if the Gentile copyists didn't like or agree with Yeshua and Apostolic Doctrine...does that give them the right to change it?
  - Would God approve of adding or taking away from His Word?

*And it just begins here...as we have said repeatedly.....you as a Christian and follower of Jesus need to study the changing of the faith once given the Saints.....the Apostolic Doctrine has been changed...and you most likely were*

*never aware*

## ARE YOU A MEMBER OF AN ABOMINATION OR A CONGREGATION WHERE JESUS COULD ATTEND?

*Jesus did not and would not today partake of idolatry and blasphemy and that means that he would be hard pressed to find a Christian church or denomination where he could attend worship.*

The discovery of un-Biblical or pagan convictions in postbiblical writers should not be surprising. But it must be problematic because it would be these thinkers, and others like them, that are primarily responsible for causing the Messianic Movement of Yeshua within a Jewish environment (which was open to Gentiles) to later divest itself of its Hebrew Roots and follow after Greek and Pagan thought as well as practice. Our churches are full of this today, but to those who have not studied and who are not trained in such deceptions, they fall victim to these errors both in doctrine, teachings, and practice. The majority of good people who love God do not ever know that the practice of their faith is often an abomination before God (remember Malachi's message). God is not pleased.

**Answer for yourself:** Is it possible that you have gone to church and worshipped in such a way that the Bible warns is an "ABOMINATION TO GOD" without every knowing it because you accepted everything you were taught "by faith"?

**Answer for yourself:** Could it be possible that last Sunday in your church you practiced idolatry and blasphemy and never knew it all the while not knowing that God hates certain things that you did in His Name? Are you listening?

## DID YOU INJURE GOD LAST SUNDAY IN YOUR CHURCH? COULD YOU EVER IMAGINE SUCH A THING BEFORE NOW?

The prophet Jeremiah addressed similar situations in his day. Please read carefully. In chapter 10 of Jeremiah we find beginning in verse 1: *Hear ye the word which the Lord speaketh unto you, O house of Israel: Thus saith the Lord, **Learn not the way of the heathen (gentiles-pagans), and be not dismayed at the signs of heaven; for the heathen (gentiles-pagans) are dismayed at them. For the custom (traditions) of the people (Gentiles) are vain: ...they are altogether brutish (dull of hearing/dull of understanding) and foolish: their doctrine is a doctrine of vanities...every man is brutish in his knowledge...they are vanity, and the work of errors...***

Jeremiah tells us that worship patterned after Gentile paganism (as mixed with the pure worship of God as instructed in His Word) is empty and non-fulfilling to both God and man. Jeremiah admonishes us to be sure what we bring to God is not corrupted by being tarnished by incorporating heathen practices and beliefs in with our worship of God.

God relates to us beginning in verse 19 that **He is hurt, injured, and wounded by our errors of doctrine as well as errors in our worship.**

Beginning in verse 19 "**Woe is me for my hurt! My wound is grievous: but I said, Truly this is a grief and I must bear it. My Tabernacle is spoiled, and all my cords are broken: my children are gone from me,**

and they are not; there is none to stretch forth my tent any more, and to set up my curtains...For the pastors are become brutish (dull of hearing/dull of understanding) and have not sought the Lord; therefore they shall not prosper, and all their flocks shall be scattered. "

You better read that again as ask: "Is it I L-rd'?

Listen to the cries of God for His people to stop their erroneous worship that only injures Him and brings Him discomfort. God is wounded every time you fail to worship Him correctly according to the pattern He gave mankind as represented in the Tabernacle and Temple. The types and shadows and patterns given for us to worship had been destroyed by man's superior intelligence. Man reasons away the words of the Bible and prefers to canonize his own experience & thoughts as the validator of truth. The tragic truth is that we as the people of God have "gone far from God" and know it not because we still have our Hollywood music turned up to deafening levels in order to make us "FEEL" something which tragically we call "the presence of God" but yet there is no power and no miracles and no shadows healing anyone like in the early church.

Answer for yourself: What is missing?

## WHAT IS MISSING? COULD IT BE APOSTOLIC DOCTRINE AND OUR OBEDIENCE TO IT?

Bad news. Much too often what you feel when you sing songs in your churches are "warm fuzzies" and "emotionalism", and this is passed off as the Presence of God. Believe me, God does not want us to respond only to external stimuli, but to Him! We must stop confusing the awesome Presence of God with drums and cymbals and guitars. God truly inhabits our praises, but His desire is for us is not only to enter His courts with praise, but to go all the way through the Holy Place and finally rest inside the Holy of Holies when we encounter the awesome Presence of God. Failure to obey the Word of God (as symbolized as the shewbread in the Holy Place) will prevent one from entering into God's Presence which can only be encountered in the Holy of Holies. We sing "come into the Holy of Holies" yet we fail to rightly divide God's Word of truth which is mandatory if we are to get beyond the Holy Place. Any errors made by the High Priests of Israel during their worship in the Holy Place and the Holy of Holies lead to instant death. We must learn from them that we cannot deviate from the specific pattern God laid out as to how He would allow Himself to be approached.

My Bible tells me that when the presence of God comes the sick will be healed, the lame will walk, the blind will see, the deaf will hear, and the dead will be raised, and the poor will have the true Gospel preached to them. That means they will not only hear the message, but the message will come alive to them and they will repent and return to obedience to the Commandments of God.

Lets look at one commandment. God commanded the poor) to receive the tithe. This means according to the Bible and not your church's policy that the poor, in obedience to the Word of God, receive 1/3 of your church's budget as the tithe in the form of alms (2 yrs out of 6 the whole tithe went to the poor...that is 2/6 or 1/3 of it ALL).

Answer for yourself: Was that your experience last Sunday in your church? Does your church collect and give 1/3 of it ALL to the poor? Why not? Is Obedience better than sacrifice? Maybe it is not better than your Pastor's agenda.

Jeremiah cries for truth to come forth, but he sees few who are willing to stand against their tradition when it is wrong and go against the grain. Such men and women of courage are called "radicals" by the world; God calls them the "repairers of the breach". We at Bet Emet Ministries are "stretching forth God's tent" once again as we are endeavoring to rediscover the truths of God's Word that was once given to the saints before it was corrupted by man's religion and paganism. We at Bet Emet are "lifting up God's curtains" to elevate the



worship of God and separate it from compromise and corruption. We are also lifting up the curtain that causes you to have to make a choice to enter into the truths that have confronted you this past year. Choose this day who you will serve!

## ARE YOU ON THE CUTTING EDGE....OR DO YOU WANT TO BE?

We at Bet Emet are not "brutish" and dull of hearing. We have studied to show ourselves approved. No, we have not always liked what we found, nor have you, but let every man be a liar and let God and His Word be true. If my or your experience does not line up with truth and God's Word, then my and your experience is wrong and we need to ask forgiveness and repent and begin to do correctly what God commands of us.

**Answer for yourself:** Is that your testimony or do you want it to be? If it is not then I can give you a promise; you will live your life being scattered by every wind of doctrine from the lying mouths of erring servants. God promises to scatter you by your own willful sin in rejecting the knowledge of the truth.

## "NOT ME", YOU SAY?

Lastly the prophet calls for God to judge those that have "eaten up Jacob, and devoured him, and consumed him, and have made his habitation desolate" (Gentile paganism being substituted for the true worship of God given to Jacob-Israel). Jacob, another term for Israel, who are God's people, are devoured and consumed by Christian anti-Semitism and those who distort the truths of God's Word concerning proper worship.

The Tabernacle, which is an example to us from God for proper worship, is destroyed by the "pastors who are dull of hearing and learning; who combine their pagan ideas and thoughts with the religion of the Jews." God's path for proper worship, as revealed as we progress from the outer court to the Holy Place and finally into the Holy of Holies, as seen in His Tabernacle, cannot be changed. To deviate from the expressed explicit commands of the Lord for acceptable worship meant death! Look at Nadab and Abihu. They died both ministering to & worshipping the Lord! It was their first service no less. **God does not want strange fire but a pure fire upon his altar of worship. Nadab and Abihu had their OWN way to worship God but it was not according to the pattern given by God (they thought they were right...they were wrong).** God said that "my children have gone far from me" and the church has gone far from God as it has incorporated pagan philosophy and cultic religion within the religion of Israel (today it is called contemporary Christianity)! Such a perverse mixture of truth and falsehood from the resultant mixture as described above is today called Christianity. **God said that we were not to learn the ways of the heathen or pagan gentile. But so much of what we believe and practice is not what Jesus believed nor practiced. If you study to compare the religion of Jesus with yours you can easily see how you have deviated from the correct path within God's Tabernacle.**

## WHERE ARE THE WATCHMEN ON THE WALL TODAY?

**Answer for yourself:** Where are those crying out to return to the original faith of Jesus?

**Answer for yourself:** Where are those who are trying to rebuild the Tabernacle of David once again in our day?

I am such a one and many of you are coming to the realization as I once did that much of what we do in our churches today is blasphemous when compared with the Bible and yet we continue to bring what we consider to be acceptable to God never questioning whether it is or isn't. Strange fire does not benefit God nor the worshiper, in fact "strange fire" hurts God! That's right, it hurts God. God said that when we worship Him in ways not proscribed by Him in His Word, and come before Him in His house and practice doctrines of vanities, that He is injured by His children that practice such

foolishness. Listen to the passage again: "Woe is me for my hurt! My wound is grievous...Truly this is a grief and I must bear it...My Tabernacle is spoiled." In other words, the method of worship given by God to man is ruined as it stands today if it does not follow the specific pattern given by God. Such a pattern is a Hebraic Pattern.

## ARE YOU ON THE OUTSIDE LOOKING IN?

We all sing our songs and praise God in the "outer courts" of our churches, but let us never forget, that all "flesh" was allowed access to the outer court! But "flesh" could not enter into the Holy Place or even more; the Holy of Holies where the real Presence of God inhabited. It is only when we encounter the Presence of God that we are changed. We are never changed in the outer court by singing and praise (emotionalism and Hollywood music never changes a man). Real worship comes in obedience, for without obedience as we approach God, we offer strange fire and destroy ourselves as well as injure God.

Let me explain more fully. As we progress from our praises, which are offered in God's outer court of His Temple or Tabernacle (remember we enter His courts with praise) toward the Holy of Holies where God's Presence abides, we must travel through the Holy Place. It is within this Holy Place we find the Table of Shewbread (symbolizing the Word of God) along with the Menorah (illuminating the Word of God). The proper illumination of the Word of God is necessary for one to proceed into the Holy of Holies to encounter the Presence of God. If we incorrectly interpret the Word (the Festivals have passed away, the Sabbath has been changed to Sunday, Passover has been replaced with Easter, the Tithe is to build up the church instead of God's people, and I could go on) we do unspeakable damage to the Word of our God, and how dare us to expect Him to manifest Himself to us in the ways He once did in the book of Acts if we have added to taken away from His Word? The believers in Acts followed His Word and God's signs and wonders were poured out on all flesh, not just a few. Today, we have corrupted God's truth (replaced a Jewish faith with a Gentile substitute) and changed it for lies, and we have the absence of the awesome Presence of God as a testimony of His displeasure. Compare the fellowships and churches in Acts with your corner church and see if there is any difference!

The seriousness of the matter is driven home once you see that God specifically told Moses not to tell Aaron about the deaths of his sons which were yet to come (Lev. 16). In other words, God wanted to drive home the point that He wants nothing given to Him that He did not ask for, nor given to Him in a way other than the way He prescribed. So much so is His desire that God was to allow Nadab and Abihu to die in faulty worship to drive home the point that such errors are worthy of death (worshipping God with mixtures of paganism). Coming into the Presence of God just does not happen by accident or by perverted worship. It only brings death to the worshipper!

**Answer for yourself:** And what do you do in our churches Sunday after Sunday when you follow in the footsteps of Ireneaus, Ignatius, Justin, Origen, Calvin, Luther, Zwingli, Aquinas, Augustine, etc., and not Yeshua? You offer God strange fire! God sent His Son to give us the heavenly message. These others would have done better to sit at the feet of rabbis as they expound Yeshua's message rather than replace it with one or two of their own.

## DO YOU STAND BEFORE GOD GUILTY OF THE THINGS I HAVE DESCRIBED?

**Answer for yourself:** Are you guilty of hurting God as you have attempted to praise Him because your knowledge & obedience has been faulty?

**Answer for yourself:** Are you innocent or guilty? You are not fully to blame because you have not studied for your self and passively allowed yourself to be taught incorrectly because the majority of pastors today are

"brutish"! God tells us through Jeremiah that they are dull of hearing and dull of understanding!

**Answer for yourself:** Why? Because most have not studied to show themselves approved either. Most I know will confess, not only with their mouth but by the actions as well that "any old fire will do". But it will not.

**Answer for yourself:** Where is the Presence of God in our service? Don't let your pastor invoke the Presence of God to come and then stand before you and say as I have heard done too often in churches where I have pastored "thank you for coming Holy Spirit." We do not need to be coached to believe we have the Presence of God in our services when we do not! Don't allow your pastor to tell you the "warm fuzzies" that accompanies the drums and synthesizers is the Presence of God when it is not!

## WHERE IS THE REAL FRUIT OF THE SPIRIT'S PRESENCE?

- **Answer for yourself:** Where are the ministers moved by the Presence of God where they cannot stand to minister?
- **Answer for yourself:** Where are the tears of your pastors for the hearts of his people instead of his low bank account?
- **Answer for yourself:** Where are the repentant sinners? If they are in the church they are not at the altar!
- **Answer for yourself:** Where are the tears of sorrow for sins to long not confessed?
- **Answer for yourself:** Where is repentance manifested in generous giving to support God's work in the earth?
- **Answer for yourself:** By the way what message does God want spread in the earth today?
- **Answer for yourself:** Does God wish we evangelize the world with the errors that I have exposed to you in these newsletters and our other websites which are preached in His Name?
- **Answer for yourself:** Does God want this contemporary compromising message of the churches of today financed and supported to further lead His people farther from Him or another that is closer to the truth?
- **Answer for yourself:** Where is Biblical giving occurring that obeys the Scripture?
- **Answer for yourself:** Where are the Levites (your teachers and musicians) receiving the Tithe instead of the pastors?
- **Answer for yourself:** What church gives at least 1/3 of the Tithe to the poor, widows, orphans, homeless, sick, etc.? If they do not they are robbing God by robbing His people.
- **Answer for yourself:** Will you continue to support such sin by confessing ignorance or that God knows your heart?

Yes, I believe that God does know your hearts. God know that you don't care enough to learn the truth for yourself and you stand equally guilty before God if you continue to support ministries that misappropriated the Tithe for example. It only begins here.

**Answer for yourself:** Did you know that God and the Bible (in the Hebrew) consider misappropriation of the funds of the Tithe (whether not given or held back by the giver or misuse by the your spiritual leaders as MURDER which is one of the Ten Commandments? You say you would never kill anyone, but yet you murder every Sunday when your offerings are given to places which steal from God's people and use the Tithe upon themselves to support the church in ways not allowed by Scripture.

**Answer for yourself:** Do you realize that according to Jewish holy men like Yeshua you stand guilty before God of MURDER because your church never taught you how to tithe correctly?

I was once guilty like you, but no longer. Having repented when enlightened by study of the Bible for myself., I no longer let men lead me astray or into bondage by their teachings that contradict the Bible.

The hearts of God's people are desperately wicked according to Jeremiah and God says that you cannot even know it! The best we can do is to come to the knowledge of the truth and when we are

wrong in our beliefs or in our practice we must stop and do what God said; not what our "brutish" pastors (unlearned and uncaring) would have us think God desired. What God commanded and desires from you and what you have been told by your Gentile leaders which preach a **REPLACEMENT THEOLOGY** in your churches are two very different things. Many of their doctrines which are preached to you Sunday after Sunday are doctrines of vanities; doctrines of demons. They emanate from Satan's seat and paganism that infected the church over 1700 years ago. They profit you and God little. We finance with our moneys the work of errors in the contemporary churches of today. Verse 14 of Jer. 10 says that there is no breath (spirit) in them. That means "life". They cannot impart life if they don't have it. Your churches are dead for the most part.

**Answer for yourself:** When was the last time you truly encountered the Presence of God and did not mistakenly confuse, as you can so often do, the emotional release of the outer court experience (praise) for the Holy of Holies (Presence)? They are not the same! The experience we have in the outer court which we enter with praise and music is meant to be good and pleasing to both yourself and God, but you have not arrived when you enter the outer court. We are to inhabit His courts; all of them. We must push on in repentance, holiness and truth to enter the Holy of Holies to encounter the real Presence of God and be changed and the tragedy of all tragedies is that we can never enter into the Presence of God fully if our methods are wrong or if we are unclean. The churches of today are badly in need of change. Too often our spiritual leaders believe themselves to be "infallible and unteachable". Instead of modeling ourselves after the Brethren who sought the Scriptures daily (willing to be corrected when the Spirit showed them), the leadership of the majority of churches today are content to continue the standard course of action of apathy and the people suffer for it. Our churches, and the peoples of God, for the most part are not changed because Charismatic praise and worship cannot and will not change them and since they never go beyond the rent veil (through study and repentance), they do not encounter the Presence of God and thus they are not changed. They remain the "dead in Christ" and they fill the pews of our churches. The majority of leaders are little better; they exist to cater to those who are "dead but yet alive" and who are full of sin and wickedness. Too often after 45 minutes of offering appeals they feed their flocks with "sermonettes". The flock of God is scattered today. In Protestant Christianity we have over 1500 scattered denominations alone.

**Answer for yourself:** Where is the "one faith and one baptism" I read about in Ephesians?

## WHERE IS THE REAL FAITH OF JESUS BEING PRACTICED TODAY?

- **Answer for yourself:** Where is this one faith? Unfortunately it is not in most churches I have attended or been affiliated with in the past.
- **Answer for yourself:** Why not? Simply, we have our own agenda and it is not God's. God promises to judge and pour out His fury on those who have eaten up Jacob.
- **Answer for yourself:** Are you guilty of destroying the faith once delivered to the saints?
- **Answer for yourself:** Did you worship God this year in the Passover?
- **Answer for yourself:** Did you celebrate Yeshua's resurrection on Easter or HaBikkurim (First Fruits)? One was SIN!
- **Answer for yourself:** Do you know the difference? Is there a difference?
- **Answer for yourself:** Did you dress up your children like "gukes and goblins" and send them out door-to-door with "tracts" about Jesus in their hands this last Halloween? Do you know that was SIN?
- **Answer for yourself:** Do you know you gave your children over to demons and you did not know the difference because your "brutish and unlearned" pastor probably told you to do it?
- **Answer for yourself:** Do you allow your children to buy and give Valentine's Day cards to others on this pagan day that stands for the introduction of your virgin daughters into carnal knowledge by the demon Cupid? It is a manifestation of Canaanite fertility worship and God hates it!
- **Answer for yourself:** Are you going to substitute Thanksgiving for the Festival of Tabernacles again this year?

- **Answer for yourself:** Are you going to violate the Fourth Commandment again this Sunday and worship God on the day of the Sun to the exclusion of Sabbath Worship (Saturday) which the living God commanded of all His children? It does not matter if your pastor tells you that Sunday is the "Sabbath" or not; Sunday is not the Sabbath. "On the first day of the week", correctly understood in the Bible, refers to Friday to Saturday evening when the Messianic Believers met in their homes to worship God according to the Fourth Commandment (see Acts 20:6).

## GOD WOULD RATHER WE NOT WORSHIP HIM AT ALL IF WE ARE GOING TO NOT OBEY HIM IN OUR WORSHIP WHICH IS SUPPOSED TO BE ACCORDING TO HIS PATTERN

If you do not know that there is a major difference between what God commanded of you and your desires and intentions then you are like Nadab and Abihu who were struck down by God to teach us all a lesson that when we approach God we are to **come His way or not come at all! To approach God in over-familiarity, or worse, in mixtures of paganism and the manner of the Gentiles brings death and banishes the Presence of the Lord from His house (you the worshipper).** God forgive Constantine and the Council of Nicea and others that followed in their footsteps, for the real damage done to God by His people only escalated after then.

## HAVE YOU FOLLOWED LIES?

Jeremiah chapter 7 (read it along with this newsletter) warns us to not stand in the LORD's house (Tabernacle, Temple, synagogue), or CHURCH with our ways not amended nor the practice of our religion not changed where we come before him in pagan ways. **We are warned to trust not in lying words. Where are these words heard? Not in the streets but in the houses of the Lord that carry His name. Lying pastors, prophets, and teachers have falsely reassured us that we are right with God because we go to a big church or a popular church.** Church attendance, where we are taught errors and sin, is bondage and an abomination to God! We cry out mistakenly every week "the Temple of the Lord" or "the Church of the Lord" believing that the beautiful physical structure that encloses us guarantees us that we are right and accepted with God. Just look at the millions of dollars spent in colored glass to the architectural ingenuity of man.

- **Answer for yourself:** Is it not an architectural wonder of the world? Surely this means God is pleased with us doesn't it? We should cry for we are prospering at the hands of MURDERERS who misused the Tithe to build such a structure.
- **Answer for yourself:** How many widows were not fed, how many babies died for lack of food (here and abroad), how many died for the lack of medicine that such "stolen funds" could have purchased, thus restoring their lives?
- **Answer for yourself:** How many sick perished for the lack of medical treatment that could have been provided? How many orphans and widows could have been clothed instead of relegated to poverty? **Don't give them the good news of "YOUR KINGDOM" and let them continue to seek for theirs which will only come when you (THE CHURCH) begins to give obediently to Scripture and hold your spiritual leaders accountable to do the same!**
- **Answer for yourself:** How many "strangers" were taken in and off the street by you and your church in order that they might see the real Gospel in your life?
- **Answer for yourself:** How many of you shared your bread with the hungry and brought to your house the "cast out" according to Isa. 58:7?
- **Answer for yourself:** Does your church clothe the naked and cover them, or do they follow in the footsteps of a very large Charismatic church in the Metroplex of which I am aware which charge money to the poor for the clothes they give them?
- **Answer for yourself:** Did you hear that?
- **Answer for yourself:** Does your church have a Benevolence and Alms Ministry? If not, why don't you start



one? Are you and your leaders "hiding yourselves from your own flesh" afraid something will be required of you by God?

- **Answer for yourself:** Did the Kingdom come alive because men and women were helped by the church to learn a trade and given the means to support themselves, which reinforces self-esteem and their created image of God in whom they were made?
- **Answer for yourself:** How many "electric bills" and "rents" were paid by your church out of the Tithe to keep families who had fallen on hard times from becoming destitute?

The Tithe goes for the people and brings THE KINGDOM OF GOD TO THEM.

**Answer for yourself:** Do you give basically a "third" of your "ten percent" to the widows, orphans, sick, lame, blind, etc.?

**Answer for yourself:** If you do not give it directly to those in need yourself as the tithe is commanded in God's word then does your church handle the money collected and distribute it in these appropriate categories in the right proportion before God?

**Answer for yourself:** Have you ever asked your pastor to account for the church using the tithe properly? Maybe you should ask your pastor? Get the financial statements; don't take his word on the matter for I know many who lie when confronted with difficult questions.

## WHERE ARE YOU HEARING THESE LYING WORDS IN THE FIRST PLACE?

**Jeremiah tells you that you hear these "lying words" in the L-RD'S HOUSE!** You can begin by understanding that you have been lied to about the Tithe and the church being the Storehouse. Unless your church channels at least 1/3 of all her income into Benevolence your church "ROBS GOD" and you become an accomplice to MURDER by doing it also (robbing God's children of their right that their needs be met). Maybe you should get on you knees right now and ask God to forgive your lack of awareness and then begin to do better in the area of giving. If you are faithful in this "little" God will trust you "with more." Now you know of the major reasons the Tithe, as preached by contemporary Protestant churches, does not work all the time because will not bless what He Has cursed! May God bless you in these areas.

## DON'T FOLLOW IN ANOTHER'S ERROR ANY LONGER

Thus, you can now understand that your stained glass windows and your marble buildings are not an indication of God's blessing; it is more than likely is a tribute to your pastor's lack of understanding or his greed if he, as the leader of your church, does not give at least a third to TZEDAKAH (Hebrew for real righteousness as seen in alms giving as discussed above). Just ask the Jews in 70 C.E. and they will tell you that the physical presence of their awesome Temple, which was one of the seven wonders of the world (or a beautiful church building today) is no guarantee God is pleased with you and what you believe and do "within His house." Jeremiah tells us today to amend our ways (chap. 7 verse 5) by obeying correctly the second tablet of the Torah (Law of Moses). **Let me quote verse 5-6: "For if you thoroughly amend your ways and your doings (remember they are in the LORD's church building); if you thoroughly execute justice between a man and his neighbor; if you oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place, (now listen closely) neither walk after other gods to your hurt...). We not only hurt ourselves by blocking the Presence of God being manifested in our lives but hurt God as well. Forgive us LORD!"**

## CAN YOU PROVE WHAT YOU SAY PASTOR CRAIG?

Yes I can. Just read on with me to verse 8-14: "you trust in lying words that cannot profit" (who could be lying to you based upon their ignorance in the houses of God)? Your dull of hearing and understanding pastors and teachers are the ones giving you lying words. They too often have not studied to know the truth. They preach denomination jargon or their non-denominational traditions which violate the Bible in many places. Notice the carnality and sin in the people of God, not only then but look around today in the houses of the Lord..."will you steal, murder, and commit adultery, and swear falsely...) These are violations of the **SECOND TABLE OF THE LAW** concerning horizontal relationships (brother-to-brother). Notice the children of the Lord are not living the life of righteousness and holiness, but they were going to the Temple, only to be falsely reassured by their leaders that God was pleased with them.

- Answer for yourself: **IS GOD PLEASED WITH YOU?**
- Answer for yourself: **HOW DO YOU KNOW? Can you "FEEL" that God is pleased?**
- Answer for yourself: **Can you trust your feelings?**
- Answer for yourself: **Don't you know that your heart (your feelings) lie to you and are desperately wicked?**

The Bible says you cannot trust or know them for sure. One thing you can trust..."a more sure word of prophesy" (meaning the Word of God correctly interpreted) will always guide you into truth and life abundant! Jeremiah's hearers were deceived (THEY NEVER MISSED CHURCH) because they had been MISTAKENLY TAUGHT by their teachers that the physical presence of the choir, up-tempo loud music with a good beat, and regular "Sunday" services in the "Temple and Church" meant they were accepted by God. THEY WERE NOT! THEY WERE NOT! THEY WERE NOT!

## THEY PRACTICED PAGANISM IN THEIR WORSHIP AS DOES MOST OF THE CHURCHES TODAY

Also we see that they "burned incense unto Baal, and walked after other gods whom they did not know" (remember the pagan holidays and the demons behind them which I earlier informed you of which most of you DID NOT KNOW which replaced the Biblical Sabbaths and Feast Days). They erred knowingly, you have not. But in ignorance we have been taught to burn incense to the Ba'als of today in the contemporary church. Easter is a good example. Yeshua was crucified on Passover, not on an Easter. There is a big difference. He is reported to have risen from the dead on First fruits Sunday, not on Easter morning (Easter is a pagan holiday dedicated to fornication and fertility festivals). We inadvertently burn incense to false gods every time we worship God but sanctify pagan festival days and attribute God's name to them. We mistakenly give glory and honor to demons in ignorance and it HURTS GOD (Jer. 10). You read it for yourself. We injure the God we say we love when we reject the religion of Jesus (which was taken in the Great Commission) to the Gentiles, and replace it with "Gentile paganism mixed with Judaism." If you love God so much...then I beg of you to come out of the closet and confess your errors and turn from ignorance to the truth. Study to learn God's ways and not the ways of Nadab and Abihu that lead to death: both physical death because of punishments from God for continued sin and the lack of repentance when confronted with truths as Bet Emet has brought forth to you, but; also spiritual death that causes the absence of the REAL Presence of the Lord (often confused with hyped-up emotionalism). Notice "we come before God and stand before Him in His house which is called by His name" (church) and shamefully confess "we are delivered to do all these things." Believe me, God did not "save" you for you to change and disobey His commandments and blaspheme His Name by following paganism and blatant disobedience to the Commandments of His Word.

If what I say not is too hard I apologize but my experience with most Christians when shown their error prompts these harsh comments. If this does not apply to you then you are blessed; if not, then the shoe might fit. I have already shown on our other websites that "many" of "these things" are

**ABOMINATIONS TO GOD (substitution of Sunday for the Biblical Sabbath, substitution of pagan holidays for the LORD's Holy Days, and stealing from God to build the church instead of God's Kingdom which is His people), but you say "since I do them in ignorance it does not matter; after all God knows my heart."** Yes God knows your lack of understanding and your heart. He knows that many of you truly don't love Him or His Son enough to repent when shown your sin and your error. God sets before you in these newsletters "life and death;"...Oh why will you die O Israel? God truly knows your heart and He is not pleased with many of you because of your continued rebellion and stubbornness to repent when shown repeatedly that you are in sin, idolatry and error. **You cannot have but a diminished Presence of God in your life with such error! Just because we believe in Jesus that does not mean we have a large margin for error!**

- **Answer for yourself:** Does God forgive our sin when we knowingly come to the truth but refuse to line our life and practice of our faith up with His revealed Word? NO!
- **Answer for yourself:** Just because we have head knowledge, will God not hold us accountable if we fail to turn from the truth once it is revealed?
- **Answer for yourself:** Will we receive forgiveness?
- **Answer for yourself:** How can He if we continue in defiance?

## **ANOINT YOUR EYES WITH EYE SALVE (REV. 3:18)**

**In verse 11 God asks YOU a question: "Has THIS HOUSE, which is called by My Name (are you a Christian and carry Messiah's name) become a den of robbers in YOUR eyes?"**

**Notice God already sees what often you often cannot. Churches that reject the Hebraic Roots of the faith which offers hope of correction, reproof, and proper instruction concerning her doctrinal errors (that also means you PERSONALLY since you are the Temple of the Ruach HaKodesh-Holy Spirit) are blinded without a good prognosis.** Regardless of the church's real condition, as seen by God which is "wretched, miserable, poor, blind, and naked," it lumbers along in mediocrity following the traditions of men and dreaming of the power she once knew in the first century before she traded her glory and power for Greek and Roman religion that did not require nearly as much from her as did Judaism. It has become a den of robbers in God's eyes but God hopes you press in to see it as it really is; not as it is portrayed to the world as an architectural wonder.

## **WHAT CAN YOU SEE...IF ANYTHING?**

**Answer for yourself:** Can you see the harm that paganism (mixed with the truths of Sinai faith and Judaism) has done to the original faith of Jesus as delivered to all the world before 100 A.D.?

*We have substituted a faith in Jesus for the faith of Jesus (think about that for moment).*

**Answer for yourself:** Can you see the sin in the church, let alone in you own life as you follow many of her teachings which Jesus never would? Look at our Christian nation and judge its fruit. We must fall upon the forgiving arms of God and beg His forgiveness because we have not worshipped Him in Spirit and in Truth! You may be told you are but I can tell you that your "car" is in reality a "747 Boeing Jet Liner;" but just because they both have rubber wheels does not make it a plane. There is a big difference with the worship we give God today and the worship that was lifted up to Him in the early Church. Rome shook to its knees with the power and Presence of God that attended the early Jewish congregation. Rome fell. Today, we cannot even get our Christian representatives elected, let alone bring prayer back into schools.

- **Answer for yourself:** Where is the power that accompanies this Gentile Gospel?

- **Answer for yourself:** Where is "that" which Peter spoke of when God began to pour out His Spirit upon "ALL FLESH"?
- **Answer for yourself:** Was the fruit of Pentecost in Acts 2 supposed to culminate in the DARK AGES which lasted over 1300 years?
- **Answer for yourself:** Who controlled religion and the "faith of Jesus" during that horrible time called the DARK AGES?

**The Gentile Catholic Church! It was this Gentile Church Movement which was completely devoid of its Hebrew Roots.** The Catholic Church began to destroy the Power and Presence of God, along with the Jewish Gospel, as early as 325 A.D. with the Council of Nicea, controlled by the pagan emperor and self-proclaimed god..."Constantine."

## WHERE DID THE POWER OF THE KINGDOM OF HEAVEN GO?

Notice in verse 12-14 that **GOD PROMISED** to do to our house (the church and synagogues) what "*He once did at Shiloh*". What did God do at Shiloh? Study reveals that the Ark of the Covenant, where the Presence of God dwelt was captured by Israel's enemies and the Presence of God left the children of Israel (JUST THE WAY THE POWER AND PRESENCE OF GOD AS MANIFESTED IN THE FIRST CENTURY JEWISH FELLOWSHIPS HAVE LEFT THE GENTILE CHURCHES TODAY).

Stop and think about that!

**Answer for yourself:** Has the Presence of God left our churches or can you say truthfully that your church is like the one in the book of Acts?

If you say it is the same let me remind you that lying is a sin.

- **Answer for yourself:** Is your church full of life and miracles?
- **Answer for yourself:** Are spiritual manifestations and miracles accompanying the Word? Has you shadow healed anyone lately?
- **Answer for yourself:** How many were raised from the dead last Sunday?
- **Answer for yourself:** How many terminally ill were cured and how many paraplegics danced before the service was over?
- **Answer for yourself:** How many deaf mutes sang and heard the praise of God for the first time in their lives in your church last Sunday?
- **Answer for yourself:** If Rome was brought to its knees by the Power and Presence of God in these Jewish fellowships, then why are the churches not on theirs praying for repentance to begin at the house of God as they recover lost truths; truths of the Jewish Gospel? Where is the power and Presence of God in our churches?
- **Answer for yourself:** Have you ever asked yourself why you just go to church and nothing happens? If you don't have the answer and this is your experience, do you dare share your church with anyone without blaspheming God's Name?

Yeshua said that he would never leave you and everywhere he went he worked miracles.

- **Answer for yourself:** Is that your church's experience?
- **Answer for yourself:** Is God truly the same yesterday, TODAY, and forever?
- **Answer for yourself:** What is blocking God?

## THE HIDDEN KEY TO THE WHOLE DILEMMA

**Answer for yourself:** Could it possibly be related to a lack of His manifested Presence since we do not approach Him in the ways He gave us (obedience to the first Tablet of the Law that specifies accepted worship...Sabbath,

Festivals, Idolatry, etc.), or if we do try to approach Him we come with sin in our lives because we have violated the second Tablet of the Law (stolen from God and God's people through incorrect Tithing, guilty of murder in that we yield to our greed and covetousness which is manifested in the neglect of giving to widows, orphans, alms, etc.? This is stealing. We have failed to love God with all of our heart (in Hebrew the word means 'intellect'). We are to study to know the truth!

This is how I found out all that I am teaching you, for you must certainly know that the Protestant Church never taught me what I am sharing with you. I learned it by studying the "mind of the Jewish Christ and what was his belief system." I decided to believe everything Yeshua would have believed, and if I believed anything that was contrary to his faith...then I was wrong. My research has shown many of my prior beliefs linked to Gentile paganism. Also, We have failed to love our neighbor as ourself. If we had we would make sure we give righteously our Tithe to the teacher who teaches the truths of the faith of Jesus, and not to those who just teach denominational theology about him. We would be adamant that our churches give a third of her income to the widows, orphans, lame, blind, homeless, sick, etc. Lastly we would obey Deut. 14 and layaway the Festival Tithe for our family as we celebrate God's liberty and redemption given to us as seen and understood in the Festivals of the Lord.

## PAUL'S LEGACY

Philosophical and Platonic ideas were incorporated by Paul, and later by his Gentile followers into the faith of Jesus (Judaism; a Hebraic faith in the Second Temple period). Paul used pagan terminology to bridge the gap between Jews and Gentile in hopes of reaching the Gentiles with the message of Yeshua, and in doing so advocated "becoming all things to all men (Gentiles) in order to win some". Such compromise of Hebraic truths would come back and haunt us today as seen in the fruit of such a message to Gentiles. Our Gentile forefathers have done away with the Law, Commandments, Festivals, Sabbath, righteous giving and the proper use of the Tithe, and space does not allow me to go on.

## WE ARE COMMANDED NOT TO MIX SEEDS

We have the hybrid fruit of it today in our churches. The Bible explicitly commands us not to mix seeds! That was done, long before we were born, and the Power and Presence of God waned and we are the recipients today of a Gentile Gospel that lacks the beauty that only a Jewish understanding of Jesus can bring. I normally would tell you to be the judge, but unfortunately you cannot unless you study to see if what I have discovered and teach is the truth. The choice is simple. You will either be stimulated by what you read and desire to know more, which I hope provokes you to your own study, or you won't! If you do you will find what I found, or what anyone else will find if you read about the **REAL JESUS**. If not, then you choose your religious tradition which was given to you by idolaters who rejected the religion of Jesus and modified the religion of Paul. I am open to your questions and will try to point you in the right direction for your continued study. I invite you to study with us on a weekly basis as you begin to learn, possibly for the first time in your life, how to worship God in Spirit and in Truth, & not in the customs and traditions of Gentile-pagans. Help restore the Power and Presence of God. Help hasten the coming of the Messiah. Shalom!

- Bet Emet Ministries
- Craig M. Lyons M.Div.
- 902 Cardigan
- Garland, Tx. 75040
- 972-6756193